W E Channing

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ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF THE

VARIOUS DENOMINATIONS,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR EIGHTEEN HUNDRED AND FIFTY-FIVE

WITH HISTORICAL INTRODUCTIONS.

BY WILLIAM B. SPRAGUE, D. D.

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UNITARIAN CONGREGATIONAL.

VOL. VIII.

PREFACE.

The preparation of the sketches contained in this volume has, on one account, been a work of no small difficulty Not that there has been any lack of co-operation on the part of those on whom I was dependent for the requisite material,—for no denomination has rendered me the desired aid with more promptness and alacrity; but I refer particularly to the fact that there is a great variety of religious belief included under the generic term, *Unitarianism*, which cannot be ignored in any suitable estimate of its ministry The series of biographical sketches here presented will, it is believed, form a better history of the denomination than it would be possible for *me* to furnish in any other way; for, though there are many highly respectable names which are necessarily excluded, the list, as it now stands, is the result of a conference with several of the most prominent living Unitarian clergymen, as well as some who have passed away; and I have endeavoured, as far as I could, by the best lights within my reach, to define the precise type of religious opinion which each one held. This I have done, in all cases in which it has been practicable, by faithful extracts from the printed or manuscript productions of the individuals concerned; but, where they have left no written testimony, I have endeavoured, and in most cases have been successful, to procure a statement of their religious views from friends with whom they were in familiar intercourse. In respect to several, who died before the

division of the Congregational Church, it would be impossible, at this time, to ascertain any thing concerning their opinions through any more authentic medium than a vague tradition; but, from several clergymen who had been intimately associated with these men, and who are themselves subjects of this work, I learned, in good time, all that was necessary to my purpose, in regard to their distinctive theological views.

To each of the many individuals who have furnished letters for this volume, or material out of which the sketches have been framed, I beg to offer my grateful acknowledgements. I cannot forbear to say that I am under very special obligations to Dr. Peabody, Professor in Harvard College, not only for numerous letters of personal recollections, but for a multitude of facts and dates pertaining to the history of many of my subjects; to the Rev John Langdon Sibley, Librarian of the College, for his obliging attentions, in giving me free access to the College Library, as well as in prosecuting many laborious researches in it for my benefit; to the Rev Nathaniel Whitman and the Rev. Ephraim Abbot, for communications concerning several individuals, of whom few besides themselves are now able to testify; to Mr. Henry T Tuckerman, who has, in various ways, rendered me most substantial service; and to Miss Elizabeth P Peabody and Miss Margaret T Emery, whose graceful pens have refused nothing that I have asked of them. Of those who have departed, to whose memory I owe a large debt of gratitude in connection with this work, are Dr. Abiel Abbot, my early and revered instructor; Dr. John Pierce, whose memory was a vast depository of biographical material, and who was never more happy than when he was dispensing it for the gratification of others;

Dr. Charles Lowell, from whom my numerous applications for aid always met a cordial and satisfactory response; Dr. Samuel Gilman, whose considerate kindness I found it just as easy to bring into exercise in respect to other denominations as his own; and, finally, the Hon. Josiah Quincy, lately deceased, whom the lapse of ninety years left with a mind as bright, and a spirit as kindly and genial, as ever

It will be observed that there is one sketch in this volume —that of the Rev. Abiel Abbot, of Coventry, Conn.,— that does not come legitimately within my limits, his death having taken place since the close of the year 1855. My reason for making this exception is, that his ministry, especially its close, was more immediately identified with the progress of Unitarianism than that of almost any of his contemporaries; and it would have been impossible to exclude him without forming a perceptible chasm in the history of the denomination. In addition to this, I will not dissemble the fact that my cherished recollections of his amiable and generous qualities, reaching back to the period of my very childhood, have predisposed me to avail myself of this opportunity for paying a tribute to his memory

I cannot allow myself to hope that the result of my effort will satisfy all into whose hands the work may come; but of this at least I am certain, that I have done the best I could. If to intelligent and candid minds the volume shall seem to contain an impartial presentation of its subject, and shall be the means of correcting misapprehensions, or supplying desired information, or in any way subserving the interests of Christ's Kingdom, I shall ask for nothing more.

SEPTEMBER, 1864.

HISTORICAL INTRODUCTION.*

The word *Unitarian*, in its most general signification, denotes one who believes that God exists in one person only, in contradistinction to one who receives the doctrine of the Trinity. Under this generic name, however, are ranged several classes whose views differ widely from each other. Of these, the most prominent are the *Sabellians*, who maintain that the Word and Holy Spirit are only different manifestations or functions of the Deity; the *Arians*, who believe that Jesus Christ is neither God nor Man, but a Superangelical Being; and the *Humanitarians*, who regard Him as a mere Man. In respect to the influence of Christ's death, some suppose that it contributes to our pardon, as it was a principal means of confirming the Christian religion, and giving it a power over the mind; in other words, that it procures forgiveness by leading to that repentance and virtue which constitute the condition on which forgiveness is bestowed; while others maintain that this event has a special, though undefined, influence in removing punishment, as a condition of pardon, without which repentance would be unavailing. Unitarians are generally Arminians, and most of them believe in the ultimate restoration of all men to holiness and happiness in the next world. But, in regard to the measure of authority that attaches to different portions of Scripture, as well as in respect to many of the details of Christian doctrine, there is great diversity. All, however, unite in rejecting human creeds as of no binding authority. Some idea may be formed of the very diverse views which are included under the general term,— *Unitarianism*, by comparing the sketch of Dr. Bezaleel Howard, or of Dr. Hezekiah Packard, with that of Dr. Priestley.

The origin and early history of American Unitarianism are involved in considerable obscurity. For the first fifty years or more after the settlement of New England, there seems to have been a very general acquiescence in the Calvinistic system, as it existed among the Puritans at the commencement of the sixteenth century. There is evidence, however, from some controversial pamphlets that still remain, that some time previous to the year 1700, these stricter views began, in some instances, to give place to a modified form of Arminianism. And this tendency was silently upon the increase for many years before Unitarianism was avowed, or, so

* In writing this Introduction, I have had access to nearly all the pamphlets pertaining to the origin and early history of Unitarianism in this country. For what relates to its history in New York I am indebted to the Rev. Dr. Osgood; in Philadelphia, to Mr. John A. McAllister; and, in Washington City, to the Rev. R. R. Gurley and Ex-President Sparks.

far as we know, existed. Before the great Whitefieldian Revival occurred, about the year 1740, many of the Congregational ministers and churches of Massachusetts had either partly or entirely abjured their original Calvinism; and though one effect of that great religious movement was to quicken greatly the spiritual sensibilities of multitudes, and bring immense numbers into the Church, yet another equally palpable effect was, that those who were not predisposed to sympathize with it, were thrown a greater distance from the views and spirit in which it originated. Even many of its earnest friends were constrained to acknowledge that it was marred by some gross irregularities and extravagances; and there is little doubt that the reaction of these exceptionable things was, in respect to a portion of the community, strongly adverse to those views of religious doctrine with which it was more immediately identified, while they were proportionally favourable to those tendencies which were ultimately to develope themselves in a widely different system.

The first Unitarian clergyman of New England, of whom I find any trace, is Dr. Gay, of Hingham, whose ministry commenced in 1718; but whether he was a Unitarian at the time of his settlement, or what is perhaps more probable, became so at a later period, I have no means of determining. That Unitarianism had made some progress in Boston as early as 1756, may be inferred from the fact that, in that year, was republished there "Extracts from Emlyn's Humble Inquiry into the Scripture Account of Jesus Christ,"—a work decidedly Anti-trinitarian. Dr. Mayhew had published a volume of Sermons, the year before this, which, though not of a strongly controversial character, left no doubt that he was an Arian; and this, inasmuch as he stood nearly alone in the public avowal of these views, made him somewhat a man of mark. From a letter written by the Rev. John Lathrop, of Boston, in 1769, (an extract from which is included in the sketch of Dr. Lathrop, in this volume,) it appears that the Orthodox portion of the community were not a little alarmed, at that time, by the progress of Arminianism and Unitarianism. In 1782 the Rev. James Freeman was settled over the congregation worshipping in King's Chapel, which, until that time, had been strictly Episcopal, but which consented now, at the expense of dissolving its connection with the Diocese, formally to engraft Unitarian views upon Episcopal usages. Mr. Freeman was, from the commencement of his ministry, perfectly outspoken in regard to his religious belief; and, though I am not aware that he has published any statement of it, there is, I believe, decisive evidence that he was a Humanitarian. When the last century closed, most of the ministers of Boston and its vicinity were undoubtedly in sympathy with what is called the Liberal system, though the peculiarities of that system, it is believed, were rarely preached, unless in a very indefinite manner. Up to this time, also, and even to a later period, the system of ministerial exchanges had not been materially disturbed—ministers belonging to the two parties were in the

habit of frequently appearing in each others' pulpits, as no lines of division had then been drawn, and, doubtless, by this means, the preaching, on both sides, was somewhat modified to avoid giving offence.

In 1784 there was published in Philadelphia a pamphlet, by Dr. Priestley, of nearly sixty pages, with the following title:— "An Appeal to the Pious and Candid Professors of Christianity, on the following Subjects: I. The Use of Reason in Matters of Religion: II. The Power of Man to do the Will of God: III. Original Sin: IV Election and Reprobation: V The Divinity of Christ: And VI. Atonement for Sin by the Death of Christ. To which are added a concise History of the Rise of those Doctrines, and the Triumph of Truth; being an Account of the Trial of Mr. E. Elwall, for Heresy and Blasphemy, at Stafford Assizes." This would seem to indicate some Unitarian tendencies in Philadelphia at that early period. Ten years after, (in 1794,) Dr. Priestley, who had been distinguished as the leader in the Unitarian ranks in England, and was decidedly a Humanitarian, came to this country to spend the remainder of his days. His great talents and learning and his truly philanthropic spirit were universally acknowledged; but the immediate effect of his efforts for the promotion of Unitarianism does not seem to have been very decided. He preached to a mere handful of people in Northumberland, the place of his residence, but he delivered one or two courses of Lectures in Philadelphia that drew large audiences, and, in 1803, published his celebrated tract entitled "Socrates and Jesus compared," which was shortly after replied to by the Rev. John Blair Linn.

On the 12th of June, 1796, thirteen persons, holding the Unitarian faith, assembled in Philadelphia, for the first time, to establish and observe religious worship agreeably to their own principles. Among the more prominent of this number were John Vaughan, James Taylor, Ralph Eddowes and the Rev. William Christie. The meeting was held in a room of the University of Pennsylvania granted for the purpose; and the number of attendants was soon increased to twenty-one. The religious services were conducted by the members in rotation. This small congregation continued to meet regularly every Sunday until the year 1800, when its meetings were discontinued, some of its members having died, and others being scattered, from the frequent prevalence of that fearful epidemic,—the Yellow Fever. In 1807 the church resumed its regular services under the care of the Rev. William Christie, author of a work on the Unity of God. The place of meeting was then, for a short time, in the Universalist Church in Lombard Street. After a few months, a private room was obtained; from which, however, the Society was soon compelled to withdraw, their religious views having excited opposition and alarm. A place of worship was next found in Church Alley, where they remained undisturbed, until a small church was erected on the ground where their present church edifice stands. In 1811 the project of building a church

was started, and the work was done, and the house dedicated, in February, 1813. Mr. Christie conducted the services for only a few months, when he was succeeded by three members of the church, who took charge of the meeting by turns,—namely, Ralph Eddowes, John Vaughan and James Taylor. In 1815 Mr. Vaughan ceased to take part in conducting the religious services—in 1820 Mr. Eddowes also retired ; and in 1823 Mr. Taylor followed the example of his associates. On the 12th of January, 1825, Mr. (now the Rev. Dr.) Furness, was ordained Pastor of the church, and has continued in this relation till the present time. In November, 1828, their present house of worship was completed. About 1852 a second Unitarian Society was formed in Philadelphia ; but it has not increased very rapidly.

When the Professorship of Theology in Harvard College became vacant, in 1804, by the death of Dr. Tappan, Unitarianism gained a marked triumph in the election of Dr. Ware as his successor. This measure was earnestly opposed, especially by Dr. Morse, who published a vigorous pamphlet, shortly after, entitled "The True Reasons on which the Election of a Hollis Professor of Divinity in Harvard College was opposed at the Board of Overseers." It is probable that this appointment had some influence in the establishment, as a countervailing Orthodox power, of the Andover Theological Seminary, one of whose first Professors was Dr. Pearson, who, up to that time, had been a Professor at Harvard. Cambridge became now the common resort of most of the students of Theology who entered the ministry as Unitarians ; and, in 1816, the Divinity School in connection with the College was established, with the elder Dr. Ware as its Professor of Systematic Theology and Evidences of Christianity, and Mr. Andrews Norton as Professor of Sacred Literature.

The next noticeable demonstration in favour of Unitarianism was in Connecticut. The Rev. John Sherman, who had been settled in Mansfield, as an Orthodox Congregationalist, in 1796, became doubtful, not long after his settlement, of the doctrine of the Trinity, and, as the result of his inquiry on the subject, reached the conclusion that it was not a doctrine of Scripture. In 1805 he published an octavo volume of 200 pages, entitled "One God in one Person only: and Jesus Christ a Being distinct from God, Dependent upon Him for his Existence, and his Various Powers, Explained and Defended." By the change in his religious views, in which this publication originated, Mr. Sherman was brought into such relations with a portion of his congregation, and with the ministers of the Association with which he was connected, that he deemed it expedient to resign his pastoral charge. The particulars of the whole transaction will be found in the sketch of Mr. Sherman in another part of this volume.

One of the clergymen who constituted the Council by which Mr. Sherman was dismissed, was the Rev. Abiel Abbot, of the neighbouring town of Coventry. He, too, though settled over an Orthodox church, had

undergone a transition somewhat similar to that of Mr. Sherman, though he had never preached any thing adverse to the commonly received creed. Suspicions, however, arose that he had become a Unitarian, in consequence of which, in April, 1811, the Consociation of Tolland County assembled, by request of the Church, to adjudicate his case, and not only dissolved his pastoral relation to his people, but declared him no longer a minister of the Gospel. As, however, he claimed that they had no jurisdiction over him, he and the parish almost immediately joined in calling a Council, consisting, with a single exception,* of Unitarians, from Massachusetts, who reviewed the doings of the Consociation, and pronounced them not only irregular, but without authority and without effect; though, in view of all the circumstances of the case, they deemed it expedient that Mr. Abbot's pastoral relation should be dissolved. In the sketch of Dr. Abbot will be found a more particular account of his ecclesiastical difficulties.

It is somewhat remarkable that though the troubles, both at Mansfield and at Coventry, were of a highly agitating character, and were prolonged in each place through two or three years, and though there were many who, for the time being, expressed the strongest sympathy with their respective Pastors, even as the representatives of Unitarianism, yet, in each case, the controversy gradually died away, without any serious effort either to establish a new Society, or to change the ecclesiastical relations of the one already existing. But though both these churches settled down again very shortly under an Orthodox ministry, there is no doubt that the controversies were, in their general bearing, more or less favourable to the progress of Unitarianism. Several pamphlets, written with great ability, appeared in connection with each controversy, by means of which Unitarianism became much more extensively known, especially in Connecticut, than it had been before.

In 1804 the Monthly Anthology, a half literary and half theological Magazine, was established in Boston under Unitarian auspices, which continued till 1811, sustained by some of the most gifted and accomplished minds of the day. This was succeeded in 1812 by the General Repository and Review, which lasted, however, but two years. In 1813 Noah Worcester commenced the publication of the Christian Disciple, which, in its original form, was designed rather to discourage, than to promote and sustain, controversy; but, in 1819, the work passed into other hands, and, with the commencement of a new series, it relinquished its neutral attitude and assumed the tone of vigorous theological discussion. In 1824 the Christian Disciple was succeeded by the Christian Examiner,— the latter retaining all the substantial characteristics of the former,— which has continued to the present time. The year after the establishment of the Anthology, (1805,) Dr. Morse commenced the publication of the Panoplist, which was designed to exert a countervailing influence, and which was one

* Dr. Osgood of Medford, who did not attend, though he wrote a very significant letter on the occasion.

principal channel through which his extraordinary talents and energies were brought to bear upon the great controversy. After a few years the Panoplist became, in part, devoted to the cause of Missions, and took the additional title of "Missionary Herald;" and, ultimately, it dropped its original title, retaining *only* that of "Missionary Herald," and has, for many years, been the organ of the American Board of Commissioners for Foreign Missions.

One of the early indications of the existence of Unitarianism was the semi-controversial character of the Discourses delivered before the Annual Convention of Congregational Ministers in Massachusetts. In 1804 Dr. Emmons preached a Sermon entitled "Unity of Sentiment among Christians necessary to Unity of Affection;" which, though not decidedly controversial, was evidently designed to be a Sermon for the times. In 1807 Dr. Reed, of Bridgewater, preached a Sermon, looking strongly in the contrary direction, on Intolerance in respect to matters of faith,— the significance of the train of thought being evidently much intensified by the peculiar state of the public mind. But a Sermon of a much more decisive character was preached, in 1810, by Dr. Porter, of Roxbury, on "The Simplicity that there is in Christ and the Danger of its being corrupted;" and yet it was remarkable rather for asserting that the commonly received Orthodox doctrines were not essential to a saving faith, than for an actual denial of them. This Discourse was, in the direction of Unitarianism, much in advance of any previous Discourse in the series—it was highly applauded by the one party, and highly censured by the other, and, on account of Dr. Porter's quiet and generally reserved habit, was a surprise to both. From this time onward, as the two parties were alternately represented in the preaching of the Convention Sermon, the state of the parties, not less than the peculiar tone of the Preacher's views, was often shadowed forth in the selection of the subject and the mode of treating it.

The point upon which the rupture began to manifest itself, in a palpable form, was the interruption of the exchange of pulpits. This kind of intercourse between ministers continued, without much abatement, for a considerable time after Unitarianism had gained an extensive footing in the churches; partly because there was little direct avowal of Unitarian views, and partly because it was no easy matter to break the ties which had been constituted by the fraternal intercourse of perhaps many years. The first inroads made upon this habit of exchanges, that attracted special attention, were by the Rev. John Codman, of Dorchester, and the Rev. Samuel Osgood, of Springfield; the former of whom in 1811, the latter in 1812, declined, from conscientious considerations, to receive into their pulpits certain accredited ministers of the Congregational Church, on the ground that those ministers had departed essentially from what *they* believed to be the true faith. This decisive step, in each case, led to very serious difficulties, and resulted in the withdrawal of a considerable number from the Society, and the forming of a distinct organization. The separation of the

Congregational ministers, which had been thus formally inaugurated, advanced rapidly, and, at the close of the controversy induced immediately by Dr. Channing's Baltimore Sermon, of which I am soon to speak, the lines between the two parties were drawn with tolerable distinctness. But, even at a later period than this, a Unitarian was occasionally found in an Orthodox pulpit, and an Orthodox man in a Unitarian pulpit,— the Rev. Hosea Hildreth, who died in 1835, being the last, as far as I know, whose exchanges were indiscriminate. The progress of the separation between ministers involved also the division of many congregations; a new Unitarian or a new Orthodox Society being formed, according as the one party or the other happened to be in the majority. The bitterness of the strife was in getting asunder—since the dividing line has been practically acknowledged by both parties, there has been a general restoration of mutually friendly relations. The only ecclesiastical tie between the two parties in Massachusetts, that is not broken, is that which is recognized in the Annual Convention of Congregational Ministers.

In 1810 the Rev. Noah Worcester, then Pastor of an Orthodox Church in Thornton, N. H., published an octavo volume of about 180 pages, entitled "Bible News of the Father, Son and Holy Spirit." This work, though of a very moderately Unitarian cast, placed him outside of the ranks of Trinitarianism, and was the occasion of his being separated almost immediately from his pastoral charge, and removed to a new field of labour. The book had a wide circulation, and exerted no small influence in favour of Unitarianism. It was the occasion of several pamphlets, one of which was entitled "Bible News of the Father, Son and Holy Ghost, as asserted by the Rev. Noah Worcester, A. M., Not Correct, in a Letter to a Friend inclined to credit that News."

In 1815 a pamphlet appeared at Boston, said to have been published through the instrumentality of Dr. Morse, entitled "American Unitarianism, or a Brief History of 'the Progress and Present State of the Unitarian Churches in America': Compiled from Documents and Information communicated by the Rev. James Freeman, D. D. and William Wells, Jr., Esq., of Boston, and from other Unitarian Gentlemen in this country, by the Rev. Thomas Belsham, Essex Street, London; extracted from the 'Memoirs of the Life of the Rev. Theophilus Lindsey'; printed in London in 1812, and now published for the Benefit of Christian Churches in this country, without Note or Alteration." This pamphlet became immediately the subject of an elaborate review in the Panoplist, the design of which was to sound the alarm of the silent but rapid progress of Unitarianism in New England, and to stir up the Orthodox to a united and resolute resistance. Hereupon, Mr. (afterwards Dr.) Channing addressed "a Letter" (through the press) "to the Rev. Samuel C. Thacher, on the Aspersions, contained in a late Number of the Panoplist, on the Ministers of Boston and the Vicinity." This Letter, in replying to the charges made by the Review, denies that the Boston ministers have any sympathy with the peculiar views

of Mr. Belsham, and protests with great earnestness and eloquence against the division of the Congregational Churches, as both unnecessary and deeply injurious. This was followed by "A Letter to the Rev. William E. Channing, on the subject of his Letter to the Rev. Samuel C. Thacher, relating to the Review in the Panoplist on American Unitarianism, by Samuel Worcester, D. D." Dr. Channing then published a pamphlet entitled "Remarks on the Rev. Dr. Worcester's Letter to Mr. Channing on the Review of American Unitarianism, in a late Panoplist." Next, Dr. Worcester published "A Second Letter to the Rev. William E. Channing on the subject of Unitarianism." Then came another pamphlet from Dr. Channing, entitled "Remarks on the Rev. Dr. Worcester's Second Letter to Mr. Channing, on American Unitarianism." And last, came from Dr. Worcester "A Third Letter to the Rev. William E. Channing on the subject of Unitarianism." These several pamphlets were marked by great ability, and became quite the standard controversial literature of the day. They were all subsequently reviewed by the Panoplist in an article of great power, which, while it was received with marked favour on the one side, had to encounter an intense dislike on the other. There were several other pamphlets published about this time, particularly one entitled "Are you a Christian or a Calvinist?" — attributed to the Hon. John Lowell, which attracted very considerable attention. From this time, Unitarianism became much more decided in its manifestations, and the line between the two parties which had before been faint and scarcely discernible, began to take a form of decided visibility.

The first movement towards the formation of a Unitarian Society in Baltimore originated in the following advertisement that appeared in one or more of the papers of that city, on the 12th of October, 1816:— "Divine service will be performed by the Rev. Dr. Freeman, of Boston, to-morrow, at the Hall belonging to Mr. Gibney, in South Charles Street, to commence at 11 o'clock, A. M., and at half-past 3, P. M." The desire for the establishment of a Unitarian Church found expression in a meeting held by several of the citizens, on the 10th of February, 1817, "for the purpose of organizing a religious Society, and taking into consideration the best means of erecting a building for public worship." At this meeting they adopted a Constitution, and gave to the Society the legal title of "The First Independent Church of Baltimore." They also appointed nine Trustees to superintend the concerns of the Society and the erection of the building. The corner stone was laid on the 5th of June, 1817, and the building was completed in October, 1818, and dedicated on the 29th of the same month, by the Rev. Dr. Freeman, of Boston, and the Rev. Henry Colman, of Hingham,— the former preaching the Sermon. The pulpit was supplied by different preachers from Boston and its neighbourhood until May, 1819, when Mr. Jared Sparks was ordained and installed as the First Pastor of the church—this relation was constituted on the 5th of the month, and the Sermon on the occasion was preached by the Rev. Dr. Channing. Mr.

Sparks retained his connection with the congregation until June, 1823, when, chiefly on account of ill health, he resigned his charge. After his resignation, the pulpit was supplied, for some time, by the Rev. F. W P Greenwood, and afterwards by various clergymen, till April, 1828, when Mr. George W Burnap* succeeded to the pastoral charge. His ministry continued more than thirty years.

The Sermon at the Ordination of Mr. Sparks, by Dr. Channing, was from 1 Thess., v. 21,— "Prove all things ; hold fast that which is good." It was an outspoken and able defence of Unitarianism, rendering it almost certain that the form of Unitarianism which he himself adopted was Arianism, and that he attributed to the death of Christ some direct, though undefined, influence in the sinner's forgiveness. By this Sermon Dr. Channing set a ball to rolling that did not stop for three or four years ; and, though he did not himself share any further in the controversy which he had been instrumental of introducing, it called into exercise, on both sides, some of ths most vigorous talent and profound learning of the day. Professor Stuart led off in the discussion, in a pamphlet of 180 pages, entitled "Letters to the Rev. William E. Channing, containing Remarks on his Sermon, recently preached and published at Baltimore." These Letters were reviewed almost immediately by Professor Norton, in the Christian Disciple, and the article was subsequently published in pamphlet form, under the title,— "A Statement of Reasons for not believing the Doctrine of Trinitarianism respecting the Nature of God and the Person of Christ, occasioned by Professor Stuart's Letters to Mr. Channing." This article, in connection with the Letters of which it was a review, became, in turn, the subject of an extended review in the Panoplist. In 1820 Dr. Woods published a pamphlet of 160 pages, entitled "Letters to Unitarians, occasioned by the Sermon of the Rev. William E. Channing at the Ordination of the Rev. J. Sparks." Then followed, in a pamphlet of 150 pages, Dr. Ware's Letters addressed to Trinitarians and Calvinists, occasioned by Dr. Woods' Letters to Unitarians. In 1821 Dr. Woods published "A Reply to Dr. Ware's Letters to Trinitarians and Calvinists," in a pamphlet of 228 pages. Dr. Ware followed this, in 1822, in a pamphlet of 163 pages, with an "Answer to Dr. Woods' Reply in a Second Series of Letters addressed to Trinitarians and Calvinists." Dr. Woods, in September of the same year, published "Remarks on Dr. Ware's Answer," in a pamphlet of 63 pages ; and, in 1823, Dr. Ware, in a pamphlet of 48 pages, brought out "A Postscript to the Second Series of Letters, addressed to Trinitarians and Calvinists, in Reply to the Remarks of Dr. Woods on

* George Washington Burnap was born in Merrimack, N. H., in 1802; was graduated at Harvard College in 1821; was ordained Pastor of the First Independent Church in Baltimore, April 23, 1828; received the degree of Doctor of Divinity from his Alma Mater, in 1854; and died September 8, 1859. In 1835 he published a work on the Controversy between Unitarians and other Denominations of Christians. His principal late works are Lectures to Young Men; Lectures on the Sphere and Duties of Women; Lectures on the History of Christianity; Expository Lectures on the Principal Texts of the Bible which relate to the Doctrine of the Trinity, besides numerous occasional Addresses. He also contributed to Sparks' American Biography a Life of Leonard Calvert, the first Governor of Maryland.

those Letters." All these pamphlets were written with great eare and ability, and may be regarded as embodying, on each side, the most satisfactory view of the subjects to which they relate, to be found, perhaps, in the English language. They are, moreover, characterized by an eminently catholic spirit. There were several other pamphlets, bearing upon the controversy, which were published, about this time, anonymously, but they did not attract any considerable attention.

The settlement of Mr. Sparks in Baltimore had other bearings upon the progress of Unitarianism than have been indicated by the controversy originating in the Sermon preached at his Ordination. In 1821 he started a Unitarian periodical under the title of "The Unitarian Miscellany and Christian Monitor," which continued, however, only two or three years. In October, 1820, Mr. William Nevins, from the Princeton Theological Seminary, was ordained and installed as Pastor of the First Presbyterian Church in Baltimore; and the Sermon preached on the occasion by Dr. Miller, and afterwards published, was considered as having had a distinct reference to the new Unitarian organization. In the third number of the Miscellany there appeared "A Letter to Dr. Miller on the Charges against Unitarians, contained in his late Ordination Sermon in Baltimore." To this Dr. Miller replied in a pamphlet entitled "A Letter to the Editor of the Unitarian Miscellany in a Reply to an Attack on the Sermon at the Ordination of Mr. Nevins;" and the same year (1821) he published, in an octavo volume, "Letters on Unitarianism, addressed to the members of the First Presbyterian Church in the City of Baltimore." The Miscellany, meanwhile, kept on publishing Letters to Dr. Miller, until enough were produced to make a good sized octavo volume, in which form they appeared in 1823, under the title,— "An Inquiry into the Comparative Moral Tendency of Trinitarian and Unitarian Doctrines, in a series of Letters to the Rev. Dr. Miller, of Princeton." But, notwithstanding Dr. Miller and Mr. Sparks were thus brought into an attitude of theological antagonism, it seems not to have affected their personal relations in after life; for, in 1837, Mr. Sparks requested Dr. Miller to write, for his "American Biography," a Memoir of Jonathan Edwards, one of the mightiest champions of Orthodoxy; and, as I know from the testimony of each of them, Dr. Miller disappointed Mr. Sparks by readily acceding to his request, and Mr. Sparks disappointed Dr. Miller by printing his manuscript, without even asking for the alteration of a word.

The introduction of Unitarianism in Charleston, S. C. was in connection with the ministry of the Rev. Anthony Forster, which commenced there in 1815. He was licensed to preach as a Presbyterian, but became a Unitarian after his settlement; and so large a portion of his congregation accepted his new views, that an arrangement was made that secured at once the establishment of a Unitarian church. The details of this enterprise will be found in the sketch of Mr. Forster. His ministry was very brief, but he was succeeded, in 1819, by the Rev. (afterwards Dr.) Samuel

Gilman, who sustained the interests of Unitarianism there for nearly forty years, but in so quiet and unobtrusive a manner as always to retain the good will of those from whom he differed most widely.

The first sermon ever preached in the city of New York before Unitarians as such, was by Dr. Channing, in a private house, on the 25th of April, 1819. On the 16th of May following he addressed a large audience in the Hall of the Medical College, Barclay Street. On the 15th of November, of the same year, the First Congregational (Unitarian) church was incorporated. The first edifice was dedicated in Chambers Street, January 20, 1821, the Sermon on the occasion being preached by the Rev. Edward Everett. The first Pastor, Mr. William Ware, was ordained December 18, 1821, and resigned his charge, September 19, 1836. He was succeeded by the Rev. H. W Bellows, January 22, 1839,— Dr. Follen having supplied the pulpit during most of the interval. The congregation removed to the new edifice in Broadway, the Church of the Divine Unity, October 22, 1845, and, in January, 1855, made another removal to All Souls' Church, corner of Fourth Avenue and Twentieth Street, where Dr. Bellows now officiates.

The Corner Stone of the Second Church was laid November 24, 1825, at the junction of Prince and Mercer Streets, and the Dedication Sermon was preached December 7, 1826, by Dr. Channing. This Sermon all acknowledged was characterized by the most bold and fervid eloquence; but while it was the theme of the highest praise in some circles, it was the theme of the most unqualified condemnation in others. It was widely read and produced a deep sensation of some kind every where; and it was largely commented upon in the periodicals of the day, but it did not give occasion, as his Sermon at Baltimore had done, to any protracted controversy. Mr. William P. Lunt was ordained Pastor, May 4, 1828, and preached his Farewell Sermon, November 24, 1833. Since that time Drs. Dewey and Osgood have successively been Pastors of this church.

Unitarianism first established itself in Washington City in 1820. As early as 1814 or 1815 there were several families, chiefly English, living in Georgetown and Washington, who were so strong in the Unitarian faith that they were unwilling to worship in churches where a different system was taught. For some time they met together on the Sabbath in their respective houses, and afterwards at a central place in Georgetown. About the year 1814 the Rev. ROBERT LITTLE, who had been educated in the Established Church of England, but had become a convert to Unitarianism, preached a Sermon before the Unitarian Tract Society of Birmingham, which attracted great attention. This gentleman, shortly after, from his love of civil and religious liberty, migrated to this country, with the intention of engaging in secular business, the failure of his health having rendered it necessary for him to withdraw from the ministry. When the Unitarian families before mentioned found that they had such a man in their neighbourhood, they immediately put his services in requisition; and this

was the decisive step towards the formation of a Society. Their earliest meetings were held in a large room over the City Baths in C Street. The very first meeting was on the 31st of July, 1820; and the record of it is as follows:—

"At a meeting of the friends of Unitarian Christianity, at the long room over the public baths in C Street, Moses Young, Esq. being called to the chair, and Thomas Bulfinch appointed Secretary, on motion of Mr. William G. Eliot, it was unanimously

"*Resolved*, That it is expedient that measures be taken for erecting a church upon Unitarian prineiples, in the city of Washington.

"*Resolved*, That a meeting of the friends of Unitarian Christianity be held in this place, on Sunday, the 6th day of August, at five o'clock, P. M., to concert measures for carrying into effect the above Resolution."

At the meeting provided for in the last Resolution, it was determined that the church should be strictly Congregational, and committees were appointed to solicit subscriptions for building a church edifice. The building was completed early in 1822, and was dedicated on the 9th of April, of that year. As early as November, 1820, forty-six persons in the city were found to subscribe liberally to sustain the weekly service. In August, 1827, Mr. Little, who had hitherto been the only Pastor of the congregation, died suddenly at Harrisburg, Pa., from an inflammation of the brain, contracted by travelling in the intense heat on his journey thither. His successors in the ministry have been the Rev. Messrs. Cazneau Palfrey, S. G. Bulfinch, J. H. Allen, M. D. Conway, W D. Haley, and W H. Channing. The congregation has never been large, but many men of distinction have contributed to its support, among whom are John Quincy Adams and John C. Calhoun. Messrs. Joseph Gales and William W Seaton, the well known proprietors and editors of the National Intelligencer, have also been among its most efficient members and supporters.

Of the details of the progress of the Unitarian Body, as connected with the Congregational Church, from the time that the division was completed to the present, it is not necessary here to speak. The following statistics, gathered from the most authentic sources, will, it is believed, convey a correct idea of the present state of the denomination:—

There are in the United States about 263 Societies, of which Massachusetts has 164, and the city of Boston 21; Maine has 16, New Hampshire 15, Vermont 3, Rhode Island 3, Connecticut 2, New York 13, New Jersey 1, Pennsylvania 5, Maryland 2, Ohio 5, Illinois 11, Wisconsin 2, and Missouri, Kentucky, Minnesota, South Carolina, Louisiana, California, and the District of Columbia, each one. There are about 345 ministers. There are two Theological Schools, one at Cambridge, already mentioned, founded in 1816; the other at Meadville, Pa., first opened in 1844, and incorporated in 1846. Their periodicals are The Christian Examiner, bi-monthly, Boston; The Monthly Religious Magazine and Independent Journal, Boston; The Sunday School Gazette, semi-monthly, Boston;

The Christian Register, weekly, Boston; The Christian Inquirer, weekly, New York. Their Missionary and Charitable Societies are the American Unitarian Association, founded in 1825 and incorporated in 1847; the Unitarian Association of the State of New York; Annual Conference of Western Unitarian Churches; the Sunday School Society, instituted in 1827 and reorganized in 1854; the Society for Promoting Christian Knowledge, Piety and Charity, incorporated in 1805; the Massachusetts Evangelical Missionary Society, instituted in 1807; the Society for Promoting Theological Education, organized in 1816 and incorporated in 1831; the Society for the Relief of Aged and Destitute Clergymen, formed in 1848 and incorporated in 1850; the Ministerial Conference; the Association of Ministers at Large in New England, formed in 1850; the Benevolent Fraternity of Churches of Boston, organized in 1834 and incorporated in 1839; the Children's Mission to the Children of the Destitute, Boston, instituted in 1849; The Young Men's Christian Union, Boston, organized in 1851 and incorporated in 1852; The Boston Port Society, incorporated in 1829; and the Seamen's Aid Society of Boston, formed in 1832.

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[On the left hand of the page are the names of those who form the subjects of the work—the figures immediately preceding denote the period, as nearly as can be ascertained, when each began his ministry. On the right hand are the names of those who have rendered their testimony or their opinion in regard to the several characters. The names in italics denote that the statements are drawn from works already in existence—those in Roman denote communications especially designed for this work, or that have not before been published.]

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EBENEZER GAY, D. D.*

1717—1787

EBENEZER GAY, the youngest son of Nathaniel and Lydia Gay, was born in Dedham, Mass., August 15, 1696. He early discovered a taste for learning, and, after having enjoyed for some time the advantages of the town-school at Dedham, was sent to Harvard College, where he graduated in 1714. The next year he taught the Grammar School in Hadley, as appears from two of his letters still extant, though it is stated that he taught for some time also in Ipswich, for which he was paid fifty pounds. Having studied Theology, probably in connection with his labours as a teacher, he commenced preaching in September, 1717, as a candidate, to the Church and Society in Hingham, then vacant by the death of the Rev. John Norton.† The result was that, on the 30th of December following, he received a call to become their Pastor. In due time, he signified his acceptance of the call; and, on the 11th of June, 1818, was ordained and installed,— the Sermon on the occasion being preached by the Rev. Joseph Belcher, of Dedham. He brought with him to the ministry a high reputation for scholarship; and, while yet quite a young man, attracted the particular notice of Governor Burnet, who is said to have remarked that he and Mr. Bradstreet, of Charlestown, were at the head of the clergy of New England, in respect to erudition.

In the great religious excitement that prevailed about the year 1740, in connection with the labours of Whitefield, Mr. Gay had little complacency. His name is signed to a paper entitled "The Sentiments and Resolutions of an Association of Ministers, convened at Weymouth, January 15, 1745," in which they bear testimony against Whitefield's "enthusiastic spirit," against his preaching, as "having a tendency to promote a spirit of bitterness," and "his practice of singing hymns in the public roads, when riding from town to town;" and they declare that they will not, directly or indirectly. encourage him to preach, either publicly or privately, in their respective parishes.

Mr. Gay received many testimonies of public respect, both in his earlier and his later days. He preached the Artillery Election Sermon, in 1728; the General Election Sermon, in 1745; the Sermon before the Convention of Congregational Ministers, in 1746; and the Dudleian Lecture, in 1750. He received the degree of Doctor of Divinity, from Harvard College, in 1785.

In 1781 he delivered a sermon on his eighty-fifth birth-day, which was

* Dr. Shute's Fun. Serm. Appendix to the Old Man's Calendar, 1846. Lincoln's Hist. of Hingham. Mass. Gazette, 1787. Deane's Hist. of Scituate. Winsor's Hist. of Danbury.

† JOHN NORTON, a son of William Norton, of Ipswich, and a nephew of the Rev. John Norton, of Boston, was graduated at Harvard College in 1671, was ordained and installed Colleague Pastor with the Rev. Peter Hobart, of the Church in Hingham, November 27, 1678; and died October 3, 1716, in the sixty-sixth year of his age, and thirty-eighth of his ministry.

published under the title of "The Old Man's Calendar." It has passed through several editions in this country, has been reprinted in England, and translated into the Dutch language and published in Holland. The text of the Sermon is "I am this day four score and five years old." The following paragraph forms the conclusion of the discourse :—

"Lo, now, my brethren, I am this day fourscore and five years old,—a wonder of God's sparing mercy: Sixty-three of these years have I spent in the work of the ministry among you. One hundred and forty-six years ago, your fathers came with their Pastor, and settled in this place. I am the third in the pastorate of this church, which hath not been two years vacant. Scarce any parish but hath had more in that office in so long a space of time. The people of this have been steady to their own ministers, living to old age; have not been given to change, nor with itching ears have heaped to themselves teachers. I bless God, who disposed my lot among a people with whom I have lived here in great peace, eleven years longer than either of my worthy predecessors.* I have only to wish that my labours had been as profitable as they have been acceptable to them. I retain a grateful sense of the kindnesses (injuries I remember none) which I received from them. While I have reaped of their carnal things to my comfortable subsisteuce, it hath been my great concern and pleasure to sow unto them spiritual things, which might spring up in a harvest of eternal blessings. That their affections to me as their Pastor have continued from fathers to children, and children's children, hath been thankfully observed by me, and should have been improved as an advantage and incentive to do them (in returns of love for love) all possible good. It is but little that I can now do in the work to which I am kept up so late in the evening of my days, and my people may feel their great need of one more able in body and mind to serve them in the Gospel ministry. In this case, my brethren, I hope that no partial regard to me, or parsimonious view to your worldly interest, will hinder your timely providing yourselves with such an one. As much as I dread and deprecate the being cut down as a cumberer of the ground, in this part of the Lord's vineyard, I would not, with my useless old age, fill up the place, and deprive you of the help of a profitable labourer in it. I submit to the wisdom and will of God my own desire to finish my course of life, and the ministry I have received of Him, together; while I make the humble acknowledgment and prayer to Him in Psalm lxxi—"O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works; now, also, when I am old and gray-headed, O God, forsake me not, until I have showed thy strength unto this generation." Caleb, when he was as old as I am, could say,—"As yet I am as strong this day as I was in the day that Moses sent me;" that is, when he was forty years old. "As my strength was then, even so my strength is now, for war, both to go out and to come in." It is far otherwise with me; yet what remaineth of the little strength I ever had for the ministerial warfare, I would as gladly spend in the service of your souls, and assist you all I can in your Christian combat against the enemies which oppose your salvation. This would I do, God enabling me, as long as I am in this tabernacle of frail flesh, knowing that I must shortly put it off, and exchange the *sacred desk* for the *silent grave*. But, O my soul, how awful the long, the very long and strict account to be given to God of thyself and of thousands more committed to thy charge, to watch also for their safety and everlasting happiness! Brethren, pray for me, that I may find mercy of the Lord in that day; which, if I should fail of, it had been good for me, and perhaps for you also, perishing by my neglect, that I had never been born: the consideration of which should excite my utmost care and diligence to make full proof of my ministry, and engage your attendance upon it in such a manner as will show you are not grown into a weariness of it, which would render it unprofitable to you. I have been young and now am old. Your fathers despised not my youth for its weakness, nor have you my old age for the infirmities that attend it; which giveth some encouragement to hope that my long continuance with you is not so much to the hindrance of the Gospel of Christ, and detriment to your spiritual interests, as I am often ready to fear. After some decay or interruption of the Philippians' liberality to Paul, he thus writeth unto them, (Phil. iv. 10,) "I rejoice in the Lord greatly that now, at the last, your care of me hath flourished again." So hath yours of me. I may add, as he doth,—"not that I speak in respect of want," which you have let me suffer in these difficult times. You lay fresh engagements upon me to exert myself in the service of your souls; and if the God of my life and health prolong the same any farther, I would go on in the strength of the Lord God to labour for your salvation, ardently labouring for the gracious commendation, which the minister of the Church in Thyatira received from Christ, (Rev. II. 19,) "I know thy works and the last to be

* The Rev. Peter Hobart and the Rev. John Norton.

more than the first." That mine may be more faithful and more successful, God, of his mercy to me and you, grant for Christ's sake. And now, Brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

Dr. Gay retained his faculties, bodily and mental, in remarkable vigour, till the close of life. On Sabbath morning, the 8th of March, 1787, when he was preparing for the usual public services of the Sabbath, he was attacked with a sudden illness, which terminated fatally within an hour. He had reached the ninety-first year of his age. The length of his ministry, from the day of his Ordination till his decease, was sixty-eight years, nine months and seven days; and, including the time of his preaching previous to his settlement, his ministry falls short, by a few months only, of seventy years. Dr. Shute, of the Second Parish in Hingham, preached his Funeral Sermon, in which he speaks in strong terms of the learning, liberality, candour and strength of mind, of his deceased friend.

The following is a list of Dr. Gay's publications :—

A Sermon at the Ordination of Joseph Green,* of Barnstable, 1725. Two Lecture Sermons in Hingham, 1728. Artillery Election Sermon, 1728. A Lecture in Hingham on occasion of the Arrival of Governor Belcher, 1730. A Sermon before several Military Companies in Hingham, 1738. A Sermon at the Ordination of Ebenezer Gay, Jr., Suffield, 1742. A Sermon at the Funeral of the Rev. John Hancock, Braintree, 1744. The Massachusetts Election Sermon, 1745. A Sermon before the Convention of Congregational Ministers in Massachusetts, 1746. A Sermon at the Ordination of Jonathan Mayhew, Boston, 1747. A Sermon at the Ordination of Jonathan Dorby,† Scituate, 1751. A Sermon at the Instalment of the Rev. Ezra Carpenter,‡ Keene, 1753. A Sermon at the Instalment of the Rev. Grindall Rawson, Yarmouth 1755. Dudleian Lecture at Harvard College, 1759. A Sermon on the Death of Dr. Mayhew, 1766. A Sermon at the Ordination, at Hingham, of Caleb Gannett, over a Church in Nova Scotia, 1768. Thanksgiving Sermon, 1770. Old Man's Calendar, 1781.

He was married, on the 3d of November, 1719, to Jerusha, daughter of Samuel Bradford, of Duxbury, the son of Major William Bradford, and the grandson of Gov. Bradford. Mrs. Gay died, August 19, 1783, aged eighty-five years. They had eleven children,— five sons and six daughters. *Samuel*, the eldest son, was graduated at Harvard College, in 1740, in the class of Gov. Samuel Adams, President Langdon, &c., and was sent abroad for a medical education. He died at Chelsea, England, March 26, 1746. *Calvin*, the second son, received a mercantile education, and settled in

* JOSEPH GREEN was born in Boston, June 21, 1704; was graduated at Harvard College, in 1720; was ordained and installed Pastor of the Church in Barnstable, May 12, 1725, and died October 4, 1770. He published a Sermon at the Ordination of his son JOSEPH GREEN, JR.—who was born in Barnstable; graduated at Harvard College, in 1746; was ordained at Marshfield in 1753; was subsequently dismissed and installed at Yarmouth; and died November 5, 1768, aged forty-two.

† JONATHAN DORBY was a native of Boston; was graduated at Harvard College, in 1747; was ordained, and installed Pastor of the Church in Scituate, November 13, 1751; and died April 22, 1754, aged twenty-eight years. He died at Hingham, whither he had gone to preach a lecture.

‡ EZRA CARPENTER was born at Rehoboth; was graduated at Harvard College, in 1720; was ordained and installed at Hull, November 24, 1728; was subsequently dismissed, and then installed at Keene, N. H., October 4, 1753; was dismissed a second time, March 16, 1769; and died October 26, 1785, aged eighty-three, or according to one authority, eighty-six.

Quebec, where he died March 11, 1765, *Martin*, the third son, was a coppersmith, and was established in business in Boston. He was a Deacon of the West Church, and Captain of the Ancient and Honourable Artillery Company.

The following anecdote concerning Dr. Gay has been communicated to me, by the Rev. GEORGE ALLEN, of Worcester :—

During the Revolutionary War, a little before the time of the Annual Thanksgiving, and when it was generally expected that there would be a great deficiency of the foreign fruits, as raisins, currants, &c., with which that festival had abounded, several English vessels, laden with those productions, were driven by a storm upon our coast, captured and brought into Boston. Dr. Gay, who was considered a prudent loyalist, was accustomed, on Thanksgiving days, to make mention in his prayer of the special blessings of the year. Such a token of Divine favour did not escape without due notice, Accordingly, in his Thanksgiving prayer, he gratefully acknowledged the unexpected bounty somewhat after this sort :—"Oh, Lord, who art the infinitely wise Disposer of all things, who rulest the winds and the waves according to thy own good pleasure, we devoutly thank thee for the gracious interposition of thy Providence, in wafting upon our shores so many of thy rich bounties, to make glad the dwellings of thy people on this joyful occasion." Shortly after its occurrence, some one repeated the Doctor's ejaculation to Samuel Adams, who, with his usual promptness and decision, exclaimed,—"That is trimming with the Almighty."

The following I received from the Rev. Dr. SAMUEL WILLARD, of Deerfield :—

Dr. Gay had, for some time, missed the hay from his barn, and was satisfied that it was stolen. With a view to detect the thief, he took a dark lantern, and stationed himself near the place, where he supposed he must pass. In due time, a person, whom he knew, passed along into his barn, and quickly came out with as large a load of hay as he could carry upon his back. The Doctor, without saying a word, followed the thief, and took the candle out of his dark lantern, and stuck it into the hay upon his back, and then retreated. In a moment the hay was in a light blaze ; and the fellow, throwing it from him, in utter consternation, ran away from his perishing booty. The Doctor kept the affair a secret, even from his own family ; and, within a day or two, the thief came to him in great agitation, and told him that he wished to confess to him a grievous sin ;— that he had been tempted to steal some of his hay ; and, as he was carrying it away, the Almighty was so angry with him that He had sent fire from heaven, and set it to blazing upon his back. The Doctor agreed to forgive him on condition of his never repeating the offence.

The following is an extract from an article that appeared in the Massachusetts Gazette, shortly after Dr. Gay's death :—

"By his inoffensive and condescending conduct, he manifested the pacific disposition of his heart, and rendered his unwearied exertions to promote peace and good order more effectual. In ecclesiastical councils, (to which he was formerly often invited,) his wisdom and benevolence were conspicuous, and gave him great advantage in composing differences, and healing divisions, subsisting in churches.

"Though his conversation abroad might seem reserved, yet, in private, among his

friends, it was free, instructive and edifying; the salutary effects of which have been sensibly felt by his brethren in the ministry; and his kind, parental treatment will ever be acknowledged by them. His prayers were rational and devout, and well adapted to the various occasions of life. Enthusiasm and superstition formed no part of his religious character. In his Christian warfare, he did not entangle himself with the affairs of this life, but his conversation was in Heaven. In times of sickness, and in the near views of dissolution, he appeared to have composure and resignation of mind, and hopes full of immortality.

"His prudent and obliging conduct rendered him amiable and beloved as a neighbour. His tender feelings for the distressed induced him to afford relief to the poor, according to his ability. His beneficent actions indicated the practical sense he had of his Lord's own words.—"It is more blessed to give than to receive." The serenity of his mind, and evenness of his temper, under the infirmities of advanced years, made him agreeable to his friends, and continued, to the last, the happiness which had so long subsisted in his family; in which he always presided with great tenderness and dignity. A reflection on the indulgence of Heaven in the long enjoyment of so affectionate and worthy a parent, and the hopeful prospect of his happiness beyond the grave, must inspire them with gratitude, and lead them into a cordial acquiescence in the painful separation."

FROM THE HON. SOLOMON LINCOLN.

HINGHAM, February 6, 1864.

My dear Sir: The Rev. Dr. Gay was the third minister of this my native town, and of the parish in which I was born and nurtured. Though he had passed away before I came upon the stage, I have had a good opportunity of exploring the best sources of information concerning him, and of gathering many traditionary reminiscences illustrative of his character. I think I shall be able to give you a tolerably correct idea of him.

Dr. Gay outlived two generations of his parishioners; and not one of those who was a member of the parish at the time of his birth, was living at his decease. Nor can I ascertain that a single individual who was an acting member at the time of his Ordination, survived him. More than three-fourths of a century has elapsed since his decease, yet his memory is preserved fresh in the traditions of the generations who knew him long and well. I have known many persons who recollected him in his old age.

He was of about the middle size, of dignified and patriarchal appearance, and, if we can judge of his features as delineated by the pencil of Hazlitt, they were not particularly handsome. He had, however, in the recollection of those who knew him, a grave, yet benignant expression of countenance. Those who loved him held him in such affection and reverence that they would not admit that Hazlitt's portrait was not a beautiful picture.

The Hon. Alden Bradford, in his Historical sketch of Harvard University, published in the American Quarterly Register, in May, 1837, states that he recollected seeing three venerable and learned men, Dr. Gay, Dr Chauncy, and Dr. Appleton, pass through the College yard to the Library "Dr. Gay and Dr. Chauncy were on a visit to Dr. Appleton, and they walked up to the Chapel together, two being nearly ninety years old, and the other, Dr Chauncy, about eighty-three. It excited great attention at the time." Great intimacy existed between these three patriarchs, during their long and useful lives. Chauncy and Gay died in the same year. Appleton's death took place about three years earlier. At the Ordination of Mr. (afterwards Dr.) Simeon Howard, as Pastor of the West Church, in Boston, Dr. Chauncy preached the Sermon, Dr. Gay gave the Charge, and Dr Appleton presented the Fellowship of the Churches. They were often associated in similar services.

The earliest sermon of Dr Gay's, which was printed, was delivered at the Ordination of the Rev Joseph Green, at Barnstable, from Acts XIV. 15,—"We are also men of like passions with you,"— which was much admired for its wise lessons, seasonable admonitions and moving exhortations. His class-

mate (Foxcroft) accompanied its publication with a Prefatory Address "To the Reader," commending the Sermon in the most affectionate terms. Towards the close of this most impressive discourse, we find the following passages in Dr. Gay's peculiar vein:— Speaking of the candidate for Ordination, Joseph Green, he says,— "We trust that he will be a JOSEPH unto his BRETHREN, whom he is to feed with the *Bread of Life*, and that GOD sendeth him here to preserve their Souls from Perishing. The Lord make him a *fruitful Bough, even a fruitful Bough by a well*, grafted into *the Tree of Life*, and always GREEN, and *flourishing in the Courts of our God.*"

Dr. Gay was remarkable in the selection and application of the texts of his sermons. Having, for a long time, been unsuccessful in procuring a well of water, on his homestead, he introduced the subject into his prayers, and also preached a sermon from Numbers, XXI, 17 —"Then Israel sang this song, Spring up, O well, sing ye unto it." In 1728 he delivered a Lecture in his own pulpit, "to bring Lot's wife to remembrance" from the text in Luke, XVII, 32,—"Remember Lot's wife;" and entitled this very able and interesting Lecture, "A Pillar of Salt to Season a Corrupt age," The text of his Sermon preached at the Instalment of the *Rev. Ezra Carpenter*, at Keene, in 1753, was from Zechariah II, 1,—"I lift up mine eyes again, and looked, and behold a man with a *measuring line* in his hand."

Whatever may have been the theological views entertained by Dr. Gay in the early part of his ministry, it is well understood that he sympathized with the spirit of free inquiry, which gradually wrought a change in the opinions of many eminent divines, commencing about the middle of the last century.

In his Convention Sermon of 1746, he attributes dissentions among the clergy to "ministers so often choosing to insist upon the offensive peculiarities of the party they had espoused, rather than upon the more weighty things in which we are all agreed."

He was opposed to Creeds, or written Articles of Faith, proposed by men. He thus expresses himself, in 1751, in his Sermon at the Ordination of the Rev Jonathan Dorby, at Scituate —"And 'tis pity any man, at his entrance into the ministry, should, in his Ordination vows, get a snare to his soul, by subscribing, or any ways engaging to preach according to another rule of faith, creed or confession, which is merely of human prescription and imposition."

He was a warm friend of the celebrated Dr. Mayhew, of Boston, whose Biographer thinks the latter was indebted to Dr Gay for the adoption or confirmation of the "liberal and rational views" which he embraced.

President John Adams, in a letter to Dr. Morse, dated May 15, 1815, remarks as follows: "Sixty years ago, my own minister, Rev. Lemuel Bryant,* Dr. Jonathan Mayhew, of the West Church in Boston, Rev. Mr. Shute, of Hingham, Rev. John Brown,† of Cohasset, and perhaps equal to all, if not above all, Rev. Dr. Gay, of Hingham, were Unitarians."

By some, who fully understood the position of Dr. Gay, after the middle of the last century, he has been claimed to have been the father of American Unitarianism. This must be conceded,— that his discourses will be searched in vain, after that point of time, for any discussions of controversial theology,

* LEMUEL BRYANT was a native of Scituate; was graduated at Harvard College, in 1739; was ordained at Quincy, December 4, 1745; was dismissed October 22, 1753; and died at Scituate October 1, 1754, aged thirty-two. He published a Sermon preached at Boston, on the Absurdity and Blasphemy of Depreciating Moral Virtue, 1749; Some Friendly Remarks on a Sermon at Braintree, Mass., by Rev. Mr. Porter, in a Letter to the Author, 1750; Some more Friendly Remarks on Mr. Porter, &c., 1751.

† JOHN BROWN was born at Haverhill, Mass.; was graduated at Harvard College, in 1741; was ordained and installed Pastor of the Church in Cohasset, September 2, 1747; and died October 22, 1791, in his sixty-seventh year. He published a Sermon entitled, "In what sense the heart is deceitful." 1754.

any advocacy of the peculiar doctrines, regarded as orthodox, or the expression of any opinions at variance with those of his distinguished successor in the same pulpit, the Rev. Dr. Ware.

But I can not leave Dr. Gay, without adverting to his political opinions; for our traditionary information concerning them finely illustrates his character. He was opposed to the measures which preceded the American Revolution and Declaration of Independence. His sympathies were not with the Whigs. Yet, such was his discretion that he maintained his position, at the head of a large and intelligent parish, comprising all shades of political opinion, but in the main Whigs,— without alienating the affections of his people or impairing his usefulness. On one occasion, he and his friend and neighbour, Dr. Shute, who was an ardent Whig, were invited to address the people in town-meeting, on a political question; and they both succeeded so well that the town gave them a vote of thanks. Still, Dr. Gay's political sentiments were well understood, and were a cause of occasional uneasiness among his parishioners, during the period of the Revolution. We have this anecdote from an authentic source. It was a part of the duty of the Committee of Correspondence, Inspection and Safety, to call upon suspected citizens, and those known to be loyalists, to demand a search for arms. It was proposed that the Committee should call upon Dr. Gay, and demand his arms, probably not because they supposed he had any, of which he would make improper use against the new Government, but because the opportunity was a good one to give him a sort of official admonition that he held obnoxious sentiments, in which some of the most influential of his people did not share. That the thing to be done was a little aggravating did not take away the zest of doing it — it would have been ungenerous also, had there not been a very perfect accord between Dr. Gay and his parish, as Pastor and people, on all subjects save politics. The Committee presented themselves before the Doctor, who received them in his study, standing, and with entire calmness and dignity, when he enquired of them,— "What do you wish with me, Gentlemen?" "We have come, Sir, in accordance with our duty, as the Committee of Safety, to ask you what arms you have in the house." He looked at them kindly, perhaps a little reproachfully, for a moment or two, before answering, and then said, laying his hand upon a large Bible on the table by which he stood,— "There, my friends are *my* arms, and I trust to find them ever sufficient for me." The Committee retired with some precipitation, discomfited by the dignified manner and implied rebuke of Dr. Gay, and the Chairman was heard to say to his associates, as they passed out of the yard,— "The old gentleman is always ready."

Notwithstanding the political opinions entertained by Dr. Gay, he found among the clergy, who held opposite views, his most ardent friends. The intercourse between him and the Rev. Dr. Shute, of the Second Parish, who was a zealous Whig, was of the most friendly character, and he was on excellent terms with Mr. Smith, of Weymouth, (the father of Mrs. John Adams,) and Mr Brown of Cohasset, who, at one time, was a Chaplain to the troops in Nova Scotia, before the Revolution. Dr. Gay's son, Jotham Gay, was a Captain in the same department. The Doctor, in writing to Mr. Brown, says,— "I wish you may visit Jotham, and minister good instruction to him and his Company, and furnish him with suitable sermons in print, or in your own very legible, if not very intelligible, manuscripts, to read to his men, who are without a preacher — in the room of one, constitute Jotham curate."

I think I may safely say that New England could boast of few ministers, during the last century, who exerted a wider influence than Dr. Gay.

I am, with the highest respect,

Your friend,

SOLOMON LINCOLN

CHARLES CHAUNCY, D. D.*

1727—1787.

CHARLES CHAUNCY was a great grandson of the Rev. Charles Chauncy, who was the second President of Harvard College. He was a grandson of the Rev. Isaac Chauncy, who was the minister of Berry Street Meeting-house, in London, and, in the last years of his ministry, had Dr. Watts as his assistant. His father was Charles Chauncy, who, though a native of England, came to this country, and settled as a merchant in Boston. His mother was Sarah Walley, daughter of Judge Walley, of the Supreme Court of Massachusetts. He (the subject of this notice) was born in Boston, January 1, 1705. At the age of seven years, he lost his father, but did not want for friends who were disposed to give him the best advantages for education. He entered Harvard College when he was twelve years old, and graduated in the year 1721; being regarded as one of the best scholars who had, at that time, received the honours of the institution.

He soon commenced the study of Theology, and in due time received approbation to preach the Gospel. After the removal of Mr. Wadsworth from the First Church in Boston to the Presidency of Harvard College, the attention of that congregation was directed to Mr. Chauncy, as a suitable person to be his successor. On the 12th of June, 1727, they voted him a call to settle among them, and, on the 25th of October following, he was ordained and installed as Co-pastor with the Rev. Thomas Foxcroft,—the Sermon on the occasion, according to the usage of that day, being preached by himself. The call was far from being unanimous; and it does not appear that he produced any great sensation, in any way, at the commencement of his ministry.

In 1742, he received the degree of Doctor of Divinity from the University of Edinburgh.

Dr. Chauncy was a stern opposer, from beginning to end, of the great religious excitement that prevailed in New England and elsewhere, in connection with the labours of Whitefield and his coadjutors. His first publication, bearing directly on the subject, was a Sermon on Enthusiasm, in the year 1742, which is justly considered one of his most vigorous productions. The next year he published an elaborate work, entitled "Seasonable Thoughts on the State of Religion in New England." In 1744 he published an Ordination Sermon, and a Convention Sermon, both of which he designed as Tracts for the Times. The same year he published a Letter to the Rev. George Whitefield, calling on him to defend his conduct or confess his faults; and the next year he addressed a second Letter to him, in the same spirit, and of the same decided character, with the former. Dr. Chauncy, though he did not by any means stand alone in his views of the then existing state of things, differed from the great mass of his brethren, in contemplating the case as one of unmixed evil. Colman,

*Dr. Clarke's Fun. Serm.— Emerson's Hist. First Church, Boston.—Mass. Hist. Coll., III, VI, X. Miller's Retrospect, II. Prof. Fowler's Hist. of the Chauncy family.

Sewall, Foxcroft, Cooper, Prince, and many others, saw very much to disapprove and deplore, while yet they seem to have admitted the substantial genuineness of the work; but Dr. Chauncy regarded it as essentially evil, and opposed it with all the energy which he could command.

In 1747 Dr. Chauncy preached the Annual Sermon before the Legislature of Massachusetts. In this Sermon he expatiated, with great plainness and force, on some of the evils of the day, for which he considered Rulers chiefly responsible; and particularly on the injustice which had been done to his professional brethren, in their having been allowed to suffer so severely from the fluctuations of the circulating medium. His remarks were received with little favour by a portion at least of the Legislature; and they even debated whether, according to custom, they should print the Sermon. The Doctor, being informed of this, sharply replied,—"It shall be printed, whether the General Court print it or not. And do you, Sir," (addressing himself to his informant), "say from me that, if I wanted to initiate and instruct a person into all kinds of iniquity and double dealing, I would send him to our General Court."

In May, 1762, he delivered the Dudleian Lecture in Harvard College, which was published under the title,—"The Validity of Presbyterian Ordination asserted and maintained." This discourse attracted great attention, and was the commencement of a controversy in which his friends considered him as having gathered some of his brightest laurels. In 1767 he published "Remarks upon a Sermon of the Bishop of Landaff," in which he expressed his fears that the appointment of Bishops for America, as was then proposed, would be followed by attempts to promote Episcopacy by force. He then adds,—"It may be relied on, our people would not be easy, if restrained in the exercise of that liberty wherewith Christ hath made them free; yea, they would hazard every thing dear to them,—their estates, their very lives, rather than suffer their necks to be put under that yoke of bondage, which was so sadly galling to their fathers, and occasioned their retreat into this distant land, that they might enjoy the freedom of men and Christians." After this, he had for his antagonist the Rev. Dr. Thomas Bradbury Chandler, of Elizabethtown; and this controversy continued from 1768 to 1771, each of them writing two or three pamphlets. In his Reply to Dr. Chandler, he says,—"It is with me past all doubt that the religion of Jesus will never be restored to its primitive purity, simplicity and glory, until religious establishments are so brought down as to be no more." His last work on the subject, entitled "A Complete View of Episcopacy," was published in 1771, and is regarded as one of the ablest of his controversial works.

Dr. Chauncy was far from being a mere spectator of the scenes of the Revolution. In 1774 he published a Letter to a Friend, detailing the privations and hardships to which the people of Boston had been, or were likely to be, subjected by the oppressive policy of the British Parliament; and this pamphlet was but an index to the spirit which animated him during the whole Revolutionary struggle. So firmly was he convinced of the justice of the American cause that he used to say he had no doubt, if human exertions were ineffectual, that a host of angels would be sent to assist us. When a smile was excited, and some doubt expressed

as to the possibility of our obtaining such aid, he remarked, with his characteristic decision, that he felt fully assured that that would be the case.

In a Sermon entitled "All Nations blessed in Christ," preached at the Ordination of the Rev. Joseph Bowman,* in 1762, he is considered as having first faintly shadowed forth the doctrine which he afterwards more openly defended, of the final salvation of all men. It is said that this had been with him a subject of much severe and earnest thought, during the greater part of his ministry; but it was not until the year 1784 that he gave the results of his inquiry to the world, in a work entitled,— "The Mystery hid from ages, or the Salvation of all Men." He published one or two other works, about the same time, bearing upon the same subject.

In July, 1778, Dr. Chauncy received the Rev. John Clarke as his colleague, and was thereby relieved in a measure from public labour. He, however, continued to occupy the pulpit, a part of the time, almost to the close of his life. He died February 10, 1787, in the eighty-third year of his age, and the sixtieth of his ministry. The Sermon at his Interment was delivered by his colleague, the Rev. Mr. Clarke, from Matt. XXV, 21, which was published.

The following is a list of Dr. Chauncy's publications;—

A Sermon on the death of Mrs. Sarah Byfield, 1731. A Sermon on the Death of Mrs. Elizabeth Price, 1732. A Sermon on the Death of the Hon. Nathaniel Byfield, 1733. A Sermon before the Artillery Company, 1734. A Sermon on the Death of Mr. Jonathan Williams, 1737 A Sermon on Religious Compulsion, 1739. A Sermon on the Death of Mrs. Lucy Waldo, 1741. A Sermon on the New Creature, 1741. A Sermon on an Unbridled Tongue, 1741. A Sermon on the Various Gifts of Ministers, 1742. A Sermon on the Outpouring of the Holy Ghost, 1742. A Sermon on Enthusiasm, with a Letter to the Rev. James Davenport, 1742. Account of the French Prophets, in a Letter to a Friend, 1742. Seasonable Thoughts on the State of Religion, (an octavo volume,) 1743. A Sermon at the Instalment of the Rev. Thomas Frink,† 1744. A Sermon at the Annual Convention of Congregational Ministers, 1744. A Letter to the Rev. George Whitefield, publicly calling on him to Defend his Conduct, or Confess his Faults, 1744. A Second Letter to the Same, 1745. A Thanksgiving Sermon on the Reduction of Cape Breton, 1745. A Sermon on the Death of Mr. Cornelius Thayer, 1745. A Sermon on the Rebellion in favour of the Pretender, 1745. Massachusetts Election Sermon, 1747. A Sermon on the Death of Mrs. Anna Foxcroft, 1749. A Sermon for Encouraging Industry, 1752. A Sermon on Murder, 1754. A Sermon

* JOSEPH BOWMAN was a native of Westborough, Mass.; was graduated at Harvard College, in 1761; was ordained at Boston, as Missionary to the Indians, August 31, 1762; was installed at Oxford, Mass., November 14, 1764; was dismissed, August 28,1782; was installed at Bernard, Vt., September 22, 1784; and died December 8, 1820, aged eighty-seven.

† THOMAS FRINK was a native of Sudbury, Mass.; was graduated at Harvard College, in 1722; was ordained at Rutland, Mass., November 1, 1727; was dismissed September 8, 1740; was installed at Plymouth, November 7, 1743; was dismissed in 1748; was installed at Barre, Mass., October, 1753; and was dismissed July 17, 1766. He published a Discourse at Giving the Right Hand of Fellowship, at the Installation of the Rev. Edward Billings; [who was born in Sunderland, Mass; graduated at Harvard College, in 1731, was ordained at Belchertown, in 1739; was dismissed in 1751; was installed at Greenfield District, Mass., March 28, 1754; and died in 1760;] a Sermon at Stafford, Conn., at the Ordination of John Willard, 1757; and the Massachusetts Election Sermon, 1758.

on the Earthquake, 1755. Account of the Ohio Defeat in a Letter to a Friend, 1755. A Particular Narrative of the Defeat of the French Army at Lake George, in a Letter to a Friend, 1755. A Sermon on the Earthquakes in Spain, 1756. A Sermon on the Death of Mr. Edward Gray, 1757. The Opinion of one who has perused the 'Summer Morning's Conversation,' &c:, 1758. Dudleian Lecture at Harvard College, 1762. A Sermon at the Ordination of Joseph Bowman, 1762. Twelve Sermons particularly referring to the Sandemanian Doctrines, 1765. A Sermon at the Ordination of Penuel Bowen, 1766. A Sermon on the Death of Dr. Mayhew, 1766. Thanksgiving Sermon on the Repeal of the Stamp Act, 1767 A Sermon at the Ordination of Simeon Howard, 1767 Remarks on the Bishop of Landaff's Sermon in a Letter to a Friend, 1767 Answer to Dr. Chandler's Appeal, 1768. A Sermon on the Death of the Rev. Thomas Foxcroft, 1769. "Trust in God the Duty of a People," &c.; a Sermon preached at the request of a number of Patriotic Gentlemen, 1770. Reply to Dr. Chandler's Appeal defended, 1770. A Complete View of Episcopacy, (an octavo volume,) 1771. Five Sermons on the Communion, 1772. A Sermon on "All things in Common," 1773. A Just Representation of the Hardships and Sufferings of the town of Boston, in a Letter to a Friend, 1774. A Sermon on "the Accursed Thing," 1778. The Mystery hid from Ages, or the Salvation of all Men, (an octavo volume,) 1784. The Benevolence of the Deity fairly and impartially considered, (an octavo volume,) 1784. Five Dissertations on the Fall and its Consequences, (an octavo volume,) 1785. A Sermon upon the Return of the Society to their House of Worship, after it had undergone the necessary Repairs, 1785.

Dr. Chauncy was three times married. His first wife was Elizabeth, daughter of Judge Grove Hirst, and grand-daughter of the first Chief Justice Sewall, by whom he had three children,—one son and two daughters. His second marriage was on the 8th of January, 1738, to Elizabeth Townsend; and his third was on the 15th of January, 1760, to Mary, daughter of David Stoddard. There were no children by either of the two last marriages.

Dr. John Eliot, who, in the early part of his life, was contemporary with Dr. Chauncy, writes thus concerning him :—

"Dr. Chauncy was one of the greatest divines in New England,—no one, except President Edwards and the late Dr. Mayhew, has been so much known among the literati of Europe, or printed more books upon theological subjects. He took great delight in studying the Scriptures. Feeling the sacred obligations of morality, he impressed them upon the minds of others in the most rational and evangelical manner. When he preached upon the faith of the Gospel, he *reasoned* of righteousness, temperance and judgment to come. It was said that he wanted the graces of delivery and taste in composition. But it was his object to deliver the most sublime truths in simplicity of speech, and he never therefore studied to have his periods polished with rhetorical figures. His favourite authors were Tillotson of the Episcopal Church, and Baxter among the Puritans. For he preferred the rich vein of sentiment in the Sermons of the English divines, to that tinsel of French declamation so fashionable in our modern way of preaching. Upon some occasions, however, Dr. Chauncy could raise his feeble voice, and manifest a vigour and animation which would arrest the attention of the most careless hearer, and have a deeper effect than the oratory which is thought by many to be *irresistibly* persuasive: at all times he was argumentative and perspicuous, and made an admirable practical use of the sentiments he delivered."

The following notice of Dr. Chauncy is from an "Historical Sketch of the First Church, in Boston," by the Rev. William Emerson, one of Dr. Chauncy's successors :—

"The fact is, he had no taste for rhetorical studies. So little versed in poetry was he that he is said to have wished that somebody would translate the Paradise Lost of Milton into prose, that he might understand it. He loved nature, simplicity, and truth, and looked upon the art of rhetoric rather as an inflamer of the passions, and a perverter of reason, than as an instrument of good to mankind. His aversion indeed was so rooted towards the noisy and foaming fanatics of his time, and his attachment so strong to Taylor, Tillotson, and writers of that stamp, that, in the company of intimate friends, as is reported of him, he would sometimes beseech God never to make him an orator. One of his acquaintances now living, (1811,) hearing this report, remarked that his prayer was unequivocally granted. Yet I have been informed by one of his hearers, who is an excellent judge of sermons, that Dr. Chauncy was by no means an indifferent speaker, that his emphases were always laid with propriety, often with happy effect; and that his general manner was that of a plain, earnest preacher, solicitous for the success of his labours. He ordinarily entered on his task, whether of composing or delivery, apparently without much nerve, as a labourer commences his daily toil, uttering a deal of common truths in a common way. But he had always a design, which he kept clearly and steadily in view, until it was prudently and thoroughly executed."

As I do not find that Dr. Chauncy has, in any of his publications, expressed himself definitely in respect to the doctrine of the Trinity, I wrote to the Rev. Dr. Frothingham, another of Dr. Chauncy's successors, to ascertain his opinion on the subject, and received from him the following reply:—

"As to the doctrine of the Trinity, though the subject had not risen into controversy in his day, I have always supposed that he was *Non-Nicene* on that point. Such a supposition would certainly correspond best with the general complexion of his religious opinions. He was always classed prominently among those who were called 'liberal;' for there were two parties then as now. An octogenarian parishioner of mine, who was one of his hearers, tells me that, long before his Book on Universal Salvation was published, some of his church left him to go to the Old South."

The following letter addressed by the late Rev. Dr. Howard, of Springfield, to the Rev. Dr. Walker, President of Harvard College, has been kindly put at my disposal. Nearly every thing contained in it I have myself had from Dr. Howard's own lips. If the letter should seem to involve a departure from my general rule not to allow the approval or the condemnation of any particular system of Doctrine, either by myself or my correspondents, the explanation is that Dr. Howard is himself one of the subjects of this work, and the letter is quite as illustrative of his own views as of those of Dr. Chauncy.

SPRINGFIELD, January 22, 1833.

Dear Sir: You ask me for reminiscences of Dr. Chauncy. You might almost as well have gone to him for them. But, as I have a very great veneration for his character, and wish it may be transmitted to posterity just as it was, I will tell you all that I do remember of him.

He was, like Zaccheus, little of stature, and, like St. Paul, his letters were powerful. God gave him a slender, feeble body, a very powerful, vigorous mind, and strong passions; and he managed them all exceedingly well. His manners were plain and downright,— dignified, bold and imposing. In conversation with his friends, he was pleasant, social and very instructive. Bigotry and superstition found no quarter with him — in whatever garb they approached, they were sure to be detected and rebuked. He possessed and enjoyed a firm and unwavering faith in the truth and inspiration of the Scriptures, and in the impossibility of their having been written but by the supernatural inspiration of God. He said to me, "I defy any man that ever existed, to give any rational account of the conduct of mankind, without going to the third chapter of Genesis for the cause." Soon after his Book on

Universal Salvation was published, he said to me,—"Howard, have you seen my book?" "Yes Sir." "Have you read it?" "Yes Sir." "And do you believe it?" "No Sir." "Ah! if you had faith as a grain of mustard seed, you would believe it." He said to me, "I could once compose and write as fast as any man that ever existed. I have often written every word of my afternoon sermon in the intermission."

His attitude and tone of voice in the desk were dignified, solemn, impressive and positive. They seemed to say,—"I *know* that what I am delivering is *true*, and highly important to your souls." I am not able to give you a list of his publications; they were many. His volume containing ten sermons on Justification is very able, and contains his Body of Divinity, which, though now out of date, may prove, in the end, to be much nearer the truth as it is in Jesus, than some of later date. He, like St. Paul, gloried in the Cross of Christ, which seems to be abandoned and made of none effect by some divines of the present generation. Every one of us must give an account of himself to God; and every man's work will be tried; and the wood, hay and stubble will be burnt up; and a very great bonfire there will be.

The Doctor was remarkably temperate in his diet and exercise. At twelve o'clock, he took one pinch of snuff, and only one in twenty-four hours. At one o'clock, he dined on one dish of plain wholesome food, and after dinner took one glass of wine, and one pipe of tobacco, and only one in twenty-four hours. And he was equally methodical in his exercise, which consisted chiefly or wholly in walking. I said, "Doctor, you live by rule." "If I did not, I should not live at all." He was mighty in the Scriptures, penetrating and candid in his comments, and, I believe, as little influenced by the prevailing errors of his time as any other man. And his own errors, although they may have injured thousands, did not appear to do him any harm, but rather increased his love to God and man; and how far he is accountable to God for the injury his book has done, is an awful question which none but God can answer. But it is a question which ought to fill the mind of every author, and every preacher with great anxiety, lest the blood of others should be required of them. When will Calvinism and Humanitarianism, the two great errors of the present day, so "come to their end that none shall help them?" Calvinism has imposed on Christianity an irrational load, too grievous to be borne. Humanitarianism, urging to the other extreme, has not only stripped it of all its Calvinistic attire, but has taken out its very *vitals*,—has denied every doctrine peculiar to the Gospel, and, under the cloak of Christianity, intrenched itself on a rampart of Natural Religion. The time is coming when all error will be put down, and Christ will have no more cause to complain that He is wounded in the house of his friends. A Christian community will somewhere arise, free from error, and all men will flow into it. Then, we shall all come unto "the unity of the faith and the knowledge of the Son of God to a perfect man." May the Lord hasten it in his time.

I hope you will get a good likeness of the Doctor. He was really a great and good man. I verily believe he is now in Heaven, and humbly hope that I shall soon be with him there.

From your friend,

BEZALEEL HOWARD.

THOMAS BARNARD.*

1739—1776.

THOMAS BARNARD, D. D.†

1773—1814.

THOMAS BARNARD, a son of the Rev. John Barnard, of Andover, was born August 17, 1716. He was graduated at Harvard College, in 1732, and was ordained and installed Pastor of the First Church, in Newbury, January 31, 1739. After a few years, the peace of his congregation was disturbed by the influence of certain religious teachers, who maintained that no small portion of the ministers of that day were unconverted men, and were to be treated accordingly. There is a letter still extant, addressed by Mr. Barnard to the Rev. Joseph Adams,‡ whom he seems to have considered as sharing largely in the denunciatory spirit, in which he gives a very vivid account of the disorders he so much reprobated. His situation at length became so unpleasant that he resolved to relieve himself by retiring from his pastoral charge; and, accordingly, he was, by his own request, dismissed, on the 18th of January, 1751. A considerable portion of his congregation, as well as of the community at large, deeply regretted his taking this step, as he was regarded among the most intelligent and respectable ministers in the whole region.

After leaving his charge, he removed to that part of the town which is now Newburyport, studied law, became a practitioner at the Bar, and was a Representative of the town to the General Court. Though his talents were such as would have ensured him success in civil life, he found that he had little taste for such pursuits, and had a strong inclination to return to theological studies and pastoral engagements. Accordingly, acting under the advice of his friends, as well as in accordance with his own taste and judgment, he resolved to re-enter the ministry. The First Church in Salem having been rendered vacant by the death of the Rev. John Sparhawk, Mr. Barnard was called to be his successor. He accepted the invitation, and was installed, September 18, 1755. The Installation Sermon was preached by the Rev. Peter Clark of Danvers, from Malachi II, 6; and the Charge was delivered by the Rev. John Barnard of Marblehead. He was recommended to the church by the Chief Justice of the Commonwealth, particularly on account of his high intellectual powers and accomplishments; and his congregation is said to have had in it, at that time, a greater amount of cultivated intellect than any other in the Province.

Here Mr. Barnard continued till the close of his life. He suffered much, in his latter years, from a paralytic affection. His memory failed; and, though he continued to preach till within a few weeks of his death, it was

* Mass. Hist. Coll. VI.

† Prince's Fun. Serm.

‡ JOSEPH ADAMS was a native of Newbury; was graduated at Harvard College, in 1742; was ordained at Stratham, N. H., June 24, 1756; and died February 24, 1785, aged sixty-six.

only by the closest attention to his manuscript that he could read his sermon. In July, 1772, Mr. Asa Dunbar,* a young man of uncommon promise, became his colleague, and was dismissed, by his own request, on account of ill health, in 1779. Mr. Barnard died August 15, 1776, aged sixty years. Dr. Andrew Eliot of Boston, who had long been his intimate friend, preached his Funeral Sermon.

Dr. John Eliot, who doubtless must have known him, as the friend of his father, has left the following record concerning him in his Biographical Dictionary:—

"As long as he lived, he was esteemed and beloved by the wisest and best part of the community. His manner of preaching was grave, slow and distinct. He had not sufficient animation in his delivery, but his sermons were rational and judicious, calculated for hearers of thoughtful minds, without that unction which popular preachers have, and which seems necessary to give a charm to public discourses. It was observed also, by men of good sense, that Mr. Barnard's style of preaching was not the most perspicuous. His favourite author was Bishop Butler, whose writings are more remarkable for masterly reasoning than fine turned sentences. In the Deistical controversy Mr. Barnard was superior to most divines, and he often made it the subject of his public discourses. In his sentiments he was considered as a follower of Arminius rather than Calvin; he was a Semi-Arian of Dr. Clarke's school."

I find nothing in any of Mr. Barnard's writings, more distinctive, as to his theological views, than the following extract from an Ordination Sermon, delivered in 1757, on "The Christian Salvation:"

"It might be expected that the Ruler of the Universe will exercise mercy to offenders in such a manner as shall give no pretence to the rest of his creation to rebel, in hopes of easy pardon, whatever their guilt may be. The Christian salvation is a proof of the Divine wisdom in this respect. Therefore we see the incarnate Jesus going on in such a series of consummate virtue and goodness as God might look on with pleasure; which being tried in the severest instances, and persevering even unto death, might be the proper basis of a grant of the highest blessings to Him, (in his complex character,) and to men, for his sake, and on his request. We see Him making peace by the blood of his cross, redeeming us from wrath; not from the effects of vindictive passions, or delight in misery in the Deity, but from that unhappiness which the rectitude of God's government made the necessary fruit of sin; for without shedding of blood there was no remission. And to maintain in us a sense of the majesty and purity of God and our own ill desert, He is made our Intercessor in Heaven, through whom we have access unto the Father. In this view, Christ gave Himself for us to redeem us from all iniquity, the penal effects of it."

The publications of Mr. Barnard were — A Sermon at the Ordination of Edward Barnard, Haverhill, 1743. A Letter to Mr. Joseph Adams. A Sermon at the Ordination of Josiah Bayley,† 1757 A Sermon before the Society for promoting Industry, 1757 Artillery Election Sermon, 1758. A Sermon at the Ordination of William Whitwell, Marblehead, 1762. A Sermon at the General Election, 1763. Dudleian Lecture at Harvard College, 1768. A Sermon at the Funeral of the Rev. Peter Clark, Danvers, 1768.

Mr. Barnard left three sons — *John*, who was graduated at Harvard College, in 1762, and became a merchant at St. Johns, New Brunswick; *Thomas*, an account of whom follows in this article, and *Benjamin*, who was also a merchant in New Brunswick.

* Asa Dunbar was a native of Bridgewater, Mass.; was graduated at Harvard College in 1767; and died in New Hampshire, in December, 1788, having spent some of his last years in the profession of the Law.

† Josiah Bayley was a native of Newbury, Mass.; was graduated at Harvard College in 1752; was ordained Pastor of the Church at Hampton Falls, N. H., October 19, 1757; and died September 12, 1762, aged twenty-nine.

THOMAS BARNARD, D. D.

THOMAS BARNARD, a son of the Rev. Thomas Barnard, was born in Newbury, February 5, 1748. He graduated at Harvard College in 1766. He studied Theology under the direction of the Rev. Samuel Williams of Bradford, afterwards Professor in Harvard College. He was ordained and installed Pastor of the North Church and Society in Salem, January 13, 1773. In the year 1771, when his father had become so feeble as to require the assistance of a colleague, the son was invited to preach as a candidate for the place; but, as the congregation were divided in their partialities between him and another candidate, the party favourable to his settlement withdrew, and formed a new church of which he became the Pastor. Here he continued in the active discharge of the duties of his office forty-one years. On the morning of the first day of October, 1814, he was seized with a fit of apoplexy, which had a fatal termination in the course of the following night. He died in the sixty-seventh year of his age. His Funeral Sermon was preached by the Rev. Dr. Prince, and was afterwards published.

He received the Degree of Doctor of Divinity from both the University of Edinburgh, and Brown University, in 1794.

Dr. Barnard was married in May, 1775, to Lois, daughter of Samuel Gardner, a respectable merchant of Salem. He had two children,— a son and a daughter, but survived them both.

The following is a list of Dr. Barnard's publications :—

A Sermon at the Ordination of Aaron Bancroft, Worcester, 1786. A Sermon at the Artillery Election, 1789. A Sermon before the Massachusetts Convention of Congregational Ministers, 1793. A Discourse before the Humane Society of Massachusetts, 1794. A Sermon on the National Thanksgiving, 1795. Dudleian Lecture at Harvard College, 1795. A Fast Sermon, 1796. A Thanksgiving Sermon, 1796. A Sermon on the Death of Washington, 1799. A Sermon before the Salem Female Charitable Society, 1803. A Sermon before the Society for Propagating the Gospel in Foreign Parts, 1806. A Sermon before the Bible Society of Salem and vicinity, 1814.

In May, 1811, I had the pleasure of spending an hour with Dr. Barnard at his house, being taken thither by the Rev. Mr. (afterwards Dr.) Abbot of Beverly. He was then far advanced in life, and had the appearance of being somewhat infirm. I was struck with the kindliness of his manner and the benignity of his countenance. We found him writing a sermon; and I remember his telling us that he submitted to the drudgery of copying all his sermons, writing them first on small pieces of paper. He was rather a short man, considerably inclined to corpulency, and his movements were heavy and difficult. There is nothing in any of Dr. Barnard's published works to indicate the peculiar shade of his theological views; but I learn from those who had the best opportunity of forming a judgment on the subject, that his Theology was nearly the same with that of his father,— that is, that he was a Semi-Arian, or possibly an Arian.

The following delineation of Dr. Barnard's character is extracted from Dr. Prince's Sermon preached on the occasion of his Death :—

"As a Man, I can say of him, from an acquaintance of thirty-five years, he possessed those qualities which command respect and interest the heart. He had a happy constitutional temper, was social and cheerful in his disposition, open and affable in his manners: he was approached without restraint, and made every one easy in his company. In his social and cheerful intercourse with others he never forgot the respect which was due to his ministerial character: he honoured himself and his office in all his associations in life. He had great sensibility; his own feelings were strong, and he readily entered into the feelings of others. His expressions and manner in conversation were animated, when the subject was important and interesting; especially when the welfare and happiness of others were concerned. Possessing a benevolent heart, he was kind and friendly to all, and delighted to do good when opportunity occurred. He felt for the misfortunes of others, and often strongly interested himself to relieve their sufferings. He opened his hands to the poor, who were blest with his charity. One trait in his character, though of a minor kind, is not uninteresting, as flowing from his natural benevolence—he was remarkably attentive to young children; his playful cheerfulness with them interested their little minds, and gained their confidence

'To pluck his gown, and share the good man's smiles.'

"Having a high sense of integrity and a just notion of honour, he abhorred a dishonest action and despised a mean one. His heart was open and sincere; which gave frankness to his conversation and manners, and led him to censure, sometimes in *strong* language, craftiness and hypocrisy Being of too kind a disposition to do or wish ill to any one, he had few or no enemies; (none that he did not forgive;) but it gained him many friends. He had, by study, stored his mind with a fund of useful knowledge; and his study of mankind led him to a correct knowledge of men. He knew the frailties and prejudices of human nature, and how to make allowance for errors and failings; but gross violations of principle, coming from a corrupted mind, and conducted by talent, excited his deep regret and severest censures. His good sense and judgment, and his prudence, which he possessed in a high degree, made him a wise and safe counsellor and gave weight and influence to his advice, which was often asked and followed with advantage.

"As a Christian, he was highly exemplary in the moral duties of life; pious and fervent in his devotions; and, though cheerful in his general conversation, he was serious when occasion required it. He had humble thoughts of himself, a just sense of his own unworthiness, and relied wholly on the merits of Christ for salvation. By diligent reading and study, a free and impartial inquiry, aided by a good judgment, his faith was firmly fixed in the truth of Christianity.

"As a Minister, he was highly respected and esteemed, and useful in the churches; being often called to assist at councils in the Ordination of ministers, or settling differences among brethren. He was often consulted, and his knowledge and judgment had weight and influence on such occasions. He was catholic in his principles and candid towards those who differed from him. Though zealous, as far as zeal was useful, in inculcating his own sentiments, he did not wish to impose them on any man. He left others to think for themselves, and entertained none of those peculiarities which poison the sweets of charity. He esteemed the honest man, however differing from him in speculative opinions, and embraced him in his charity. He did not mistake passion for pious zeal, nor attempt

'To murder virtue in the name of God.'

"As the Lord had declared that *the poor had the gospel preached to them*, he believed that all its doctrines necessary to salvation were within the compass of their understanding for faith and practice; and that the final salvation of no man depended upon the belief or disbelief of those speculative opinions, about which men equally learned and pious differ; and some perplex their minds, without adding any thing to their knowledge. His preaching, therefore, was more practical than metaphysical; though he did not neglect to discuss any religious subject in his discourses, which he thought would throw light on the Scriptures, inform the minds of his hearers, and lay open the views and designs of God in the Gospel dispensation, and the character and office of Christ, as the messenger of his grace, and the Redeemer of mankind—such views as would impress the mind with reverence, esteem and love, confirm faith and excite obedience. With what honesty, openness and sincerity, in what a fervent and pious manner, he preached these things, you, my hearers, are his witnesses, who have so long sat under his ministry. I have been informed that his choice of subjects, in the latter part of his life, was more upon the frailties of our nature, its infirmities and mortality, than in former days As he advanced in life, and felt a nearer approach to the end of it, he might naturally be led to the contemplation of these subjects. In confirmation

of this, I found upon his table, after his death, a part of a sermon which he had begun to write from these words: 'My flesh and my heart faileth, but God is the strength of my heart and my portion forever'—Ps. lxxiii, 26—a striking coincidence between the subject which engaged his mind, at that time, and his death. Probably the very last day he spent on earth, he was employed writing on this subject. When he visited you in affliction, how did he pour the balm of consolation into your minds, sympathize with you, share in your sorrows, and encourage and comfort you by the hopes and promises of the Gospel! How did he counsel and advise you when in difficulties; and participate in your joys when prosperity smiled upon you! You can recollect these scenes better than I can describe them. I mention them only as a part of his character and conduct as a Christian minister."

DANIEL SHUTE, D. D.

1746—1802.

FROM THE HON. SOLOMON LINCOLN.

BOSTON, February 19, 1863.

My dear Sir: I have explored with some care all the sources of information concerning the late Rev. Dr. Shute, of Hingham, and will now, in compliance with your request, embody, in a brief sketch, what I have been able to gather concerning his life and character.

DANIEL SHUTE, a son of John and Mary (Wayte) Shute, was born in Malden, the residence of his parents, on the 19th of July, 1722. He entered Harvard College in 1739, remained there for the whole term of four years, and was graduated in 1743. Among his classmates were the Hon. Foster Hutchinson, of the Supreme Court of the Province of Massachusetts; Major Samuel Thaxter, of Hingham, a distinguished officer in the War against the French and the Indians; the Hon. James Otis, father of the celebrated Revolutionary patriot and orator; and the Rev. Gad Hitchcock, D. D., a distinguished divine of Pembroke.

Mr. Shute, having chosen the profession of Divinity and been licensed to preach, was invited in April, 1746, to commence his professional career as a candidate in the South Parish of Malden. In June of the same year, he was invited to preach as a candidate in the recently formed Third Parish in Hingham. This Parish was set off from the first Parish (Dr. Gay's) in that town, March 25, 1745, and, at that time, was designated the Third, as Cohasset, which was the Second Precinct, had not then been incorporated as a separate district or town. This was done in 1770, and the Third Parish of Hingham has since been known as the Second Congregational Parish. The inhabitants composing this Parish, which embraced territorially the South part of the town, had contended zealously for nearly twenty years for separate parochial privileges, which were denied to them. Some alienation of feeling naturally grew out of a controversy so long protracted. Confident of ultimate success in their efforts, the inhabitants of the South part of the town had, in 1742, erected a commodious meeting-house, on Glad-Tidings Plain, which is now standing in a good state of preservation.

Mr. Shute declined an invitation to settle in Malden, and in September, 1746, accepted the call at Hingham. In the following November a church was embodied by the Rev. Nathaniel Eelles, of Scituate, and the Rev. Wil-

liam Smith, of Weymouth. Mr. Shute was ordained their Pastor, December 10th, 1746. The Rev. Messrs. Eelles, of Scituate, Lewis, of Pembroke, Emerson, of Malden, Bayley and Smith, of Weymouth, were invited, with delegates, to form the Ordaining Council. The part performed by each on that occasion is not known. The exercises were not printed. Mr. Gay, of the First Church, was also invited to be present with delegates, but he declined the invitation in behalf of his church, and did not himself attend. He wrote a very conciliatory letter to the new church, in which he says,— "I shall be ready to serve you all I can in your religious affairs and interests, as a Christian neighbour and Gospel minister, though I may not in the particular you have desired, as the Messenger of a church (than which an Elder in an Ecclesiastical Council is nothing more). On the walls of a new meeting-house were once engraven these words,—'*Built not for faction, nor a party, but for promoting faith and repentance, in communion with all that love our Lord Jesus in sincerity.*' May this be verified in the house you have erected for Divine worship." But a short time elapsed before the most friendly relations were established between the two Parishes and their Pastors. In May following the settlement of Mr. Shute, he exchanged pulpit services with Dr. Gay, and continued to do so until the death of the latter. Mr. Shute was a frequent guest at the hospitable table of Dr. Gay, and they enjoyed many a frugal repast and rich intellectual feast together.

There was an entire harmony in their religious opinions; and it has been said that there was great unanimity of sentiment between all the members of the Association to which they belonged, of which Drs. Gay, Shute, Hitchcock, Barnes, Messrs. Smith, Brown, Rand and others, were members. At a subsequent period of their lives, Gay and Shute took opposite views of the great political questions which agitated the country,— the former being a moderate Tory, and the latter an ardent Whig. Their political differences, however, caused no interruption to their friendship. During a severe illness of Mr. Shute, Dr. Gay manifested the most anxious solicitude for his recovery; and expressed the warmest feelings of attachment. The first marriage of Mr. Shute was solemnized by Dr. Gay, and, at the Funeral of the latter, Mr. Shute, in his Discourse on that occasion, paid a most affectionate tribute to the memory of his distinguished friend.

The ministry of this venerable man covered more than the last half of the last century. During that period, Pastors and People were severely tried by the French and Revolutionary Wars. In both, Mr. Shute entered warmly into the feelings of the great body of the people, and used an active influence in forming and guiding public opinion. In 1758 he was appointed, by Governor Pownall, Chaplain of a Regiment commanded by Col. Joseph Williams, raised "for a general invasion of Canada."

In 1767 he delivered the Annual Sermon before the Ancient and Honourable Artillery Company, from the text, Ecclesiastes, ix, 18: "*Wisdom is better than weapons of war.*" In 1768, he preached the Election Sermon from the text, Ezra x, 4: "*Arise; for this matter belongeth unto thee; he will also be with thee; be of good courage and do it.*" Both these discourses were printed, and bear marks of careful composition, sound views and strong common sense. His Sermon at the Funeral of his vene-

rated friend, Dr. Gay, in 1787, was also published, and was a most impressive and fitting memorial of the character of that eminent divine in whose footsteps he delighted to tread.

No discourse of his has been published, which presents any discussion of points of controversial theology. Indeed, tradition informs us that his public performances were remarked for the absence of all such topics; yet it is well understood that he sympathized with those who entertained what were termed "more liberal views" than those entertained by the great body of the clergy. In this respect there was great harmony of opinion in the whole town and in all the parishes which it then contained.

The sound judgment and knowledge of the human character, possessed by him, were often called in requisition on Ecclesiastical Councils. From his papers, which have been carefully preserved by his descendants, who hold his memory in veneration, he appears often to have been a peacemaker, and to have aided, by his moderation and discreet advice, in composing unhappy differences in Parishes quite remote from his own, but to which his reputation had extended.

His salary was a moderate one. His Parish was not large, and was composed chiefly of substantial farmers and mechanics. To procure the means of a more independent support, he took scholars to prepare them for College and the pursuits of business.

His pupils being generally sons of wealthy patrons, he derived a considerable income from their board and tuition, whereby he enlarged his library, and acquired a respectable amount of real estate, which is now held by his descendants. Among his scholars are recollected the Hon. Thomas H. Perkins, and the Hon. John Welles of Boston, and sons of General Lincoln and Governor Hancock.

In 1780 he was chosen by his townsmen a Delegate to the Convention to frame a Constitution for the State,— such was the confidence reposed in his abilities and patriotism.

In 1788 he was associated with General Lincoln to represent the town in the Convention of Massachusetts, which ratified the Constitution of the United States, and on this occasion voted and took an active part in favour of adopting the Constitution. In the brief sketches of the debates which have been preserved, there is the substance of a speech which he delivered on the subject of a Religious Test, which strikingly illustrates his liberality and good sense. It is characterized by a vigorous and manly tone, taking the ground that to establish such a Test as a qualification for offices in the proposed Federal Constitution, would be attended with injurious consequences to some individuals, and with no advantage to the community at large.

After the close of the Revolutionary war, Mr. Shute devoted himself almost entirely to his parochial duties, indulging occasionally, by way of recreation, in agricultural pursuits.

In 1790 he was honoured with the degree of Doctor of Divinity from Harvard College.

In November, 1797, on account of the infirmities of age and a failure of his sight, he wrote to his Parish, "Whenever it shall become necessary for you to settle and support a colleague with me, I will relinquish my

stipulated salary, and I will do it as soon as you shall supply the pulpit after I must resign preaching." In April, 1799, he renewed the proposition in a letter to the Parish, in which he remarks, "This relinquishment of my legal right in advaneed age, in the fifty-third year of my ministry, I make for the Gospel's sake,—persuading myself that, this embarrassment being removed, you will proeeed in the management of your religious eoncerns with greater unanimity and ardour."

Dr. Shute relinquished his public labours in March, 1799, from which time he retained his pastoral relation until his decease; but gave up his salary, as he had proposed. The Rev. Nicholas Bowes Whitney, a native of Shirley, and a graduate of Harvard College, in 1793, was ordained as a colleague of Dr. Shute, January 1, 1800. Dr. Shute died August 30, 1802, in the eighty-first year of his age, and in the fifty-sixth of his ministry. At his Funeral a Sermon was delivered by the Rev. Henry Ware (senior) the suecessor of Dr. Gay, as Pastor of the First Parish. In that sermon Dr. Ware represents him as having enjoyed a distinguished rank among his brethren for talents, respectability and public usefulness; as having possessed a quick perception and clear discernment, and been capable of tracing a thought in all its various relations; as having aimed in his preaching at enlightening the understanding, impressing the heart and improving the life; as having framed his discourses in such a manner that they were level to common capacities, while yet they furnished food for the more reflecting and intelligent; as having united great solemnity with great pertinence in his addresses at the throne of grace; as having mingled with his people with great freedom and kindliness, and sought to promote their advantage, temporal as well as spiritual, by every means in his power. In short, he represents him as a fine model of a clergyman, and as having enjoyed in an unusual degree the confidence of the community in which he lived. And I may add that tradition is in full accordance with Dr. Ware's statements.

Dr. Shute possessed an excellent constitution, and lived to the age of fourscore years in the enjoyment of an uncommon degree of health until near the close of life. The partial loss of sight was borne with patience and serenity, and the approach of the end of life did not deprive him of his usual cheerfulness.

He was twice married. His first wife was Mary Cushing, daughter of Abel and Mary (Jacob) Cushing, of Hingham, to whom he was married March 25, 1753. By her he had two children — *Mary Shute*, born March 8, 1754, who died unmarried, August 14, 1825; and *Daniel Shute*, who was born January 30, 1756, was graduated at Harvard College, in 1775, entered the medical profession, served as a Hospital and Regimental Surgeon in the Revolutionary War, was in several engagements, and at the siege of Yorktown; commenced practice in Weymouth, and removed to Hingham, where he continued to practise until old age. He died in Hingham, April 18, 1829.

After the decease of the Rev. Dr. Shute's first wife, February 12, 1756, he married Deborah, daughter of Elijah and Elizabeth Cushing, of Pembroke, January 6, 1763. He had no children by her. She died October 26, 1823, aged eighty-five.

The spacious mansion house erected by Dr. Shute, on Glad-Tidings Plain, near his meeting house, still wears an attractive appearance, and is kept in an excellent state of preservation, worthy of commendation, by the care of descendants; and they retain, as rich heir-looms, specimens of furniture of the ante-revolutionary period, and choice selections from the Doctor's library, which are at the same time proofs of his taste and of theirs'

I am, my dear Sir, very sincerely yours, SOLOMON LINCOLN.

JONATHAN MAYHEW, D. D.*

1747—1766.

JONATHAN MAYHEW was a son of the Rev. Experience Mayhew, of Martha's Vineyard, where he was born October 8, 1720. He was a descendant, in the fourth generation, from Thomas Mayhew, the first English settler and proprietor of that island. In early life, he gave indications of great vigour of mind and an unyielding firmness of purpose; and, under the influence of a Christian education, imbibed a deep reverence for religion, without, however, as it would seem, at any time, receiving all the doctrines of the accredited orthodox creed. Of the particulars of his childhood and early youth no record now remains; but it seems probable that he fitted for College under the instruction of his father, who, though not a regular graduate of a College,† was a highly intelligent man, and a respectable scholar. While young Mayhew was an undergraduate at Cambridge, he made a visit to York, in Maine, at the time of a great revival in that place; and, from a letter which he wrote to his brother, it would seem that he was deeply impressed by much that he saw and heard, while there were many things that he condemned as savouring of extravagance and fanaticism. The observations which he made upon that revival are supposed to have had much to do in giving direction to his conduct on that subject ever afterwards.

During his college course, his intellectual powers were developed in a very extraordinary manner. While he was a fine classical scholar, and wrote Latin with great ease and elegance, he was still more distinguished for his skill in dialectics and his attainments in ethical science. He graduated with great honour, in 1744, being then twenty-four years of age.

During the three years immediately subsequent to his leaving College, he seems to have been engaged part of the time in teaching youth; part of the time in the study of Theology at Cambridge; and it is thought that he spent a short time also in the family of Dr. Gay of Hingham. His reading, at this period, seems to have been very methodical, and he was accustomed to make large extracts from some of his favourite authors.

His earliest efforts in the pulpit excited no inconsiderable attention. The Church in Cohasset soon gave him a call to settle among them, but he declined it. On the 6th of March, 1747, the West Church in Boston,

* Life by Alden Bradford. Mass. Hist. Coll. III, VI, X. Dr. Lowell's Historical Discourses.

† Harvard conferred upon him the degree of A. M. in 1720.

then vacant by the secession of the Rev. William Hooper from Congregationalism to Episcopacy, invited him (two only dissenting) to become their Pastor. On the day first appointed for his Ordination, only two of the clergymen invited were in attendance; owing, as it was understood, to the apprehension that was felt of the unsoundness of the candidate. Those two did not think proper to proceed; but advised to the calling of another and a larger Council. This advice was complied with — a Council consisting of fourteen ministers, not one of whom was from Boston, was convoked; and ten of these assembled on the 17th of June, and very harmoniously inducted the candidate into office. All the members of the Council who were present might perhaps be reckoned among the "liberal" men of that day, though there must have been shades of difference in their religious views; and Dr. Appleton (of Cambridge) at least was understood rather to sympathize doctrinally with the stricter school. The Sermon on the occasion was preached by Dr. Gay of Hingham, and the Charge was given by the father of the Pastor Elect.

That Mr. Mayhew's liberal opinions were unpopular in Boston may be inferred not only from the fact that no Boston minister took part in his Ordination, but from another equally significant circumstance,—namely, that he never became a member of the Boston Association of Congregational Ministers. It was customary to apply for admission; but it is presumed that he never applied, as no record of any such application appears in the Minutes. In consequence of this, he did not join with the other ministers of Boston in maintaining the Thursday Lecture; though he soon set up a Weekly Lecture in his own church, which excited great attention, and attracted many people from other churches in the town. Most of the discourses which were preached on these occasions were subsequently published. In a letter which he addressed to his father, not long after his settlement, he says,—"The clergy of the town stand aloof from me, and I have to study hard, so that I cannot soon visit you, as I intended and desired." Subsequently to this, however, there seems to have been a change in his favour, and a considerable number who stood aloof from him at first, were willing to extend to him their Christian and ministerial fellowship.

Mr. Mayhew's publications very early excited great attention, not only in this country but in Great Britain. In the early part of 1750 the degree of Doctor of Divinity was conferred upon him by the University of Aberdeen.

In 1755 he published a volume of sermons on the "Doctrines of Grace," as he understood them to be taught in the Bible. At the end of the volume is a sermon on the shortness of life, in which there is a marginal note on the doctrine of the Trinity, which was offensive alike to those who did and did not endorse his general views. The Doctor himself subsequently expressed his regret at having written it, and sent to England to prevent its being inserted in the London edition; though it seems not to have been omitted. Dr. Mayhew was, at this time, Scribe of the Massachusetts Convention of Congregational Ministers. When the Scribe was to be appointed the next year after this volume appeared, some member of the Body rose, and objected to the re-election of Dr. Mayhew. Said another member,—"There is no danger of his getting any Arianism into

the Minutes of the Convention." "Not into the text, but he will foist it into some note," was the reply.*

In 1756 Dr. Mayhew, at the age of thirty-five, was married to Elizabeth, daughter of John Clark, Esq., of Boston, a lady of excellent education, and remarkable for her beauty and accomplishments. After he paid his addresses to her, an attempt was made to prevent the connection, by means of some representations to her parents of his being unsound in the faith; but tho effect of those representations was neutralized by some of the Doctor's friends, and the union, after some little delay, was happily consummated. The lady was many years younger than himself, but the connection proved to both parties an exceedingly happy one.

In 1761 Dr. Mayhew was brought, in no very agreeable way, in contact with Governor Bernard. An Indian of Martha's Vineyard came to Boston to present a petition from his tribe to the Governor and Council, for protection against certain persons who had taken away their wood. The Indian told Dr. Mayhew that, in presenting his petition to the Governor, he gave him two dollars, as he supposed was customary, and the Governor put it into his pocket. The Doctor, though having full confidence in the Indian's veracity, yet thought it so extraordinary that he asked him whether he had not given it to some other person than the Governor; to which the Indian replied, with great confidence, that he knew it went into the Governor's hands. Dr. Mayhew, a few days after, happened to mention the circumstance to two of his intimate friends, one of whom imprudently repeated it in such circumstances that it almost immediately reached the Governor's ears; and the Doctor was forthwith sent for to answer to the grave charge of falsehood. The Governor's demonstrations towards him were of the most wrathful and menacing kind: he told him that he was just as culpable as if he had made the story; that he would prosecute him for a libel; and, after having consulted learned counsel, should send for him at a future day. Dr. Mayhew, after waiting a few days, and being deeply sensible of the injustice and rudeness of the attack which had been made upon him, addressed a long letter to His Excellency, explaining and vindicating his own conduct, and utterly denying the most important charge which the Governor had brought against him. This is the last that is known of the affair, and the presumption is that the "sober second thought" of Governor Bernard was adverse to continuing the controversy.

In 1763 the Rev. East Apthorp published a pamphlet entitled "Considerations on the Institution and Conduct of the Society for Propagating the Gospel," which occasioned a violent controversy, in which Dr. Mayhew bore a prominent part. He wrote a large pamphlet, entitled "Observations on the Character and Conduct of the Society for Propagating the Gospel in Foreign Parts," &c. This was answered by several members of the Society in America, and by Dr. Secker, Archbishop of Canterbury. The Doctor replied to the pamphlet, entitled "A Candid Examination of Observations," &c.,— supposed to be the joint production of Mr. Caner and Dr. Johnson; and having declared the title page to be false, he then endeavours to prove it so. This was answered in an anonymous tract, and this

* I received this anecdote from the Rev. Dr. Lathrop of West Springfield.

again drew from the Doctor a second Defence of his "Observations," which, though sufficiently pungent, was less satirical and scathing than the preceding one. The controversy was conducted, on both sides, with great spirit; and put in requisition some of the ablest pens of that day.

In 1762 Dr. Mayhew published Two Sermons delivered on the day of public Thanksgiving, on "The Extent of the Divine Goodness;" in which he put forth some views which Calvinists thought to be at variance with the representations of Scripture. The Rev. John Cleaveland, of Ipswich, the next year, published Strictures on these Discourses, which Dr. Mayhew and his friends pronounced to be destitute alike of truth and candour. The Doctor wrote a pamphlet of considerable length in reply, in which he unhesitatingly charges Mr. Cleaveland with "wilful misrepresentation" and "malice prepense," and pours upon him such a torrent of invective as is rarely to be met with in the records of theological controversy.

In June, 1766, Dr. Mayhew addressed a letter to James Otis, his intimate friend, showing the deep interest which he took in the political state of the country, and how important he considered it that a good understanding should be maintained among the different Colonies. In this letter he states incidentally his intention to set out for Rutland, the next morning, to assist at an Ecclesiastical Council. The meeting of the Council was on the 10th of June, and he attended and officiated as Scribe. The matters referred to the adjudication of the Council were of a perplexing nature, tasking, in a high degree, the feelings, as well as the wisdom, of its members. Dr. Mayhew returned home in wet weather, and on horseback, fatigued in body and mind, and was almost immediately seized with a violent fever. For a few days alternate hopes and fears prevailed concerning him; but, on the 9th of July, his disease came to a fatal termination. Dr. Lowell states the following circumstance, which he says he has "from unquestionable authority:"—"When all hope of his recovery was gone, the late Dr. Cooper said to him, —'Tell me, dear Sir, if you retain the sentiments which you have taught, and what are your views.' With firmness, though with difficulty, he said, taking him affectionately by the hand, 'I hold fast mine integrity, and it shall not depart from me.'„ His ministry continued nineteen years. He died in the forty-sixth year of his age. Dr. Chauncy prayed at his Funeral, and it is said to have been the first prayer ever offered at a Funeral in Boston; so scrupulous were our fathers to avoid what might seem the least approach to the Roman Catholic practice of praying for the dead. Dr. Chauncy preached a Funeral Sermon, on the following Sabbath, and, in a fortnight from that time, another was preached by the Rev. Dr. Gay, who had also preached at his Ordination. Both Sermons were published.

Dr. Mayhew was extensively known in Great Britain, and numbered among his correspondents such men as Lardner, Benson, Kippis, Blackburne, and Hollis. As he was a high Whig in his politics, a staunch friend of civil as well as religious liberty, he was brought into intimate relations with many of the most eminent statesmen of his day. James Otis, James Bowdoin, John Hancock, Robert Treat Paine, Samuel Adams and John Adams, are known to have been among his intimate friends.

The following is a list of Dr. Mayhew's publications:—

Seven Sermons delivered at the Boston Lecture, (an octavo volume,) 1749. A Discourse on the Anniversary of the Death of Charles I, 1750. A Sermon on the Death of the Prince of Wales, 1751. Massachusetts Election Sermon, 1754. Sixteen Sermons on various subjects, (an octavo volume,) 1755. A Discourse occasioned by the Earthquakes, 1755. Two Discourses on the same subject, 1755. Two Thanksgiving Sermons for the Success of His Majesty's Arms, 1758. Two Sermons on the Reduction of Quebec, 1759. A Sermon on the Death of Stephen Sewall, 1760. A Sermon occasioned by the Great Fire, 1760. A Sermon on the Death of George II, and the Accession of George III, 1761. Two Sermons on Striving to enter in at the Strait Gate, 1761. Two Thanksgiving Sermons on the Divine Goodness, 1761. Eight Sermons to Young Men on Christian Sobriety, (an octavo volume,) 1763. Observations on the Charter and Conduct of the Society for Propagating the Gospel in Foreign Parts, 1763. Defence of the preceding against an Anonymous Pamphlet, 1764. A Second Defence of the same, 1765. Letter of Reproof to John Cleaveland of Ipswich, 1764. Dudleian Lecture, on Popish Idolatry, delivered at Harvard College, 1765. A Thanksgiving Sermon on the Repeal of the Stamp Act, 1766.

Dr. Mayhew left two children. One of them died in infancy, shortly after his own death, and the other, a daughter, was married to Peter Wainwright, and was the mother of Bishop Wainwright, of New York. Dr. Mayhew's widow was afterwards married to his successor, the Rev. Dr. Howard.

The following is an extract from the Sermon preached by Dr. Chauncy, on the Sabbath immediately succeeding his death:—

"The Father of spirits was pleased, in his distinguishing goodness, to favour Dr. Mayhew with superior mental powers. Few surpassed him, either in the quickness of his apprehension, the clearness of his perception, the readiness of his invention, the brightness of his imagination, the comprehension of his understanding, or the soundness of his judgment. And, together with these gifts of God, he was endowed with a singular greatness of mind, fortitude of spirit, and yet softness and benevolence of temper: all which, being enlarged and strengthened by a good education, and the opportunity of free converse with men and books, soon qualified him to make a considerable figure in the world; as he was hereby enabled to speak and write with that freedom of thought, that justness of method, that strength of argument, that facility of expression, that liveliness of fancy, that purity of diction, and that apparent concern for the good of mankind, which procured him a name, both here and abroad, which will be remembered with honour long after his body is crumbled into dust. It was this that made way for his correspondence beyond the great waters, which was daily increasing; and, had the wisdom of God seen fit to have continued him in life, it might have been of great service to his country as well as himself, if we may judge from what it has already been.

"He was eminently a friend to liberty, both civil and religious, and if his zeal, at any time, betrayed him into too great a severity of expression, it was against the attempts of those who would make slaves either of men's souls or bodies. He nobly claimed that which he esteemed equally the right of others,—the liberty of thinking for himself; and he made use of all proper helps in order to his thinking right. He freely consulted the writings of men of all persuasions, not omitting to read the works of systematical divines and metaphysical schoolmen; though he paid no regard to any thing he found in them, but in subserviency to the sacred books of Scripture. These he firmly adhered to, as containing the revelations of God, making them the one only rule of his religious faith. "What saith the Scripture?"—was his grand inquiry; and, as his sentiments as a Christian and divine were the result therefrom, he had the honesty and resolution to preach and publish the truth in Christ, according to the apprehension he had formed of it. If he differed from some others on a few points,

they differed as much from him. Nor had they, on this account, any greater right to judge him than he had to judge them; though he did not presume to do this; as he thought, with exact truth and justice, that we have all one common Lord, to whom we are accountable, and by whose judgment only, we shall either stand or fall in the coming great day of trial.

"He was an avowed enemy to all human establishments in religion, especially the establishment of mere ceremonial rights as necessary to Christian communion. And, as he esteemed this a direct usurpation of that right, which is proper only to Jesus Christ, the only supreme Head of the Christian Church, it may be an excuse for him, if he has ever expressed himself with too great a degree of asperity upon this head.

"It was highly offensive to him when he perceived in any an evident breach of trust; especially if the trust related to the things of religion and another world. And, as he had upon his mind a clear and full conviction, in common with many others, that this breach of trust was justly chargeable upon a certain respectable society at home, though they might be led into it through repeated misinformations from their correspondents here; it was this that gave rise to the several pieces he wrote upon this subject; in which he honoured himself, served these churches, and prevented the application of much of that charity for the propagation of Episcopacy, which was intended for the propagation of Christianity. He has received acknowledgments from England, on account of these writings, and from some of the Episcopal persuasion, who were fully with him in his sentiments upon the main point he had in view.

"Besides what has been said, those acquainted with the Doctor must have observed that manliness of spirit, that friendliness of disposition, that freedom and cheerfulness of temper, which rendered him agreeable to those who had the opportunity of conversing with him. They must also have seen his amiable behaviour in the several relations of life. As a husband, how faithful and kind! As a father, how tender and affectionate! As a master, how just and equal! knowing that he had a Master in Heaven. As a friend, how true to his professions! with what confidence to be trusted in! As a neighbour, how ready to all the offices of love and goodness! Instead of being deficient, he rather exceeded, in the acts of his liberality and charity. As a minister, how diligent, how laborious, how skilful! making it his care to contrive his discourses so as to inform the mind and touch the heart, so as at once to entertain and profit both the learned and the illiterate, the polite and less cultivated hearer. Few were able to compose their sermons with so much ease, and yet so much pertinence; and few preached with greater constancy, or took occasion more frequently, from occurrences in the conduct of Providence, to make what they said seasonable and profitable to their hearers.

"But what is more than all that has been offered, he was, in the judgment of those who best knew him, a man of real piety and true devotion; an upright, sincere disciple and servant of Jesus Christ. Was it proper to mention the time, manner and circumstances of his becoming possessed of that faith in God and his Son Jesus Christ, which purified his heart and became in him an habitual powerful principle of virtuous action, I doubt not but even those would entertain a good opinion of him as a real Christian, who may have been greatly wanting in their candour and charity towards him, because, in some points, his thoughts did not agree with theirs. I have abundant reason to believe, from what I know of him, that it was his great endeavour to live in all good conscience towards God and man. And should I appeal to you, the people of his charge, you would all, I doubt not, rise up and declare his approbation and practice of the things that were true, honest, just, pure, lovely and of good report. You would appear as witnesses, and say that he had been to you an example in word, in conversation, in charity, in faith, in purity and in all those other virtues which adorn the Christian's and the minister's character. Not that he was without his imperfections and failings; I know he had them, and he knew it too; and every one else knows that he has many infirmities, who, in any tolerable degree, knows himself. But he was uniform and steady in his regards to the religion of Jesus; not placing it in tithes of mint, anise and cummin, but the practice of the weightier matters of the law,—judgment, mercy and faith; though, after all, instead of trusting that he was righteous, in the sense of rigorous law, he esteemed himself "an unprofitable servant," and had his dependence on the mercy of God, through the mediation of the only Saviour Jesus Christ. In this temper he lived, and in the same temper, I believe, he would have died, had it pleased the all-wise, righteous and holy Sovereign of the world to have permitted the free use of his reasonable powers. And he is now, as to his soul or spirit, we charitably believe, in that invisible world, which was the great object of his hope, and where he will be happy, without any mixture of evil, forever.

The following extracts from a volume of Sermons, published by Dr. Mayhew, in 1755, are more explicit in respect to his theological views than any thing else to be found in his writings.

"It was by the ordination of God that we were put into these bodies; which expose us so much to temptation that it is almost, if not altogether, impossible for us wholly to avoid sinning. And hence, I suppose, it is that we are said to be by *nature, children of wrath*: for no farther than we are *naturally* the children of *disobedience*, can we be *naturally* the children or the objects of *wrath*. However, no passion or affection with which we are born, can be in itself sinful; it becomes so only by wilful or careless indulgence. A creature cannot, strictly speaking, be a sinner, till he has violated some law of God or of nature: for 'sin is the *transgression* of the law.'" (P 434.)

"There are none, perhaps, who have more reason to be suspicious of themselves than your hot, religious zealots; the great sticklers for what they call Orthodoxy,—whether justly or unjustly, it now matters not. You will sometimes see men, wrangling in such an unchristian manner about the form of godliness, as to make it but too evident that they deny the power thereof. You will find some who pride themselves in being of what they call the true Church, showing by their whole conversation that they are of the *synagogue of Satan*. Some contend, and foam, and curse their brethren, for the sake of the *Athanasian Trinity*, till 'tis evident they do not love and fear the one living and true God as they ought to do. Others you will see raging about their peculiar notions of original sin, so as to prove themselves guilty of actual transgression; about election, till they prove themselves reprobates; about particular redemption, till they show that they themselves are not redeemed from *a vain conversation*. You will hear others quarrelling about imputed righteousness with such fury and bitterness as to show that they are destitute of personal; about special grace, so as to show that they have not even common; about faith, while they make shipwreck of a good conscience; and about the final perseverance of the saints, till they prove themselves to be no saints; and that, if they had ever any goodness or grace, they are now fallen from it. (P. 403.)

"Job xxxviii, 7, compared with Isai. ix, 12. "How art thou fallen from Heaven, O Lucifer, *son of the morning*!"—The king of *Babylon* is here more immediately intended, (ver. 4.) but there is a plain allusion to the *Prince of the Devils*, once a *son of the morning, a morning star*, and one of the *sons of God*, who are sometimes called Elohim. It does not appear that there were any apostate spirits or *devils*, before man's creation. Lucifer, the first PRETENDER, seems then to have fallen, when he tempted man to rebel; setting himself up as the Prince and God of this world, and telling our first parents that they should not die but be as the *Elohim*. After the fall, we know there were many Elohim, both good and bad; but only *one* JEHOVAH who was to be worshipped by sacrifice, Exod. xxii. 20, *Qui sacrificat Diis*, (Heb. Elohim) *præterquam soli Jehovæ, anathema sit*—He that sacrificeth to the Gods, (to the Elohim,) except to the *only* JEHOVAH, let him be accursed. This is the language of the Old Testament—What says the New? 'There be gods many, and lords many, but to us there is but *one* GOD the FATHER.' The contrast to *Lucifer*, see Heb. i, 9: *Thou hast loved righteousness and hated iniquity; therefore* GOD, *even thy* GOD *hath anointed thee with the oil of gladness above thy* FELLOWS. Betwixt whom and the serpent was it that *enmity* was to be put? Who was finally to bruise his *head* after a long contest? (See Dan. x, 13, and ver. 21. Also chap. xii, ver. 1.) Who was manifested in the fulness of time *to destroy the works of the devil*? to *judge*, and *cast out*, the *prince of this world*, who was a *Liar* and a murderer from the *beginning*? Was it not the *Logos*? He, who is, by way of eminence, styled, The *only* begotten of the FATHER, the *first-born* of every creature? He who was known, (imperfectly,) even under the Old Testament, by these titles—*The Angel of the Lord's presence*; *The Angel of the Covenant; The Messenger of the Covenant;* and whom *David* in *spirit* called his *Lord*, though he was to be his *Son* according to the *flesh*? The contest betwixt the great Friend and Patron of mankind, and the enemy of all good, together with the final decision and issue of it, was represented to *St. John*, in vision, Apoc. xii, 7. 'And there was war in Heaven: *Michael* and his angels fought against the *dragon;* and the *dragon* fought and his angels and prevailed not—and the great dragon was cast out, that old *serpent* called the *Devil* and *Satan*, which deceiveth the whole world' The Scripture informs us that the *Logos* had a *body* prepared for him, and that he partook of flesh and blood, that he might, 'through death, destroy him that had the power of death, that is, the *devil*.' But that he took into *personal union* with himself an human *soul*, my Bible saith not; nor that there is any other true God, besides "his Father and our Father, his God and our God." Indeed, some, who call themselves Christians, have exalted even the *Virgin Mary* above all that is called God in *Heaven*, and that is worshipped *there*; saying that she is more *kind* and *merciful* than God Himself; and praying to her to *command* her son to befriend them; styling her the *Mother of God*, &c. It would be no surprise to me to hear that the *Pope* and *a General Council* had declared the *B. Virgin* to be *the fourth*, or rather the *first, person* in the *Godhead*, under the title of *God*, or *Goddess*, THE MOTHER; adding that neither the persons are to be *confounded*, nor the *substance divided*; that the Mother is eternal, the Father is eternal, the Son eternal, and the Holy Ghost eternal; but yet that these

are not *four* eternals, but *one* Eternal; that this is the Catholic faith, which except a man *believe* faithfully, he cannot be *saved*. HE THAT HATH AN EAR TO HEAR, LET HIM HEAR! and he that hath a *mouth* given him to *blaspheme*, (Rev. xiii, 5. 6.) and a *tongue* to *babble* without *ideas*, (*understanding not what he says nor whereof he affirms*,) let him *blaspheme* and *babble!* But neither *Papists* nor *Protestants* should imagine that they will be understood by *others*, if they do not understand *themselves*; nor should they think that nonsense and contradictions can ever be too *sacred* to be *ridiculous*."

GAD HITCHCOCK, D. D.*

1748—1803.

GAD HITCHCOCK was born in Springfield, Mass., February 12, 1718—19. He was a son of Ebenezer and Mary (Sheldon) Hitchcock, and, on the mother's side, was a descendant, in the fourth generation, from the Hon. John Pyncheon, and in the fifth, from the Hon. William Pyncheon, the father of the town of Springfield. He was graduated at Harvard College in 1743, and was ordained and installed over the Second Parish in Pembroke, (now a distinct town by the name of Hanson,) Mass., in October, 1748. There is a tradition that a portion of the Council that ordained him were dissatisfied with some of the views of Christian doctrine which he expressed on his examination, and that, in consequence of this, the ordaining services were postponed for one day.

During the Revolutionary War, he was a warm friend to the American cause, and, in several instances, officiated as Chaplain. On these occasions, he not only attended diligently to the appropriate duties of his office, but proved to the soldiers that he was not disposed to screen himself from the dangers that he encouraged them to encounter. At a subsequent period, he was a member of the Convention that framed the Constitution of Massachusetts.

In 1787 he was honoured with the degree of Doctor of Divinity from Harvard College.

Dr. Hitchcock was blest with a good constitution, and generally with vigorous health, and was able to continue his professional labours without interruption till he was far advanced in life. In July, 1799, he was attacked with paralysis, while he was preaching, and never entered the pulpit afterwards. He so far recovered from the shock that he was able to converse, but not to engage in any active service. He lingered in this depressed state, nearly four years, and died on the 8th of August, 1803, at the age of eighty-five. The Funeral service, consisting of only a prayer, according to his own direction, was performed by the Rev. Dr. Barnes, of Scituate.

He was married, in early life, to Dorothy Angier, of Cambridge, who died August 6, 1792, aged seventy-nine. They had only one child,—a son, bearing his father's name, who graduated at Harvard College in 1768, settled as a phyiscian in his native parish, and died in 1835, aged eighty-six.

* Mss. from Hon. O. B. Morris and Rev. Dr. Pierce.

The following is a list of Dr. Hitchcock's publications:—

A Sermon preached before a Military Company, 1757. A Sermon preached at the Ordination of Enos Hitchcock, Beverly, 1771. A Sermon preached at Boston on occasion of the General Election, 1774. A Sermon preached at Plymouth in Commemoration of the First Landing of our Ancestors, 1774. Dudleian Lecture at Harvard College, 1779.

FROM THE REV MORRILL ALLEN.

PEMBROKE, March 28, 1853.

Dear Sir: My opportunities for knowing Dr. Hitchcock personally were much less than you seem to have supposed. He was not settled over the same Parish of which I have had the charge, but over an adjoining Parish in what was then the same town. I never even saw him till after he had been struck down by paralysis, and reduced almost to a wreck. Still I could form some judgment of him, even in that enfeebled state; and I heard much of him from his contemporaries, who had known him in his better days. Perhaps, therefore, I may be able to give you a tolerably correct idea of the leading traits of his character.

Dr. Hitchcock was a rather tall, but well-proportioned, man; and, with a large wig,— an indispensable article of dress in his day, must have made a very respectable and even dignified appearance in the pulpit. He had undoubtedly a high reputation as a Preacher He would not be considered, perhaps, at this day, a graceful and accomplished writer, but his discourses were characterized by great energy of thought and perspicuity of style, and he had a corresponding boldness and honesty of manner, that was well fitted to gain and hold the attention. Of the character of his sermons I judge only from tradition, and from the very few specimens that are in print; as his son informed me that, soon after his father's death, he had, according to direction, performed the painful task of committing all his manuscript sermons to the flames.

As to his religious opinions, I suppose there is no doubt that, through his whole ministry, he was a High Arian, and a constant preacher of the doctrines in that age termed liberal; but, if now living, probably he would be standing midway between what is called Orthodoxy and Modern Liberality.

Dr. Hitchcock was remarkable both for courage and for patriotism. The first sermon which he published, addressed to a military company, when the French were making inroads on our Northern frontier, urges the most vigorous means of defence, and evinces a spirit that would be little likely to falter in the hour of danger. His Election Sermon, which was preached only the year before the breaking out of the Revolutionary War, filled Governor Gage, who was present, with great wrath, on account of the boldness of its positions, not to say, the air of defiance that pervaded it. Even the Preacher's own friends are said to have been surprised at some of the statements which he ventured in the Governor's presence. Tradition says that the Sermon was prepared under the expectation that the Governor would not be present to hear it; and, after his arrival was announced, some friend earnestly advised the Doctor to be very guarded in his expressions before him. But the prompt answer was,—"My Sermon is written, and it will not be altered."

In private life Dr. Hitchcock was eminently agreeable, though he had some strongly marked peculiarities. He was mirthful, and imparted great animation to almost every social circle in which he appeared. He could encourage virtue and reprove vice, without any external signs of austerity. It was pleasant to him to utter or listen to parables which exhibited human weak-

nesses, and led to a just estimate of the opposite excellences. "Be merry and wise" was his habitual advice to the young on occasions of joy.

Perhaps his peculiar turn of mind cannot be made more intelligible than by the relation of two or three illustrative anecdotes. The Doctor, as was not unusual at the period when he lived, was very formal in his devotional services, repeating, Sabbath after Sabbath, precisely the same expressions. One of his parishioners ventured to suggest to him the desirableness of a change in this respect, and told him that even the boys were repeating his prayers in the street: the prompt reply was,—"Then they will know how to pray for themselves."

There was a familiarity in the manners and conversation of Dr. Hitchcock, not common among clergymen at that day. He was likely to enter into conversation with any person he met in journeying, and would amuse himself in giving and receiving jokes. On his way to Boston, he once fell in company with a sailor, and questioned him pretty freely concerning his name, residence, business, &c. The sailor, having answered the questions, proposed, in his turn, similar questions to the Doctor, and the reply was "My name is Gad Hitchcock, and I belong to Tunk — (by this name his parish was distinguished, when it was part of Pembroke.) The sailor repeated the three names, and, in his own peculiar manner, cried out,—"Three of the worst names I ever heard." This retort cheered the old man during the rest of his journey. When the Doctor was in Boston, at a certain time, he met a sailor, and asked him if he could box the compass. The answer was "Yes." "Let me hear you." The sailor performed correctly. "Now," said the Doctor, "reverse it." This too was done with equal promptness. The sailor then asked what *his* occupation was; and, on being informed that he was a minister, asked him if he could repeat certain portions of Scripture; and when the Doctor had repeated them, "Now" said the sailor, "reverse them." Such a joke Dr. Hitchcock would enjoy, and repeat with great satisfaction.

He was a very prominent and valued member of the Association of ministers to which he belonged. Sometimes his jokes upon certain individuals were rather severe; but he imparted great animation to their social meetings. On one occasion, when he had made some remark that produced a general laugh, one of the members observed that the brethren would laugh at any thing Dr. Hitchcock might say, but that *he* might have said the same thing, and it would have passed unnoticed. "Try," said the Doctor.

In these several instances, we see the man in the hours of relaxation from laborious pursuit; but it would be wrong to infer that the energies of his mind were not habitually applied to more important objects. His protracted ministry was, in every period of it, peaceful and apparently prosperous. The Parish, small at first, grew, under his ministry, to a very respectable size. The Doctor's friends are said to have often expressed their surprise that a man of such vigorous powers, and such popular talents, should have consented to settle and to remain in so obscure a place; but he was accustomed to say that it was his deliberate choice, and he had always been well satisfied with his situation. He loved his people, and they loved and respected him. His memory is still gratefully cherished in this neighbourhood.

With much consideration,

Your friend and servant,

MORRILL ALLEN.

DAVID BARNES, D. D.*

1753—1811.

DAVID BARNES was born in Marlborough, Mass., on the 24th of March, 1731. He was a son of Daniel Barnes, a substantial farmer, having twelve children, of whom David was the fifth. He was graduated at Harvard College in 1752, and must have commenced preaching shortly after, as he received an invitation to settle in Quincy in 1753. This invitation he declined; and afterwards declined it a second time, upon its being renewed under more favourable circumstances. He preached first to the Second Church in Scituate, in June, 1754, and, on the 15th of August following, was unanimously invited to become their Pastor. He accepted the invitation, and was ordained and installed on the 4th of the ensuing December.

His ministry opened with fair prospects, and his people were united and prosperous; but, before many years, he had to encounter serious difficulties, growing chiefly out of the distracted state of the country. Throughout the War of the Revolution, his salary was paid in the depreciated Continental currency, and he was obliged to depend almost entirely for the support of his family on the small property of his wife. When the controversy, which resulted in the division of the Congregational Church of Massachusetts, began, it was well understood that his sympathies were on the "liberal" side; and, as there was a portion of his congregation who disagreed with him, he used frequently to converse with them, and sometimes manifested a degree of shrewdness, which few were able successfully to meet. His death occurred before the lines between the two parties were formally and finally drawn.

In the year 1780 he delivered the Dudleian Lecture at Harvard University; and, in 1799, received the degree of Doctor of Divinity from the same institution.

Dr. Barnes exhibited great calmness and dignity in his old age. He used to say that, even if it were not the fixed design of Providence that nothing should go back, it would still be his choice to go forward, and see for himself what is to come in other modes of existence. In 1809, fifteen months before his death, he had a colleague settled, and, after that, he attempted but few public services. He died on the 26th of April, 1811, having completed eighty years, fifty-seven of which he had spent in the ministry.

He was married, in 1756, to Rachel, daughter of the Hon. George Leonard, of Norton. They had three children,—one son and two daughters. The son, (*David Leonard,*) was born January 28th, 1760; was graduated at Harvard College in 1780; was a lawyer of distinction in Taunton and Providence, and afterwards Judge of the District Court of the United States for Rhode Island. He died on the 3d of November, 1812.

* Deane's Hist. of Scituate.—Ms. from Rev. C. Stetson.

The following is a list of Dr. Barnes' publications:—

An Ordination Sermon, 1756. A Sermon on the Love of Life and Fear of Death, 1795. A Discourse on Education, before the Trustees of the Derby Academy, 1796. A Sermon on the Death of Washington, 1800. A Sermon on the Death of the Rev. James Hawley, 1801. A Sermon at the Ordination of Jotham Waterman,* 1802. In 1815, a small posthumous volume of Dr. Barnes' sermons was published, with a notice of his character, by the Rev. Dr. Allyn of Duxbury.

FROM THE REV JAMES KENDALL, D. D.

PLYMOUTH, Mass., December 16, 1848.

My dear Sir: I think I understand the object of your letter, and it is in my heart to comply at once with your request. The only circumstance that embarrasses me is the fear of leaving a wrong impression of Dr Barnes' character. It is impossible duly to appreciate him without having known him,—not merely as a minister, but as a man in all the relations of life. His character was so peculiar that unless the different parts of it are viewed in connection with each other, he will be sure to pass for something that he really was not. I think I knew him tolerably well; for I often saw him and heard him, in public and in private, at home and abroad; and in the earlier part of my ministry he frequently visited this place. I considered him not only an affectionate husband and father, and a generous and candid neighbour and friend, but a man of profound reverence for sacred things, and of strong religious sensibility. And yet the report of many of his sayings would, I think, leave on the mind of the hearer or reader, who knew him only from these sayings, a different impression — they would seem to indicate a levity of mind,—an irreverent, not to say frivolous, way of speaking of things of a serious nature. This arose partly from a quaint, laconic, pithy manner of giving utterance to his thoughts. He was accustomed to condense every thing that he said, in the highest possible degree. One of his contemporaries, with whom I was familiar, used to say,—"Every sentence Dr. Barnes writes or speaks, is as full as an egg." In his advanced age he became very deaf, and of course unable to regulate his own voice. This added to the peculiarity of his manner,—of which he seemed conscious. On one occasion, being called to deliver an Address before the Trustees and Pupils of the Derby Academy in Hingham,—discoursing on eloquence, he stopped short, and, at the top of his voice, exclaimed, "Methinks I hear some of you say,—'Physician heal thyself.' But, my friends, a physician can sometimes help others, when he can't help himself." And yet I remember hearing my mother say that she heard Dr. Barnes in Lexington, her native place, when preaching as a candidate in early life, and that he was then regarded as one of the most popular and eloquent preachers of the time.

Dr. Barnes, as a Preacher, may be said to have been unique. His voice was, by no means, remarkable for its melody, nor could he be said to manage it with any uncommon skill; and yet there was that about his manner, especially in his sudden transitions from a high to a low note, that was well fitted to hold the attention. The matter of his discourses was characterized by an almost endless variety. He would find lessons of truth or wisdom in every thing; and, though some of his subjects might at first provoke a smile, yet he would always draw something from them that was fitted to make men

* JOTHAM WATERMAN was born in Scituate; was graduated at Harvard College in 1799; was ordained at Barnstable, September 30, 1801; was dismissed in July, 1815; and died September 14, 1836, aged sixty-two.

better in their various relations. I remember one of his pointed sayings, which he uttered in his own emphatic manner and with great effect, in the Charge which he delivered at the Ordination of his colleague, the Rev. Mr. Deane —"In attempting," said he, "to instruct your people, be careful not to preach what they cannot understand; and especially be careful not to preach what you do not understand yourself."

Although Dr. Barnes' constitution was naturally delicate, yet, with great care and skill, his health was preserved to a good old age. He was a farmer both in theory and in practice, and was particularly versed in the curious economy of bees, and successful in their management. He exercised a great deal, and was accustomed to walk, even in old age, to distant parts of his parish. His friends remonstrated with him for making the effort, and inquired why he did not have his horse harnessed, and ride in his chaise. His answer was — and it became quite a proverbial saying among his people — "If an old man means to have any benefit from his legs, he must keep them going." Dr. Barnes' extreme deafness, to which I have already referred, and which continued through the last ten years of his life, led him to talk the more without listening to others; and it was often both amusing and instructive to hear the dialogues which he would carry on with himself in the midst of company; for he would not, like the generality of people, ever sit silent, or speak only in monosyllables.

Dr. Barnes, in his theological views, was undoubtedly an Arminian. His friend, Dr. Allyn, has said of him, that he would have delighted in the company of such men as John Locke, Bishop Watson, and Dr. Paley, had he lived in their time. He was a man of large and comprehensive mind, and of extensive reading. I do not remember to have heard him, either in public or private, state his views of the doctrine of the Trinity, and yet from facts that have come to my knowledge, I have no doubt that he was in some sense a Unitarian, believing, however, in the pre-existence of the Saviour. He was not accustomed to introduce controversial subjects into the pulpit, though, in private, he would converse freely on any theological question that might be started.

He was decidedly opposed to all ecclesiastical domination, whether Catholic or Protestant. He was averse to controversy,— especially religious controversy, on account of the unchristian temper so often manifested by those who engage in it; and, whenever he was drawn into it, instead of meeting his opponent by a direct argument, he would often reason most ingeniously by parables.

I have in my recollection a good many sayings of Dr. Barnes,— some of which I heard myself, and others I received from those who heard them, which are characteristic of his peculiar manner. It was his practice, whether at a marriage or a funeral, to describe the character of the parties. If at a funeral, for instance,— supposing the deceased were of a mixed character, partly good and commendable and partly otherwise, it would be known by the service. From his charitable disposition, however, he would dwell particularly on the good qualities of the deceased; which led my neighbour, Father Willis, once to remark that Dr. Barnes was the only clergyman he ever knew, who could describe the character of a person in a funeral service without giving offence. One of the anecdotes that yet remain concerning the Doctor is, that at the funeral of a respectable parishioner, who had many virtues, and whose general character was praiseworthy,— but who, at an earlier period of life had fallen into some immorality,— of which, however, it was generally believed he had repented,— having dwelt upon the good traits in the character of his parishioner, Dr. Barnes, after a sudden pause, proceeded:— "In short, we know nothing against the character of our deceased

friend, *save in the matter of Uriah*; and for this every body forgave him, but he could never forgive himself."

I shall be glad, if what I have thus written, *currente calamo*, shall be of any use in enabling you to understand and illustrate the character of a man, who, for both his intellectual and moral qualities, well deserves to be commemorated.

With great respect and regard,

Your friend and brother,

JAMES KENDALL.

WILLIAM SYMMES, D. D.

1757—1807

FROM THE REV ABIEL ABBOT, D. D.

PETERBOROUGH, N. H., May 29, 1850.

My dear Friend: As I was somewhat acquainted with Dr. Symmes, of Andover, and occasionally heard him preach, and, after his death, resided several years in the parish where he had been settled, and had intimate intercourse with his friends and parishioners, I cannot reasonably decline your request for some notices of his character and ministry. If the following imperfect and meagre sketch can avail to your purpose, I shall feel happy in having contributed it.

WILLIAM SYMMES was a descendant of the Rev. Zacharias Symmes, who came to this country in 1635, and settled in Charlestown, Mass. He (William) was born in Charlestown in the year 1731, and was graduated at Harvard College, in 1750, where he was a Tutor from 1755 to 1758. He began to preach in the North Parish in Andover soon after the decease of the Rev. John Barnard. On the 5th of December, 1757, he was invited to settle there in the Gospel ministry, and the third Wednesday of March following was appointed for his Ordination; but, on account of his being visited by a severe illness, his Ordination did not take place till the 1st of November, 1758 — the Sermon on that occasion was preached by the Rev. Mr. Cooke of Notomy, since West Cambridge. Here he continued his labours with great acceptance and usefulness nearly half a century. He received the degree of Doctor of Divinity from Harvard College in 1803. He died on the third of May, 1807, aged seventy-six.

The ministry of Doctor Symmes embraced a very difficult and eventful period. He was settled during the French War. Soon after the Peace of 1763, the troubles between Great Britain and the Colonies commenced, which brought on the War of the Revolution. During this war, the depreciation of the currency, and the pressure on the people, rendered it difficult for clergymen to support their families. The Federal Government was scarcely organized before the commencement of the French Revolution, which divided this country into parties, and, by increasing the demand for the articles of living, operated unfavourably upon all who depended upon a small stipend for maintenance. The nobleness of mind with which he sustained the embarrassment may be seen from the following transac-

tion:—In April, 1780, the parish "voted to raise £1,940, to pay the deficiency of Rev. Mr. Symmes' salary since the depreciation of paper money, which is esteemed, with the money already given him, equal to the £80 contracted, to the commencement of the present year of his ministry."—"The Rev. W Symmes gives his thanks to the parish for their generous vote, and relinquishes one thousand dollars of the £1,940."

During his ministry there was harmony in the church; his people were remarkably united; in his large parish there were no sectaries. His parishioners, with whom I have been intimate, were accustomed to speak of him with great respect, and they who were most capable of appreciating his talents and acquirements, held him in high estimation. Harmony and good fellowship were maintained between him and Mr. French, the minister of the South parish, notwithstanding they differed considerably in their views of some theological subjects. They regularly exchanged labours the Sabbath after the Annual Fast and Thanksgiving, and occasionally at other times, and kept up a Monthly Lecture alternately in each parish, each supplying the other's pulpit.

Dr. Symmes was a good scholar, of extensive reading, and an able divine. He devoted himself exclusively to his profession, and was occupied through life in theological pursuits. His sermons were full of appropriate thoughts, and were written with great care, and in a style remarkably neat, perspicuous and correct. His preaching was plain and practical. Subjects of controversy I think he rarely brought into the pulpit. He did not, however, omit to notice what he regarded the prevailing errors of the times. His discourses were not delivered with such fluency and grace as to charm and captivate the multitude; but they were highly valued by men of cultivated minds. In his religious opinions he accorded rather with Arminius than Calvin; and with Arius rather than Athanasius. Though he was constituted with much more than ordinary excitability, his self-control rarely failed him. He was called to experience many severe afflictions, but he bore them with exemplary fortitude and resignation. He was modest and diffident, and, it is said, could never divest himself of feelings, in the discharge of public duty, which often embarrass young men, when entering on the sacred profession. He was a strict observer of order and propriety. He was of about the middle height and somewhat corpulent; and, when dressed, he wore a white bush-wig, in accordance with the fashion of his early days. His manners were dignified but easy; he was hospitable and benevolent, and, by his urbanity, rendered himself especially agreeable to strangers. He was distinguished for his prudence, his sound moral principles, his unshaken integrity and irreproachable conduct. It is a matter of regret that he gave a strict injunction that his manuscripts should be burned immediately after his death; which injunction was faithfully complied with. No other man in the town was probably so well acquainted as himself with the history of his settlement, and of the early settlers, and of various interesting occurrences.

Dr. Symmes' publications were a Thanksgiving Sermon, 1768; a Discourse on the Duty and Advantages of Singing Praises to God, 1779; and the Sermon at the General Election, 1785. He delivered the Dudleian Lecture in 1786; but it was not published.

He was married, in 1750, to Anna, daughter of the Rev. Joshua Gee, of Boston—she died June 18, 1772. They had five sons and four daughters, all of whom, except his son *Daniel*, and his daughter *Anna*, (Mrs. Isaac Cazeneau,) died before him. His second wife was Susannah Powell, who died July, 1807, aged seventy-nine. His son Daniel went to the South; and, after he had been absent several years, a man in apparently sad condition, called on Dr. Symmes, and claimed to be this son. The Doctor rejected him as an impostor. He had obtained some knowledge of the Doctor's family and neighbourhood, and, in consequence of his relating some facts and occurrences in the family, and stating that his appearance had been much altered by sickness and misfortune, some more than half believed that he was really the person he pretended to be. The Doctor put the fellow to board at the house of a neighbour, that all might be satisfied that he was an impostor. And, after two or three weeks, his object was effected — all became convinced, and he was sent to the County House of Correction. He had endeavoured to impose, in like manner, on a family in a neighbouring town. The affair produced considerable excitement at Andover and was not a little vexatious to Dr. Symmes.

You have now the substance of not only all that I remember, but all that I have been able to collect, as the result of considerable inquiry, concerning this man of another generation. If he did not leave so bold and decided a mark as some others, he commanded universal respect in his day, and exerted an extensive, though comparatively silent, influence.

I am your affectionate friend, ABIEL ABBOT.

SAMUEL WEST, D. D.,

(OF NEW BEDFORD.)

1761—1807.

FROM THE REV JOHN H. MORISON, D. D.

MILTON, Mass., January 29, 1849.

Dear Sir: I am happy to send you such an account of Old Father West as I have been able to make up from materials still extant. About eight years ago, being then minister of the Society over which he had been settled more than forty years, I gathered all the information that I could from the church records, and from aged people who remembered him. His son's family were so kind as to put into my hands all his papers, and his daughter, since dead, who inherited some of his sterling qualities, related many little incidents, which, though most of them too trifling to be written down, let me into his domestic character and habits, almost as if I had been myself a member of his household. His church records have been of little assistance to me. They were loosely kept, and mixed up with trivial domestic accounts,— a wedding or a funeral being perhaps set down between the two shillings and six pence which he had paid to a hired man the day when a pig was killed. I met in New Hampshire an aged

man who told me that he went into Dr. West's house the evening it had been pillaged by British soldiers. He found the beds ripped open, and the floors covered with feathers, sugar, meal, and other articles.

But to be more orderly in my narrative — SAMUEL WEST, the fourth minister of that part of Dartmouth, which now makes the towns of New Bedford and Fair Haven, was born at Yarmouth, Cape Cod, March 3, 1730, (O. S.); was graduated at Harvard College, in 1754; was ordained June 3, 1761; was honoured with the degree of Doctor of Divinity from his Alma Mater in 1793; withdrew from his ministerial labours in June, 1803, and died at the house of his son in Tiverton, R. I., September 24, 1807.

His father, Sackfield West, who was a physician, and afterwards one of the most zealous New Lights of his day, removed, soon after Samuel was born, to Barnstable. Here the son laboured as a farmer till he had reached his twentieth year; but, during that time, exhibited such traits of mind, and especially such a knowledge of the Scriptures, as to attract the attention of the few intelligent men who happened to know him. He was fitted for College in six months, under the care of the Rev. Mr. Green of Barnstable. He had many a severe controversy with his teacher on the doctrine of Necessity, a subject which continued to engage his thoughts through life. He went to College in 1750, bare-footed, carrying his shoes and stockings in his hand, and, at the examination, had a dispute with one of the examiners as to a Greek reading, in which he is said to have carried his point. He was classmate of Gov. Hancock, and among the most distinguished of his class.

After leaving College, he devoted himself to almost every branch of science, though Theology was his principal study. History and politics, the physical sciences and metaphysics, medicine and law, were all subjects on which he was glad to improve every opportunity of gaining information; and the consequence was, that, though living in an obscure place, with few appliances of learning within his reach, and none to sympathize with him in his pursuits, he proved himself, in vigour and exactness of thought, and in the variety and extent of the subjects which he mastered, inferior to very few men of his time.

He was settled in 1761, on a salary of sixty-six pounds, thirteen shillings and sixpence. Besides this, seventeen members of the precinct bound themselves to provide "the keeping one horse, and two cows, winters and summers, as they ought to be kept." But the salary was not paid. In 1779, his circumstances were "so deplorable as to demand immediate relief," and a committee was appointed by the precinct to procure fire wood and corn for his family. In 1788, he represents the Society as owing him seven hundred and sixty-nine pounds, twelve shillings and eleven pence, and urges the payment of it — "My reasons for this request," he says, "are, First, I owe money upon interest which I cannot pay until the money due to me be collected in. Secondly, I have suffered greatly for the necessaries of life, especially in the article of clothing; for which I have been beholden to money obtained from another quarter." These embarrassments were somewhat relieved by a small patrimony, and by the kindness of his friends abroad, of whom no one showed a warmer interest in all that concerned him, or a greater readiness to relieve him, than

Samuel Eliot of Boston, whose sympathy and aid were so liberally extended to the elergymen of New England at that critical time. In one of his letters to Dr. West, after speaking of "a bundle containing cloth and trimmings for a suit of clothes complete, together with one pieec of yard wide linen," he says, "I pray God to give you better days and happier prospects. One consolation, however, my good Sir, remains with you,— that though your present scene is dark and gloomy, your future views are bright and luminous. The dawn of eclestial day will soon open upon you." Such a letter, even more than the gift, must have served to strengthen and encourage one who was labouring under eireumstanees so depressing. Among his own Soeiety he eould have found little intellectual sympathy. They were a plain, industrious, uneducated people. A good woman, now living, and nearly a hundred years old, tells me that she remembers his visiting at the house where she was, when she was quite young. For tea, baked apples and bread were erumbled into a large pan of milk at the eentre of the table, and Dr. West and the grown up members of the household all ate together from the same vessel,— the Doctor exhibiting no improper squeamishness at the mode of procedure, but, as a faithful Pastor should, setting an edifying example of active diligence.

Dr. West was twice married;—first, on the 7th of March, 1768, to Experience, daughter of Consider Howland,— who became the mother of six children, and died Mareh 6, 1789; and again, on the 20th of January, 1790, to Lovisa, widow of Benjamin Jenne, and daughter of Jacob Hathaway, of Dartmouth, who died March 18, 1797 There were no children by the second marriage. One of his sons, *Samuel*, was settled as a physician at Tiverton, R. I., and held a very high rank in his profession.

Both Dr. West's wives were women of uneommon excellenee; and, if they knew little of the subjects that most engaged his thoughts, they knew better than he how to lengthen out the shortcomings of his income into the means of a comfortable support. His first wife was a tall woman; and, in reference to that and in conneetion with her Christian name, he used to say that he had "learned from *long Experience* that it was a good thing to be married."

From the beginning of our difficulties with the mother country Dr. West was an ardent patriot. He could keep no terms with those who were hesitating or lukewarm, but blazed out against them. And he did not confine himself to the expression of his opinions in his own quiet home. Immediately after the battle at Bunker's Hill, he set out to join the American Army, and do what he might as a minister of God, to keep up their courage. He remained there several months as a Chaplain. From the camp, while exposed to the enemy's artillery, he wrote to his wife with as much composure as he would in his own study. It was while in the army, as a Chaplain, that he gained great notoriety by deciphering for General Washington a treasonable letter from Dr. Church to an offieer in the British Army, of whieh a full account may be found in the third volume of Sparks' Writings of Washington, pp. 502-6. In 1776, he delivered a Discourse (afterwards printed) before the Provincial Convention at Watertown, and in Decembor, 1777, he delivered the Anniversary Sermon at Plymouth.

All his learning, which was great, and his religious enthusiasm, were employed in behalf of his country. In times of the greatest darkness, he roused the spirits of the people by showing that in the very events, which threw such a gloom over the country, was the beginning of the fulfilment of ancient prophecies, which must eventually lead on to their deliverance. Before the War began, he, from the Scriptures, predicted these more trying times, and, from the faithful accomplishment of those predictions in the darkest hour, he looked forward almost with exultation to the glorious fulfilment of what yet remained, when this country, then so harassed by war, should, to use his own words, "be the place to which the persecuted in other nations shall flee from the tyranny of their oppressors, and our Zion shall become the delight and praise of the whole earth." When we remember that no person in New England had such a reputation for a profound acquaintance with the prophetical writings, we may form some idea of the influence of these sentiments, by which our people were led to view themselves as instruments of the Almighty in the accomplishment of events, predicted by his holy prophets, thousands of years before. He must have read the history of man with a careless eye, who does not see that, in a great national crisis like that, such an appeal to the Lord of hosts, and to his promises, is the strongest appeal that can be made to the human heart.

Father West, as he was always called at that time, was an influential member of the Convention that formed the Constitution of the State of Massachusetts, and also of the Convention for the adoption of the Constitution of the United States ; and in this latter Convention it was in no small measure, through his personal influence with Governor Hancock, that that distinguished man was persuaded to give his assent to the adoption of the Federal Constitution. An interesting account of this whole matter I have received in a letter from the Hon. Francis Baylies, the able historian of the Plymouth Colony, to my friend the Hon. John H. Clifford, of New Bedford, from which the following account, slightly condensed, is taken :—

"The fate of the Constitution in the Convention was doubtful, when Governor Hancock, without whose aid it certainly could not be adopted, was seized with his constitutional disorder, the gout, and, withdrawing from the chair, took to his bed. The friends of the Constitution were convinced of the necessity of getting him out. Dr. West was selected as the person most likely to influence him. He repaired to his house, and, after a long condolence on the subject of his bodily complaints, he expressed his deep regrets that this affliction should have come upon him at a moment when his presence in the Convention seemed almost indispensable. He enlarged upon his vast influence, his many acts of patriotism, his coming forth in former days, at critical periods, to give new energy to the slumbering patriotism of his countrymen, and on the prodigious effect of his name. Heaven, he said, had given him another glorious opportunity, by saving his country, to win imperishable honour to himself. The whole people would follow his footsteps with blessings. The Governor, who knew that Dr. West had always been his sincere and disinterested friend, listened to his suggestions, and made up his mind to appear again in the Convention. Wrapped in his flannels, he took the chair, addressed the Convention, proposed the conciliatory plan suggested by his friend, and

the result is known. There is little doubt that Hancock turned the scale in this State in favour of the Constitution, and in my mind there is little doubt that Dr. West induced him to do it.

"During the session of the Convention Dr. West spent many of his evenings abroad. He generally returned with his pockets filled with fine handkerchiefs, silk stockings, silk gloves, small pieces of cambric, and many other articles which could, without attracting attention, be slipped into his pocket. His distress, on discovering them, was ludicrous; for, aware of his absence of mind, he supposed that he might have taken these articles unconsciously, and without the consent of the owners, but his fellow-boarders generally contrived to convince him that they were designed as presents — which was the truth."

"I well remember," continues Mr. Baylies, "the effect which the oddity of his manners produced; but I was too young to appreciate the force and originality of his conversation. Separate from metaphysics and theology, he was a great man, and his great and universal knowledge, notwithstanding his eccentricity and roughness, rendered his conversation always agreeable, and sometimes delightful."

Dr. West watched the progress of the French Revolution with extreme jealousy. Nothing more roused his indignation than to find the young in any way countenancing the licentious doctrines which were then gaining currency. An anecdote illustrative of this has been told me by a strong-minded excellent man, who was then young and recently married. Knowing that Dr. West was to spend the Sabbath evening at his father's, and feeling confident of his own strength, he determined to encounter him. He began by some remarks on contracts, stating that he considered a contract annulled when its conditions were fulfilled, and that no contract could be perpetually binding. To illustrate this, he mentioned the contract of marriage. Here the old man interrupted him by a low growl, but he went on with his argument to show that the marriage contract might easily be dissolved. "Ugh," growled the Doctor, in a hoarse gruff voice, "Ugh, a great many people think so now-a-days." The young man still persevered till the Doctor, able to bear it no longer, burst upon him in a strain of indignant eloquence, pouring out passages of Scripture in a torrent, urging the authority of distinguished writers, the example of governments, the arguments to be drawn from reason, from the principles of natural religion and morality, and ending with this emphatic declaration, —"So sacred among all Christian nations has been this connection, that, when marriage has been solemnized without the consent of the parents, and the parties have been immediately pursued, if once the contract has been sealed, not all the kings, and governments, and authorities in the world, can dissolve the union." My friend added that, after this experiment, he had no disposition to measure his strength again with his minister.

Dr. West began his ministry at a period of religious excitement, such as our country never before had witnessed. Many, without learning, without fixed principles, or any habits of thought, were led on by a sort of religious frenzy to propose doctrines and measures by which, in the extravagance of inward illuminations, the authority of reason and the Scriptures, of civil government and ecclesiastical forms, should be dis-

pensed with.* There was undoubtedly much that was lifeless in our churches, or such a series of events could not have been—it is only the dryness of the prairie that gives fury to the flames. But whatever we may think of the cause or the effect, such was the state of things when Dr. West was ordained. He was surrounded by new and wandering lights. A Society of them was formed within his own precinct. His father was carried away by the general feeling, and preached, writing hymns, sermons, and letters, with the fiery vehemence of a young convert. "I wish," he said in a letter, "that I could preach these doctrines to your own people." But the son did not invite him into his pulpit, and the rules which he then laid down for the way in which the Gospel is to be preached, although specially intended for the times, as they then were, are hardly less applicable now. "The style of preaching," he tells us, "must be simple, not abounding in those pompous, high flown metaphors, which, under the appearance of containing some very sublime mysteries and profound sense, are only a jingle or play of words." "This is the common fault of enthusiasts, and men of too warm an imagination, who, fancying to themselves that they have frequent communion and fellowship with God, imagine their understandings are illuminated far beyond the rest of mankind. This prompts them to use the mystical language which they mistake for good sense and sublime theology."

Then, as now, there were those who, from an exclusive rationalism, rejected the peculiar doctrines of Christianity; while, on the other hand, were the exclusive religious zealots, who, in the fervour of their devotions, forgot the duties of a Christian life, and would entirely divorce faith from reason, and piety from virtue. In reference to these he says,—"To preach Christ is to preach the whole system of Divinity, as it consists of both Natural and Revealed Religion." "Has the preacher discharged his duty that takes no care to show his people the obligation they lie under to live sober, righteous and godly lives; or that has never explained and insisted upon the several branches of social virtue and benevolence?" "On the other hand, can any one think that he has faithfully discharged the trust reposed in him, who insists altogether on what is called Natural Religion, without ever mentioning the peculiar doctrines of Revelation? Why should we separate what God has joined together? Can we expect that sinners should ever return to God with all their hearts, unless we show them the necessity of Divine grace in order thereunto? Can any say that there is any absurdity in supposing that the Divine Being may strengthen and support our faculties in the search of truth, that he may impress upon our minds a lively sense of Divine things, excite us to piety and dissuade us from sin?" "Where doctrines of mere Natural Religion are insisted on to the neglect of the peculiar doctrines of Revelation, we can at most expect to find only a few fashionable, civil gentlemen, but destitute of real piety. As, on the other hand, where the distinguishing doctrines of Christianity alone are insisted upon, we shall find that men are very apt to run into enthusiasm. A true Gospel minister should seek to avoid both these extremes. When he insists on moral virtues, he should enforce them on Christian motives. He should preach up the perfections

* See Miller's life of Jonathan Edwards, p. 85.

of God to regulate our devotion; the doctrine of atonement and regeneration to bring us to Christ, and social virtues as the effects of a Christian temper."

As a Preacher, Dr. West was distinguished for great strength of mind, and what seemed a complete mastery of the difficult subjects which he was in the habit of bringing into the pulpit. He was a man of profound thought and learning, but the enthusiasm of his life was spent on subjects which, however interesting to the speculative inquirer, have little to do with the practical concerns of life.

The first great subject to which he devoted himself was the Ancient Prophecies. His writings on the fulfilment of the Prophecies had a great influence. I have spoken of them in connection with our Revolutionary struggle. The strong minds of that day rejoiced to hear him explain the hidden meaning of those mysterious writings, and show, with a singular union of ingenuity and learning, how they had been fulfilled in times past, how they were then revealing themselves in the remarkable events of the day, and how they should at length break forth into the full glory of the Millennium, when Christ should reign a thousand years upon the earth. And there is often a curious coincidence between his predictions and events which took place after his death. As an example from Daniel XI, 44 and Ezekiel XXXVIII, 2, he says, (and he came to these conclusions as early as 1777,) "According to these texts, I understand that the Russians are to conquer the Turks: but that previously, the Greeks and many other subjects of the present Turkish Empire will revolt, and put themselves under the protection of the Russians, that by their means they may free themselves from the Turkish yoke." He believed that the authority of the Pope should be taken from him in 1813; that ministers of the Gospel were to be sent through all the earth; that, through the remarkable judgments of God, a great Religious Reformation should take place, and then the sounding of the seventh trumpet would be at hand. "When that period shall come," he says, "time only can decide." To one who religiously believes in their truth, as he did, there is something awfully sublime in investigations like these, which lift up the veil of futurity, and disclose the mighty revolutions which lie there, waiting the time which has been assigned to them in the counsels of the Almighty.

The great work of Jonathan Edwards on the Freedom of the Will had been published some years when Dr. West was ordained, and from that day to this has had an influence on the Theology of New England, such as can be attributed to no other work. To the doctrines of this work Dr. West never could assent. He believed that there was a self-determining power in man. In opposition to Edwards, he wrote two remarkable pamphlets, in which he argues from the Scriptures, the character of God, from reason itself and the moral accountability of man. Whether he goes to the bottom of that most difficult of subjects, and fully meets the argument which Dugald Stewart says no man can answer or admit, may be questioned. The first pamphlet was published in 1793, the substance of the first part of it having been "penned about twenty years." This being soon out of print, he republished it in 1795, together with a second part, containing four essays more. The work was answered by Dr. Edwards of

Connecticut, who acknowledged Dr. West to be the ablest writer that had appeared on that side of the subject.

These studies must have had great influence on Dr. West's preaching. His metaphysical investigations must have coloured all his thoughts. He usually preached without notes, and was always prepared. Once, when in Boston, during the latter part of his life, he was invited by Dr. Clarke, of the First Church, to preach for him. About an hour before the services were to commence, Father West requested his friend to give him a text. At this Dr. Clarke was alarmed, and asked if it were possible that he was going to preach without notes, and with no other preparation. "Come, come," said Father West, "it is my way, give me a text." Dr. Clarke selected Romans, XIV 22. "What if God, willing to show his wrath, and make his power known, endured with much long-suffering the vessels of wrath fitted to destruction." Dr. West looked over the Bible a few minutes, turning down leaves here and there, and then went into the church, where he preached a cogent, logical discourse an hour and twenty minutes long, on that perplexing subject. The strong men of the congregation were intensely interested, and Dr. Clarke, on coming from the pulpit, exclaimed, "Why, Father West, it would have taken me three months to prepare such a discourse." "Ha, ha, ha," was the reply, "and I have been studying it out twenty years."

Alchemy was another subject that greatly interested Dr. West. He had particularly a taste for the Natural Sciences, and Alchemy was to him only the last analysis in Chemistry. It was the opinion of Sir Humphrey Davy that diamonds might, at some time, be manufactured by a chemical process, and it is only following the same reasoning to suppose that gold may be resolved into elements more simple, and be reconstructed from those elements, as found in less precious substances. There is no absurdity in such an idea. Dr. Danforth, of Boston, and Dr. Whitridge, of Tiverton, R. I., both able physicians, had become deeply interested in the subject as a matter of speculative inquiry, when, about the year 1785, Dr. Whitridge was almost heart-broken by the death of a favourite daughter. As a diversion to his mind, his friends recommended to him to try some experiments in Alchemy. Having once begun, he went on with untiring zeal. I have seen the correspondence on the subject between him and Dr. West, but it is in characters, and a language so cabalistic as to be almost entirely unintelligible. For years Dr. West and Dr. Danforth afforded to him all the encouragement and assistance they could. At last their hopes gave out, and they endeavoured to dissuade him from further experiments. But nothing could divert him from it. It was the passion of his life. He was indeed a devoted parent and friend. He entered deeply into other branches of knowledge. He sympathized with Dr. West in his metaphysical studies, and, after he was fifty years old, studied Hebrew solely that he might better understand the Scriptures. But his heart, his strength, and his fortune were given to his laboratory. When away from home he was impatient to return, always supposing that, during his absence, the critical moment might have come. His countenance and general demeanour bore marks of a life devoted to something apart from the ordinary pursuits of man. For forty years the fires of his furnace were never

permitted to go out, and the last words he uttered on his death bed were to give some further directions respecting the process. A few years ago I visited the laboratory, which remained nearly as he had left it, and, as I looked on rafters, retorts, and crucibles stained with smoke, and remembered that this was all that remained from the unremitted labours, anxious thought, and enthusiasm of so many years, I could not but think of other scenes of human toil and ambition.

Dr. West was always on terms of intimacy with Dr. Whitridge, and there frequently met Dr. Hopkins of Newport. It is not often that three such men are brought together. They usually spent nearly the whole night in conversation. Dr. Hopkins sometimes required a little sleep, but the morning light not unfrequently found the others still up. On one occasion, Dr. West having mounted his horse a little before night, Dr. Whitridge went out bare-headed to see him off. A new topic was started. The horse walked on a few steps and stopped; then a few steps more, the friends being still earnestly engaged. At last they were alarmed by the appearance of a fire in the East, which, after a short time, they found was the break of day. We cannot but look with respect upon conversations on great subjects carried on with such an entire abstraction from the outward world.

Dr. West, before our Revolution, thought he discovered in the Sacred Prophecies a prediction of remarkable events relating to his own country. He went to the camp, like a brave man, as he was. The village of the town in which he lived was plundered and burned. His own house was pillaged by hostile soldiers. But he could retreat from all these things into a world more attractive, or find them invested with a solemn and almost supernatural interest, as he saw in them the hand of God bringing out what ages before had been foretold.

His friends would sometimes meet him on his horse, which had perhaps stopped to feed by the roadside, the bridle loose, his hands folded on his breast, and he taking no notice of them. He would sometimes follow the young men who were studying Theology with him, to their bed-chamber, and remain discoursing to them nearly the whole night. Once he went out to drive a cow from his yard, and, striking at her with a long board, missed the cow, but was himself brought to the ground by the weight of the board, and tore his small clothes through nearly the whole length of the leg. He knew nothing of this, but, gathering himself up, and forgetting entirely where he was, went on without a hat three miles, when he entered a friend's house, and passed the night talking with him, to the consternation of his wife, when, on his return, she saw in what a plight he was for a visit to one of the most genteel families in the parish. He once met a friend and told him that he and his wife were on their way to pay him a visit. "Your wife," said his friend, "where is she?" "Why," replied the Doctor, "I thought she was on the pillion behind me." She had got ready to accompany him, but was left. He would sometimes, at the meeting-house, stop at the horse-block for his wife to dismount, when she had been forgotten and was still at home. Once, he went to mill, leading his horse, and carrying the grist on his own shoulder. On being asked by a friend in Boston if this were true, he said with a laugh that it was too

good a story to be spoiled, and so he should not contradict it. I have been told by one who saw him on his way, that, when, before his second marriage, he went to ask the town-clerk to publish him, he led his horse the whole distance, passing directly by the house of the town-clerk, and not halting till he was brought up by the log at the end of the wharf.

The following story was told me by his daughter, and is unquestionably true. He had gone to Boston, and, a violent shower coming up on Saturday afternoon, he did not get home that evening, as was expected. The next morning his family were very anxious, and waited till, just at the last moment, he was seen hurrying his horse on with muddy ruffles dangling about his hands, and another large ruffle hanging out upon his bosom, through the open vest which he usually had buttoned close to his chin. He never had worn such embellishments before, and never afterwards could tell how he came by them then. It was too late to change — the congregation were waiting. His daughter buttoned up his vest, so as to hide the bosom ornaments entirely, and carefully tucked the ruffles in about the wrists. During the opening services all went very well. But probably feeling uneasy about the wrists, he twitched at them till the ruffles were flourishing about, and then, growing warm as he advanced, he opened his vest, and made such an exhibition of muddy finery as probably tended very little to the religious edification of the younger portion of his audience. "That," said his daughter, in telling the story, "was the only time that I was ever ashamed of my father."

This is perhaps as good a place as any to tell an anecdote which has often been applied to other persons, but which the late Judge Davis of Boston, an admirable authority in such matters, says was true in the case of Dr. West. There had been difficulty with the singers, and they had given out that they should not sing on the next Sunday. This was told to Dr. West. "Well, well, we will see," he said, and, on Sunday morning, gave out his hymn. After reading it, he said very emphatically, "You will begin with the second verse :—

"Let those refuse to sing
"Who never knew our God."

The hymn was sung.

He was the friend and associate of President Stiles, Robert Treat Paine and Simeon Howard. A letter to him from James Otis, written under a degree of mental depression amounting almost to insanity, shows, by its expressions of gratitude, the real warmth of his feelings. Judge Sullivan wrote to him for assistance in his theological inquiries. Both Dr. Hopkins, of Newport, and Bishop Parker, of the Episcopal Church, differing from him as they did, theologically or ecclesiastically, testified, in different ways, their high respect for his character.

The usual reverses of age fell heavily on Dr. West. In 1787, he had lost a daughter, and the impression made upon him by her death was never effaced. He had buried two wives, and in the bereavement of his home, had not near him the society of men who could understand or sympathize with him in the subjects that most engaged his thoughts. He was imposed upon by a worthless man, who contrived, by actual experiment, to make him believe that he had succeeded in turning salt water into fresh.

He took great pains to interest his friends in Boston in this matter, and it was a heavy blow to his spirits when he found that he had been deceived. He tried to pass it off with a joke. "It requires," he said, "a great mind to make a great mistake." A parishioner, taking advantage of his absence of mind, imposed upon him still more seriously. He had nearly prepared for the press a rejoinder to the work which President Edwards had written in reply to his own, but the public interest was gone, and his friends gave him no encouragement. "These things," he said, "have disheartened and destroyed me. I am now to be laid aside as useless. My faculties will go." And so it was. He was more than ever absent-minded. His memory failed, though his intellect, when excited, retained much of its vigour. He had preached the same sermon to his own people three Sabbaths in succession, but no member of his family was willing to distress him by informing him what he had done. The fourth Sabbath, his daughter saw with a heavy heart that he had his Bible open at the same place—the Parable of the rich man and Lazarus. Fortunately he left the room for a minute. She opened the Bible at another place, and put it back with the leaves turned down just as he had left them in his place. When he took up the book on his return, he seemed for a moment lost, then fixed himself upon the passage to which she had opened, and from that preached a discourse, which, to some of his people, seemed the ablest that he had given for years.

But the time had come when he was to be released from his parish labours. There is, to my mind, something affecting in the following paper,—the last that he drew up for his people. "Proposals to the Precinct: First, that they give me the use of the precinct land during my natural life; Secondly, that they give me hay sufficient for the keeping of a cow and horse; Thirdly, that they supply me with firewood sufficient for my family, winter and summer; Fourthly, that they supply me with Indian corn and rye sufficient for my family; Fifthly, that they supply me with beef and pork sufficient for my family, winter and summer; Sixthly, that they supply me with wool and flax sufficient to clothe my family. If the Precinct are not willing to comply with these proposals, why then, that the whole affair be left to the decision of an Ecclesiastical Council of ministers and delegates. From your aged Pastor, SAMUEL WEST."

The terms of a friendly separation were agreed upon, and he withdrew from his labours in June, 1803. His last days were spent with his son in Tiverton. The account of them shall be given in the words of one who had studied with him, and who loved him as a father,—Rev. Dr. Allyn, of Duxbury. "His memory failed to that degree that it was with difficulty he could recognize his most familiar friends. The vast treasure of his ideas began to vanish at the age of seventy years, and, during the course of the seven succeeding years, the great man disappeared, and it was an afflictive sight to his friends, and all who had known him in the glory of his understanding, to perceive he had survived all his wit and learning." But his sun, if dimly shining, went down with great serenity, as in an autumnal haze. At the house of his son, a beloved physician, who now also rests from his labours, on Thursday morning, at half-past five o'clock, September 24, 1807, the aged father and servant of God breathed his last. The body

was brought to New Bedford to the church in which, for nearly half a century, he had broken the bread of life, and there, after a Funeral Discourse, by his old and faithful friend, Jonathan Moore,* of Rochester, was placed in the burying ground, amid the relics of those whom he had so often met in the house of prayer.

The following I believe to be a correct list of Dr. West's publications:—

A Sermon preached at the Ordination of Samuel West, at Needham, 1764. A Sermon preached before the Provincial Convention, at Watertown, 1776. A Sermon preached on the day of the General Election, 1776. A Sermon preached on the Anniversary of the Landing of the Fathers at Plymouth, 1777 A Sermon at the Ordination of John Allyn, at Duxbury. 1788. Essays on Liberty and Necessity; in which the True Nature of Liberty is stated and defended, and the Principal Arguments, used by Mr. Edwards and others, for Necessity are considered — In two Parts — the first printed in 1793, the second in 1795. A Tract on Infant Baptism.

I am very truly yours,

J. H. MORISON.

FROM SAMUEL WEST, M. D.

TIVERTON, R. I., March 26, 1849.

Dear Sir: In a manuscript memoir of my grandfather, I find the following statements which may perhaps prove acceptable to you,—namely, "that, at seven years of age, he was perfectly possessed of the historical parts of the Bible, and often proposed questions about their meaning; that, at the age of ten, he obtained a copy of Dilworth's Spelling Book, and became expert in English orthography, and would often correct others in their spelling and pronunciation; that he constantly attended the preaching of the Rev. Mr. Green, and, at twelve years of age, could repeat a great part of the sermon he had heard at meeting."

I may add that he was a man of uncommon physical powers, and, while others would tell of his gymnastic feats, he was never fond of having them related, esteeming the intellectual far above the physical, and, like nearly all at that day and too many at the present, he neglected those requirements whereby the years of the intellectual man might have been much prolonged, had the laws governing the tenement it possessed been well attended to. Being a man of giant frame, (six feet high and weighing upwards of two hundred pounds,) the immediate offspring of the Puritans, he lived on to seventy years, neglecting the laws of his physical well-being with apparent impunity, so far as his bodily health was concerned, but his mind was evidently on the wane, and soon both body and mind were tottering together to decay. Now, had his mental existence been less intense, and some thought been bestowed on the tenement through which this existence must be manifested, he might no doubt have added some ten or fifteen years to his usefulness. But the purity of the habits of the people in those times took from the necessity of attending to such matters; and if a person early became decrepit, either in his bodily organs or in his mental faculties, it was regarded merely as a dispensation of Providence, and acquiesced in as such. They did not then realize that on the individual rests the responsibility not only of his corporeal but also his

*JONATHAN MOORE was born at Oxford, Mass.; was graduated at Harvard College in 1761; was ordained, and installed as Pastor of the Church in Rochester, Mass., September 15, 1768; was dismissed December 22, 1791; and died in 1814, aged seventy-five.

mental well being; for insanity and other diseases that may be hereditary, are but the consequence of disobedience by our ancestors to the physical laws.

I am, Dear Sir,

Your obed't servant,

SAMUEL WEST.

FROM THE REV CHARLES LOWELL. D. D.

ELMWOOD, April 8, 1847.

My dear friend: I understood you to say that you intended to include among your biographical notices of departed worthies, some account of that wonderfully eccentric, but highly gifted and excellent man, Dr. Samuel West, of New Bedford. I cannot claim to have been intimately acquainted with him, though I used to see him occasionally, especially on his visits to Dr. Sanger, at Bridgewater, while I lived with him, fitting for College. Though his exterior was by no means impressive, he was undoubtedly, for intellectual power and acumen, one of the giants of his time. One of his most remarkable characteristics was absence of mind — whatever subject might happen to occupy his thoughts, he would often become so entirely absorbed in it, that his consciousness of passing events would seem entirely suspended. I happen to have beeen personally cognizant of one or two of his experiences of this kind, which were too ludicrous ever to escape from my memory.

Dr. West (his soubriquet was *Pater*) used to make an annual journey, on horseback, to Boston, to attend the Convention of Congregational Ministers, and see his friends; and not unfrequently at other times also; and on one occasion, when he had arrived at a certain turn of the road in Bridgewater, though he was perfectly familiar with the whole way, he rode back a quarter of a mile to inquire at a house which was the road to Boston.

In those days it was the custom for ministers, when travelling, to refresh themselves and their beasts at the residences of such of their brethren as lived on their route. One day, while I was living with Dr. Sanger, a horse, saddled and bridled, came running into the yard, and one of the family exclaimed "That is Dr. West's horse; the Doctor must be on the road, and we must go back and look for him." One or two of the boys, accordingly, mounted the horse, and rode towards New Bedford. After a while, they saw a dark object in the middle of the sandy road, at some distance beyond them. On arriving at the spot, they found it was Dr. West, sitting in the middle of the road, apparently in deep thought, and taking no notice of any thing about him. "Why Dr. West, is this you?" was the inquiry —"how came you here in the road?" "Yes, I suppose it is I; and I believe the beast has thrown me," was the reply. He was assisted on to the horse, and conveyed to Dr. Sanger's, where he staid, as was his wont on his calls, a good many days, exhibiting, every now and then, his fits of absence of mind, to the no small amusement of us lads, and indeed of all who witnessed them.

It might have been on this visit to Boston that a circumstance occurred that was related to me by Dr. Porter of Roxbury. On a very rainy day, one of Dr. P's parishioners came in and told him that there was an elderly gentleman, apparently a clergyman, sitting on the steps of the meeting-house, and he thought it was proper for him to inform the Doctor of it, that, if he saw fit, he might ascertain who he was. Dr Porter, on arriving at the meeting-house, recognized Dr West as the minister who had seated himself there, and expressed no small surprise at finding him in such circumstances. "Why," said Dr. West, "I have a controversy, as I suppose you know, with another man of my name in Stockbridge, who has lately sent out a new pamphlet, and I have come down here to consult some books; and having got as far as here,

I remembered that my people had not had any preaching for three weeks, and I sat down here to think the matter over, whether I had better go on to consult the library at Cambridge, or go home to New Bedford." You can just as well think about that by my fireside," said Dr Porter, "and had better go into my house and determine it there." "Well, well, so I had, I believe." So in he went, staid there some days, determined to go to Cambridge, notwithstanding his people had been without preaching for three Sabbaths; and when he got back to resume his labours among them I never learned.

Now that I have a *cacoethes scribendi*, you must allow me to indulge myself in putting down a few more incidents, illustrative of the peculiarities of one or two other truly excellent and respectable ministers. Dr. Barnes of Scituate, a little man, with a very neat white whig, was called to officiate at the Funeral of a female who had no near friends to mourn for her, except one young man who was an adopted son; and he began his prayer on this wise—"Strange kind of Funeral this, Lord, very strange! No father, no mother, no brother nor sister! There's a young man" (suiting the action to the word) "that *calls* her mother." At an Ordination, I heard him commence his prayer thus:—"Oh Lord, thou knowest that it is ordination day, &c." Dr. Barnes was a man of deep feeling, however, as is evinced by his most pathetic and beautiful sermon on the death of his daughter.

Dr John Lathrop, of Boston, related to me the following anecdote of Dr. Samuel Mather, whom he knew well, being a member of the same Ministerial Association with him for many years:—At a certain meeting of the Association, Dr. Mather talked nearly the whole time; and, when the members were about to disperse, the Doctor said very emphatically,—"Well, Brethren, I don't remember that I ever knew a pleasanter meeting of the Association than this." I understood the anecdote as pointing to the prominent infirmity in Dr. Mather's character.

What I have written must suffice for the present, and I will only add that

I am yours affectionately,

CHARLES LOWELL.

SAMUEL WEST, D. D.*

(OF BOSTON.)

1761—1808.

SAMUEL WEST was descended from Francis West, who was sent to this country by the British Government with a commission of Vice Admiral, shortly after the settlement at Plymouth, and took up a large tract of land in what is now Duxbury. He returned to England; but his son came over and took possession of the land; and from him all the Wests in New England are descended. One branch of the family settled in Martha's Vineyard. THOMAS WEST, of the fifth generation from the first, was the son of Abner West, and the father of Samuel, the subject of this sketch. He entered Harvard College in 1726; but, in consequence of a matrimonial engagement, left College at the end of two years, and gave up the idea

* Ms. Autobiography.—Biographical Sketch by the Rev. Thomas Thacher.

of ever entering on professional life; and he did not receive his degree until 1759, twenty-nine years after the graduation of his class. At the age of about thirty-five, he commenced the study of Divinity, under the direction of the Rev. Experience Mayhew, the well known missionary among the Indians on Martha's Vineyard. Soon after he began to preach, he was settled as colleague of Mr. Mayhew, in which situation he continued five or six years, and then accepted an invitation to take charge of a small parish, known as the third parish in Rochester. Here he spent the residue of his days, and died in the year 1790. In his religious opinions he was, according to the testimony of his son, a decided Calvinist.

Samuel West, the son of Thomas, was born at Martha's Vineyard, November 19, (O. S.,) 1738, and spent his early years in hard labour. When he was in his seventeenth year, he commenced the study of the languages, under the tuition of his father, who had a good deal to do in order to recover his own knowledge sufficiently to teach him. As his father was poor, and found it somewhat difficult to support his family, he did not originally design to give him a collegiate education; but such was his thirst for knowledge, and his ability to acquire it, that his father finally yielded to his wish to go to College. After encountering many obstacles, during a preparatory course of about two years, he was well fitted to enter; and he was accordingly admitted a member of Harvard University, at an advanced standing, in 1758, when he was in his twentieth year. With the aid that he received from his father, in connection with some favours granted him by President Holyoke, and the avails of teaching during some of his vacations, he was enabled to pass through College without much embarrassment; and he graduated with high honour in 1761. He maintained uniformly a good standing in all his studies, but he delighted especially in metaphysics and logic. His health suffered not a little from excessive application to study and neglect of bodily exercise; and nervous complaints ensued, which occasioned him great trouble and inconvenience during the rest of his life.

Mr. West had his eye upon the ministry from the time that he began to prepare for College; and he seems to have commenced preaching very soon after he graduated. The Hon. Thomas Hubbard, Commissary of the Province, became his patron; and, through his influence, he was appointed Chaplain to the garrison of Port Pownal, at Penobscot. Though he felt that his preparation for the ministry was very inadequate, yet, as he had a few sermons written, and as Dr. Mayhew lent him a number of books, and Mr. Hubbard promised him others, and as he had really been, in some sense, a student of Divinity from very early life, he determined, though with great diffidence, to accept the appointment. His engagement was for one year, and his pay was four pounds a month, with rations. He, accordingly, repaired to his field of labour in November, 1761; and found himself very agreeably situated in the family of Brigadier General Preble. He passed the year very pleasantly and profitably,— the discharge of his official duties leaving him with a good deal of leisure to prosecute his theological studies; and, as this was subseqent to the reduction of Canada, they had nothing to fear from the hostilities of the Indians. The term for which he engaged having expired in September, 1762, he returned to visit his parents; and,

after remaining with them a short time, went back to Falmouth, in the expectation of being employed by a parish called New Cases, whose minister had become deranged. After preaching there ten weeks, he left that region finally; and on reaching home, found his mother in a declining state of health, from which time he remained with her several months, until she died.

Mr. West now went to Cambridge, with a view to devote more time to theological studies. During his residence there, he preached frequently for the ministers in the neighbourhood, and among others for Dr. Mayhew. Speaking of Dr. Mayhew, he says,—"Observing, I suppose, my forwardness to express my opinion on every occasion, he advised me to be more cautious and reserved; and added that, had he been more reserved at the commencement of his ministry, he might not only have escaped much censure and useless disputation, but have done more good in promoting what he supposed to be the truth. He thought in younger life, as many young minds, that there was something manly and noble in expressing his sentiments freely and without reserve, and that it implied a base spirit to do otherwise; but time and experience had taught him the wisdom of the Apostle's advice,—'Hast thou faith, have it to thyself.'"

In June, 1763, he was invited to preach as a candidate at Needham; and, though there was little in the character of the people to attract him, he accepted an invitation to settle among them; partly out of respect to his father's advice, and partly in the hope of being able to assist a brother in obtaining a liberal education. His salary was a little less than seventy-five pounds a year. He was ordained on the 25th of April, 1764, in the twenty-sixth year of his age; the ceremony being performed in the open air, on account of the church being too small to accommodate the congregation. The Sermon was preached by the Rev. Samuel West of Dartmouth, and the charge was delivered by his father. The people treated him kindly, and he gradually became reconciled to the less agreeable features of his condition.

On the 23d of February, 1769, Mr. West was married to a Miss Plimpton, of Medfield. They had four children. One son (Samuel) graduated at Harvard College, in 1788; another, (Nathan Plimpton,) in 1792. Both were educated entirely at his own expense. As his salary was not only small but very poorly paid, he was obliged to make up the deficiency, partly by labouring on a small farm, and partly by receiving boys into his family to educate.

In the year 1786, his people were induced to come to some settlement with him for arrearages due through the Revolutionary War; for which, in case of his death, they were liable to be called upon by his heirs; and, in order to provide for the future, he proposed to them that he would relinquish the whole amount, on condition that they would consent to his leaving them if he should, at any time, desire it. They agreed to the proposal, he making a sacrifice of one hundred pounds. Shortly after this, he was invited to preach in Federal Street Church, Boston, with reference to a settlement; and his people, perceiving that there was a call in prospect, met and remonstrated against his removal; whereupon he consented to waive his right to go, on condition that they would pay two-thirds of the

arrearage due to him, and pay his salary punctually in future. About the same time, he was invited to settle at Jamaica Plain; but he thought that he could not honourably listen to the proposal. But the state of things in his parish did not become better—their pecuniary engagements to him remained unfulfilled; and he was subjected to continual suspense and vexation. While he was in this state of extreme embarrassment, he received a call from the Hollis Street Church, Boston, as successor to the Rev. Mr. Wight: he had administered the communion to that church first after Dr. Byles left it in 1776, and might have been settled there at that time, if he would have given any encouragement to the people to call him. As he had now remained with his people two years after the arrearages were due, and nothing had been paid, he felt himself fully at liberty to consider the call from Hollis Street; but the matter produced great disquietude in the parish. insomuch that Mr. West was actually on the point of returning a negative answer. On mature reflection, however, and in accordance with the advice of his father, he accepted the call, (November 16, 1788,) having previously spent a few Sabbaths with the congregation to which he was called. When he returned to Needham for his family, he was received with great coolness. He dispensed with the usual formality of having a council to dissolve the relation between him and his people, on the ground that he considered it as a mere social contract, and not more sacred than any other. This was regarded by many of his brethren as a censurable irregularity. After his settlement in Boston, the unkind feelings which had existed among his former charge gradually died away, and, as he met individuals among them, from time to time, he manifested nothing towards them but good-will, and thus, at no distant period, succeeded in recovering his place in their affections.

His Installation at Boston took place on the 12th of March, 1789, the Sermon on the occasion being preached by himself, from 2 Cor. iv, 1. In this new field of labour, being exempt from all pecuniary embarrassments, in consequence of having an adequate salary, he laboured with great diligence, and quickly won the affections of his charge. A large part of his time he spent in visiting them in their own houses.

He was honoured with the degree of Doctor of Divinity, from Dartmouth College, in 1798.

In the summer of 1801, his constitution suffered a severe shock from violent spasms of nervous colic. After a few weeks, however, he began gradually to recover, and about the middle of October was able to return to his pulpit; though he was henceforward unable to preach more than half of the time. In September, 1803, he intimated to his people a wish for assistance in his public services, leaving it to them to decide in respect to his support. They acted in accordance with his suggestion; and, from that time, he preached but seldom, until, at length, he ceased preaching altogether. In August, 1805, he made a journey to Charlestown, N. H., the residence of his brother; but he was so feeble that it was not without difficulty that he accomplished it. From that time he withdrew entirely from all public labour, though his active mind was constantly finding employment at home. Even after he was confined to his bed, he dictated to an amanuensis an autobiography of great interest. He furnished also to the Boston Cen-

tinel a series of articles, over the signature of "The Old Man," which attracted very considerable attention. When he was near the close of life, he dictated several letters to friends in affliction, full of affectionate counsels, and expressive of the tenderest sympathy. At length, after a confinement to his bed of twenty-six weeks, he expired on the 10th of April, 1808, with the confident expectation of entering into rest. His Funeral Sermon was preached by his friend, Dr. John Lathrop, from 2 Timothy, i, 12. It was afterwards published in connection with a biographical sketch from the pen of the Rev. Thomas Thacher of Dedham.

The following is a list of Dr. West's printed Discourses:

A Sermon preached at the Ordination of Jonathan Newell*, 1774. A Sermon delivered in the Second Church, Dedham, on occasion of the Death of two young men, 1785. Two Discourses delivered on the day of the Public Fast, 1785. A Sermon delivered on the day of the General Election, 1786. A Sermon preached at his Instalment in Boston, 1789. A Sermon preached on occasion of the Artillery Election, 1794. A Sermon preached on occasion of the National Thanksgiving, 1795. A Sermon occasioned by the Death of George Washington, 1799.

FROM THE REV JOHN PIERCE, D. D.

BROOKLINE, March 3, 1849.

My dear Sir: Doctor Samuel West of Boston was, for a number of years, my contemporary and neighbour in the ministry; and we were both members of the same Association. I knew him quite intimately, and retain to this day a vivid recollection of his personal appearance, as well as of his intellectual and moral qualities.

Dr. West's native powers of mind were much above mediocrity; but they were rather solid than brilliant. He was discriminating, accurate, patient in investigation; and his mind was not accustomed to repose in results which had been reached with little thought and care. He was a most diligent student, not only while he was in College, but ever after; and yet study with him partook more of reflection than reading, for he thought that books were sometimes rather a hindrance than a help to intellectual culture. He was a fine classical scholar, and was distinguished for his fidelity and success in fitting students for College. His temper, as he has been heard to say, was naturally irritable in the extreme; but he had so completely mastered it that there was nothing visible to indicate that he was not as gentle as a lamb. He never rendered evil for evil — if he was the subject of injury, a forgiving spirit seemed to come spontaneously into exercise. He was evidently a well-wisher to all; and he endeavoured to do good to all according to his ability. His manners were simple and unpretending, and no one could feel a painful restraint in his presence.

Dr. West's habit of preaching differed, in his latter years, from that of most of his brethren around him. In the former part of his ministry, he was accustomed to write his sermons fully out, and read them from the pulpit; but, about 1775, his circumstances became so much straitened as to forbid his taking the time for such mature preparation, and he commenced preaching without notes. His people very soon expressed their preference for that mode

* JONATHAN NEWELL was a native of Needham, Mass.; was graduated at Harvard College in 1770; was ordained Pastor of the Church in Stow, October 11, 1774; and died October 4, 1830, aged eighty-one years. He was buried, by his own express orders, as a private citizen.

of preaching, and on that account he continued it. After he removed to Boston, it was his invariable custom to compose his sermons, even to the whole of the language, and, without committing one word to writing, to deliver them *memoriter*. His preaching was characterized by good sense and felicitous arrangement of thought, but he had little animation or pathos, and of course was not distinguished for awakening emotion in others.

He was educated not only a Trinitarian but a Calvinist. He abjured his Calvinism at an early period, but what his particular views of the Trinity were, I cannot say with confidence; though he always ranked with the liberal party He was also a decided Restorationist. Witness the following extract from his autobiography — "The final cause or ultimate design of all the laws by which God governs the system of nature, is the happiness of his creatures; and if individual evil is produced by the uniform operation of those laws, it is and must be conducive to the good of the whole. Nay, I am persuaded that the sufferings of every individual will eventually conduce to the advancement of its happiness, and that the greatest sufferings, and those which endure the longest, are designed, and will in the end terminate in proportionate happiness."

Dr. West always took a deep interest in the political concerns of the country; but never subjected himself to the censure of being an acrimonious or even an earnest politician. During the Revolutionary struggle, though he was a sincere well-wisher to his country's libertics, he still kept up a friendly intercourse with those who were known as loyalists; while yet he rendered every good service to the existing government which could be reasonably expected of him. In the political conflicts of later days, while he could not be charged with any thing like a timeserving neutrality, he still mingled so much prudence with his decision, that he had the confidence of those who differed from each other, and died, as it is believed, without a political enemy.

I am, dear Sir, Yours truly,

JOHN PIERCE.

HENRY CUMMINGS, D. D.*

1761—1823.

HENRY CUMMINGS was born in Tyngsboro', Middlesex County, Mass., September 25, 1737. While he was yet in his infancy, his parents removed to Hollis, N. H., where he passed nearly all his youthful days. His father, who was in moderate worldly circumstances, but a man of excellent character, died when this son was about eight years old, leaving a family of several children, of whom Henry was the eldest. His mother was distinguished for earnest, active piety, and remarkable strength of character. She was greatly devoted to the interests of her children, and accounted no sacrifice great that might subserve their temporal, and especially their spiritual, interests. A few years after the death of her husband, a gentleman made proposals of marriage to her, which she accepted, and the arrangements for the contemplated connection were nearly completed. But, for some unknown cause, the engagement was suddenly

* Dr. Cummings' Half-Cent. Serm.—Sermon on his death, by Rev. Wilkes Allen. Ms. from Rev. N. Whitman.

broken; and it was not until her son had been in the ministry several years that she explained the matter to him. She stated that, in the last interview which she had with the gentleman, previous to the time of her expected marriage, he intimated to her that he did not expect that she would bring her children with her to her new home, and asked how she intended to dispose of them. She promptly replied,—"If you do not take my children, you do not take me—I have a duty to perform towards them, and, by God's aid, I shall perform it;" and immediately gave him leave to retire. Such was the affectionate veneration with which her children regarded her, that they went annually together to visit her as long as she lived. On one of these anniversary visits, when she was far advanced in life, and the Doctor himself was about sixty years old, he said he observed her shedding tears; and, before he left her, he ventured to inquire of her the cause. Her answer was,—"As I looked round upon my children, whom I must soon leave, I thought how awful it would be if any of them should fail of meeting me in the Heavenly world."

The subject of this notice gave early indications of an uncommonly vigorous mind, and attracted the attention of his minister, the Rev. Daniel Emerson,* as a youth of so much promise as to justify some extraordinary efforts to give him a collegiate education. Accordingly, he volunteered to superintend his course of study preparatory to entering College. In 1756, he entered at Cambridge, and, having maintained through his whole course a high standing for both scholarship and moral conduct, graduated in 1760.

Having completed his collegiate course, he accepted an invitation from a gentleman in Boston to reside in his family and prosecute his theological studies. Before he had been there many months, he was, contrary to his own judgment and wishes, introduced into the pulpit. Mr. Checkley, the minister of the Old North Church, being unwell, earnestly requested him to take his place for a single Sabbath; and he reluctantly consented to do so, but whether with or without a regular license does not appear. Mr. Checkley continuing ill for some time, Mr. Cummings continued his Sabbath-day services; and that, notwithstanding he had scarcely any previous preparations for the pulpit. From the commencement of his public labours, he attracted very considerable attention, and was regarded as one of the most promising young preachers of the day.

In the autumn of 1762, Mr. Cummings was employed to preach as a candidate at Billerica; and, on the 18th of November, received a united call from the church and the town to become their Pastor. He accepted the call, and was ordained and installed, January 26, 1763. The Sermon on the occasion was preached by his friend and benefactor, the Rev. Daniel Emerson, from Hebrews xiii. 17. Even at the time of his settlement, he regarded his preparation for the ministry as altogether inadequate; and he has been heard to say, more than once, that he entered on his profession, and then fitted for it. He devoted himself to his studies with great assiduity, and became a proficient especially in the Hebrew language,

* DANIEL EMERSON was born in Reading, Mass., May 17, 1716; was graduated at Harvard College in 1739; was ordained at Hollis, N. H., April 20, 1743; received Eli Smith as his colleague, November 27, 1793; and died on the 30th of September, 1801, aged eighty-five years, greatly beloved and honoured.

which he could not only read with fluency, but write with considerable ease.

During the Revolution, Mr. Cummings showed himself an earnest friend of his country's Independence. Fully convinced that the cause of the Colonies was a righteous cause, and that it was the duty of every man, whatever might be his profession or relations, to aid it to the extent of his ability, he laboured, both in the pulpit and out of it, to diffuse the patriotic spirit, and strengthen the hands of those on whom the direction of the public concerns more immediately devolved. In 1783, the memorable year that witnessed the close of the War, he preached the Annual Sermon before the Legislature,—a sermon characterized by the most enlightened, patriotic views. The town of Billerica testified their high appreciation of his knowledge and good judgment in civil matters, by appointing him a delegate to the Convention which framed the Constitution of Massachusetts.

Not long after his settlement at Billerica, he was consulted in regard to a removal to one of the oldest and most respectable churches in Boston, and was assured that a call would be made out for him at once, if he would give any encouragement that he would accept it. He, however, rejected the overture without hesitation; it being a fixed principle with him that a minister has no right to leave his charge as long as his people are at peace and his usefulness is undiminished.

In the year 1795, he preached the Annual Sermon before the Convention of Ministers in Massachusetts, and the same year delivered the Dudleian Lecture in Harvard College. In 1800, his Alma Mater conferred upon him the degree of Doctor of Divinity.

In February, 1813, on the completion of Half a Century from the time of his settlement, he preached a Sermon in which he briefly reviewed his ministry, and intimated a wish to retire from the active duties of his office. That Sermon, which was published, contains the following paragraphs:—

"Conscious I am of many imperfections and deficiencies in the prosecution of the sacred office, in which I have been engaged, and feel that I have stood in need not only of the candour of the Christian people over whom the Holy Ghost hath made me an overseer, but much more of the pardoning mercy of God, of which I entertain good hopes, through that blood of atonement which is not only necessary but sufficient both for the priesthood and the people.

"But, though conscious of many failures, I have the satisfaction of reflecting that I have sincerely endeavoured to declare the whole counsel of God, and have not designedly withheld any thing that I believed to be of importance, to promote the conviction and conversion of sinners, and the edification of saints in faith and holiness. And while I am consoled with this pleasing reflection, I can, with the most assured confidence, appeal to all who have so regularly and diligently attended on my ministry as to be acquainted with my general tenor and mode of preaching, to witness for me, that, while I have seriously endeavoured to guard people against the ensnaring and delusive sophistry of unprincipled libertines, infidels and skeptics on the one hand, and the wild vagaries of blind enthusiasm, and the baneful influence of unenlightened party zeal on the other; I have also endeavoured to explain, inculcate, and enforce the *peculiar* doctrines of our holy religion; and to this end, in conformity to my obligations as a Christian minister, have made it my principal business, agreeably to the Gospel revelation, to lead my hearers into a just and true acquaintance with the glorious character of Jesus Christ, the only begotten Son of God; with his incarnation and the merciful design of his advent into the world; with his noble and salutary doctrines and the miracles He wrought in confirmation of his Divine mission; with his heavenly example and the nature, laws, institutions and ordinances of that kingdom of God which is committed to his administration; and with his voluntary humiliation and death, when He made his soul an offering for sin; and also to establish people's faith in his resurrection, ascension and merciful intercession, in the High Court of Heaven,

and in his second appearing to judge the world, at an appointed period, every moment approaching, when the dead shall be raised and pass into a state of final retribution, that every one may receive according to his deeds done in the body."

In January, 1814, the Rev. Nathaniel Whitman was ordained, and installed as Colleague Pastor of the church. Though Dr. Cummings occasionally preached after this, yet he preferred, for the most part, to be a silent worshipper in the sanctuary. He divested himself also, in a great measure, of all worldly cares, and, for several months previous to his death, he devolved the business even of providing for his family, in a great measure, upon his grand-daughters, who lived with him, and ministered to his wants with the utmost reverence and tenderness. He had naturally an athletic and vigorous constitution, and he accustomed himself to the frequent exertion of his physical faculties, almost as long as he lived. But old age gradually made its inroads upon him, and, for a few of his last months, his decline became more rapid. He died in the utmost calmness, on the 5th of September, 1823. A Sermon was preached at his Funeral by the Rev. Wilkes Allen,* of Chelmsford, from 2 Samuel iii, 38. "A great man is fallen this day in Israel." It was published.

Dr. Cummings was married, May 19, 1763, to Ann Lambert, of South Reading. She died January 5, 1784. He was married November 14, 1788, to Margaret Briggs, who died June 2, 1790. He was married September 20, 1791 to Sarah, daughter of the Rev. Ebenezer Bridge,† of Chelmsford, and the eldest of thirteen children. She died February 25, 1812. He had five children, all by the first marriage.

The following is a list of Dr. Cummings' publications:—

A Sermon preached on the day of Public Thanksgiving, 1766. A Sermon preached on the day of Public Thanksgiving, 1775. A Sermon preached at Lexington on the Anniversary of the Commencement of Hostilities, 1781. A Sermon preached at the General Election, 1783. A Sermon preached on the day of National Thanksgiving, 1783. A Sermon preached at the Ordination of Phineas Wright,‡ 1785. A Discourse on Natural Religion, 1795. A Sermon preached on Thanksgiving day, 1796. A Sermon preached on Thanksgiving day, 1798. Right Hand of Fellowship to Elijah Dunbar,§ 1799. A Sermon delivered at Falmouth at the Ordination of Caleb Bradley, 1799. Eulogy on the late Patriot, George Washington, 1800. A Sermon preached on the Public Fast, 1801. A Charity Sermon preached at Roxbury, 1802. Charge given to Wilkes Allen, 1803. A Half Century Sermon preached at Billerica, 1813. Charge given to Nathaniel Whitman, 1814.

* WILKES ALLEN was born in Sterling, Mass.; was graduated at Harvard College in 1801; was ordained Pastor of a church in Chelmsford November 16, 1803; and died in 1845. He published a Thanksgiving Discourse entitled "Divine favours gratefully recollected," 1810; and a History of Chelmsford, Mass., to which is added a Memoir of the Pawtucket tribe of Indians, 1820.

† EBENEZER BRIDGE was born in Boston; was graduated at Harvard College in 1736; was ordained minister of Chelmsford, May 20, 1741; and died in October, 1792, aged seventy-eight. He published the Massachusetts Artillery Election Sermon, 1752; and the Massachusetts Election Sermon, 1767.

‡ PHINEAS WRIGHT was a native of Westford, Mass.; was graduated at Harvard College in 1772; was ordained at Bolton, Mass., on the 26th of October, 1785; and died on the 26th of December, 1802, aged fifty-eight.

§ ELIJAH DUNBAR was born at Staughton, Mass.; was graduated at Harvard College in 1794; was a Tutor in Williams College from 1794 to 1796; was ordained Pastor of the Church at Peterborough, N. H., October 23, 1799; was dismissed June 27, 1827; and died in 1850.

FROM THE REV JOSEPH RICHARDSON.

HINGHAM, October 24, 1862.

My dear Sir: My parents were members of the parish of which Dr. Henry Cummings was Pastor. I was baptized by him in my infancy; grew up under his ministry; and, occasionally, in the public school, recited to him the Assembly's Catechism. It was under his influence, chiefly, that my early opinions on moral and religious subjects were formed, and, after my graduation at College, I pursued my theological studies under his direction. On account of the contracted accommodations furnished in his house, I studied chiefly in a part of his garret. But it mattered little as to the place, so long as I could have the privilege of listening to his wise and weighty instruction. So long as he lived, I knew him intimately. I mourned his death almost as if it had been the death of a father.

Dr. Cummings was a fine specimen of physical, mental and moral nobility. His frame was large and well proportioned. His countenance evinced a high order of intelligence and dignity. His air and manner assured you that you were in the company of no ordinary man. His fine social qualities rendered him a most agreeable companion. His sympathy and kindness he did not withhold even from the most unworthy. His public discourses were characterized by great boldness of style, and were delivered with a voice of very considerable power. My impression is that he had not a correct ear for music; but he delighted in the inspiring thoughts of the best poets, ancient and modern. No matter what subject might engage his attention, the movements of his mind were always sure, strong, and every way well adapted.

In his theological views he was an Arminian, and I suppose an Arian also; though he seldom dwelt much on points of controversy in the pulpit. I think he had no sympathy with any system that does not recognize the mediation of Christ as the grand feature of the Christian economy. He exercised great kindliness of feeling towards those commonly called orthodox, and was on terms of exchange with a number of them till near the close of his active ministry.

Of the extent of his influence in the Church at large some idea may be formed from the fact that he was a member and moderator of a greater number of ecclesiastical councils than perhaps any other minister of his day. He was an earnest patriot, and zealously devoted to the cause of the American Revolution, and of our National Independence and Union.

It may be mentioned, as an evidence of the high attainments and character of Dr. Cummings, that, previous to the election of Dr. Willard to the Presidency of Harvard College, he had been named by a number of influential individuals as a candidate for that office; but he respectfully declined the nomination.

Please to accept the assurance of my great respect.

JOSEPH RICHARDSON.

FROM THE REV ARIEL ABBOT, D. D.

PETERBOROUGH, N H., September 16, 1857.

My dear Sir: You ask me to tell you what I remember concerning the late Dr. Cummings of Billerica. My recollection of him goes back to the time when I was fitting for College at the Andover Academy; but I do not remember to have had any personal intercourse with him till after I had commenced preaching. In my journeys from Coventry to the Eastern part of Massachusetts, where many of my relatives resided, I frequently passed through Billerica, and, whenever it was convenient, called upon Dr Cummings, and never failed to be interested and gratified by his conversation.

He was, in his personal appearance, rather unusually commanding. He was large, well proportioned and athletic, and there was an air of conscious strength and independence about him that was little fitted to invite an assault. And his mind was in keeping with his body,— prolific of strong, bold thoughts, and ready for any enterprise that required energy of purpose or of action. He was understood to be an able mathematician. You could not see him, whether in the pulpit or out of it, without getting the impression that he was a man of might;— that he was formed to exert a powerful influence over his fellow men.

I cannot say much of him as a Preacher from actual knowledge, my opportunities for hearing him having been very limited, but I am safe in saying that his pulpit performances were much above the average standard of his day His manner was simple, earnest and effective. His sermons were generally practical but argumentative, nor did he hesitate at all, on what he deemed suitable occasions, to state clearly his views of Christian doctrine. Some of his published sermons bear marks of a mind, trained not only to vigorous but profound thought. In his religious opinions he was decidedly an Arminian, and, as I have always understood, an Arian. He regarded Calvinism, in all its forms, with no inconsiderable aversion. I remember to have heard him speak of Edwards' Treatise on the Will, as being, in his opinion, nothing better than fatalism; and he added, with his characteristic earnestness, that, if he were an Atheist, he should want no better arguments than that work supplied, to sustain his atheistical theory.

He was not only very agreeable and instructive in ordinary intercourse, but was sometimes very happy in giving direction to the depressed and perplexed. A Deacon Abbot, who belonged to his Society, was subject to great depression of mind, and was sometimes ready to despair in respect to his spiritual state. On one of these occasions, Dr. Cummings visited him, and, after hearing the story of his doubts and anxieties, said to him,— "You believe that God will deal with you in a manner that is right and fitting,— do you not?" "Well, if you are to be cast off, as you insist that you shall be, you must have your portion among those who hate and blaspheme God— now, you surely could not be at home among those wicked beings — the company which you would relish most, would be that of the wise and good,— those who love and reverence and obey God." To this the man could not but assent. "Then," said Dr. Cummings, "you may rest assured that you are not fit for the former company,— that you are fit for the latter; and God is too wise and good not to put you in the right place." This mode of reasoning afforded to the man at least a temporary relief.

Among the pleasant anecdotes which I heard him relate was the following:— In a neighbouring parish a minister had received an invitation to settle, who was known to be a somewhat zealous Hopkinsian. A member of the parish, who supposed himself an old-fashioned Calvinist, called on Dr. Cummings to express his dissatisfaction with the minister whom the parish had chosen. "I am a Calvinist," said he, "but this Hopkinsianism I cannot endure;" and then went on to state several things which he considered included in it. Dr. Cummings immediately took down from his library a book containing the doctrines of the Arminian school, on the several points to which he had referred, and read them to him, and the man exclaimed with great apparent satisfaction, that "those were his views exactly." He then took down another book, and read from it the peculiar views of Calvin on the same points, and his visitor declared that that was the very system which their Hopkinsian minister was preaching to them. The Doctor then, in a good natured way, revealed to the man the secret that he was an Arminian.

Dr. Cumming's influence was felt on society at large, and perhaps nowhere

more than in ecclesiastical councils. And this reminds me of another anec dote that may serve to illustrate some traits of his character. A council was called to ordain the Rev. Mr. Raynolds at Wilmington. Mr. R. had studied under Dr. Backus of Somers, and seems to have been more of a Hopkinsian than his instructor. The council called to ordain him consisted chiefly of ministers in the neighbourhood, a majority of whom were probably Arminians, and they were so little satisfied with the examination of the candidate, and withal there was so little unanimity in the Society, that they voted not to proceed with the ordination. The church, still determined on having him settled, voted to retain the former council, but to add to it a sufficient number of the stricter party to secure the preponderance on that side. Several of the Arminian brethren, and among them Dr. Cummings, refused to attend. Dr. Backus, who preached on the occasion, found it convenient, on his second journey to Wilmington, to call and pass the night with Dr. Cummings. He found him very hospitable and agreeable, and, in the course of the evening, the conversation turned upon the doings of the preceding council at Wilmington. Says Dr. Backus, "I am surprised that you gentlemen, who profess to be so liberal, should have acted so illiberal a part in refusing to ordain a man because he differed from you in opinion; if it had been we stiff-backs, who make no pretentions to liberality, it would not have been strange." Says Dr. Cummings, with great good nature,—"Oh, when we are among stiff-backs, we must be stiff-backs too." I heard Dr Backus relate the incident at a meeting of the Tolland Association, and he seemed to have been much amused by it.

Notwithstanding Dr. Cummings was urbane and pleasant in his general intercourse, he is understood to have been a somewhat rigid domestic disciplinarian. His children were under more than common restraint, and possibly more than conduced to their advantage. Of course this indicated no lack of parental affection, though perhaps it was a mistake in judgment.

Truly yours,
ABIEL ABBOT.

FROM THE REV NATHANIEL WHITMAN.

BRIDGEWATER, Mass., February 6, 1852.

Rev. and dear Sir: My acquaintance with my venerable colleague, Dr. Cummings, commenced in the summer of 1813, and continued without interruption till the time of his death. It was thus my privilege to enjoy the most intimate, confidential and delightful intercourse with him during a period of ten years. I suppose I shall meet your wishes best by tasking my memory for some of the incidents illustrative of his character, which fell under my observation, or came within my knowledge.

One of the most prominent traits of Dr. Cummings' character was his inflexible adherence to general rules. He used often to say to me that one of the great deficiencies among Christians was their making exceptions to general rules too easily, and without a wise consideration of consequences. The effect of this was that he was never thoroughly understood by those who saw him only at a distance.

Let me illustrate:— To accommodate the aged members of the church, he proposed, soon after his ordination, to omit the Communion service in the winter season, and to increase the number of Communion occasions in the pleasanter parts of the year. But the aged members said "No; we want the Communion in the winter as well as the summer. A short time after this, the Communion happened on a Sabbath which was extremely stormy and uncomfortable. The Deacon called upon him in the morning and said,—"You will, of course, Sir, postpone the Communion — nobody can get to meeting to-day." His answer

was,—"No, the Communion will not be postponed; they have deliberately decided that they will have the Communion during the winter season — *that* is our rule, and I shall conform to it." Whenever he went to take tea with a family, if he happened to say, when he arrived, as he very frequently did,— "I must start for home at such a time," start he would, whether he had had his tea or not; and no entreaties could prevail to alter his determination. He would sometimes be requested to shorten the afternoon exercises on the Sabbath, on account of a funeral which was to succeed them; but his answer would be, unless special reasons forbade,—"No, I shall not subordinate the established worship of God to such arrangements. You will soon want me to dispense with the afternoon service altogether on such occasions — I see no reason in such a request — we must maintain the regular worship — I will be at the funeral in good season." He was accustomed religiously to observe Sabbath evening; but to be prepared for perfect freedom, in all respects, for the enjoyment and improvement of the Sabbath, he would bring all worldly matters to a stand early Saturday evening; not, however, because he was narrow-minded or superstitious, but because he was just the opposite. His family must always all go to meeting. But a formal and warm dinner must also be prepared; because he might see some friend, or some stranger, at meeting, whom it would be his duty to ask home to dine with him. So the difficulty of the case was thus met — the dinner was partly prepared in the morning, and hastily finished at noon. Thus both these general rules were observed, ever after I knew him. A few days before his death, he said to his granddaughters who had the care of him,—"Is the house ready? I wish every thing to be arranged, so that when the solemn scene shall come, you may be able to be still and meditate." And so it was in respect to every thing — he adhered to general rules,— sometimes doubtless too rigidly; but, in doing so, he was evidently governed by the sternest convictions of right; and the occasional errors into which the principle may have led him, were not such as to materially affect his usefulness.

The theological controversy of Dr. Cummings' day related, I suppose, more especially to the subject of Moral Agency. In this controversy, he was prominent among those divines who maintained the Arminian view of the subject. He examined Edwards on the Will with great care, and wrote a Review of it, which he highly valued, containing condemnatory strictures. A few years after he was ordained, he became dissatisfied with the Trinitarian views in which he had been educated; and, having procured Waterland, and whatever other standard authors were within his reach, he spent a good part of a year in a critical examination of the subject. Not being satisfied with the result, he betook himself to the diligent study of the sacred records; and he finally rested in the conclusion that the revealed doctrine is that there is one God, the Father, and one Mediator, the Lord Jesus Christ. He had no fondness for any human theory whatever on the subject of the union of the Father and Son; though he certainly was not a Humanitarian.

On a visit which I paid to Dr. Cummings not long before his death, I took the liberty to ask him if there was any thing remarkable in the manner of his first becoming interested in religion. Pale and feeble, he raised his head a little from his pillow, and, with tears copiously rolling down his withered checks, he made me the following answer:—"It was in a way of God's blessing on a Christian education. I should have been an infidel, had it not been for my mother. She used to keep me reading daily in the New Testament, while she set before me a truly Christian example. I was thus trained up to believe that the New Testament contained a Divine revelation; and I was satisfied that such a religion was worthy of all acceptation, because I saw its blessed influences in my mother's character, and in her deep solicitude for

the salvation of her children. I was thus," he continued, "saved from the paths of the destroyer, until, as I grew up, I became wholly persuaded and enabled to become a Christian, through a Divine blessing on my own earnest attention to the subject." His language to strangers who called upon him in his decline, was,—"I am not in bondage through fear of death." To me he would say,—"I feel as sure of future felicity as I do of my future existence. My religion is ingrained with the very elements of my moral being—in order to take my religion from me, it would be necessary to tear my soul, fibre from fibre." By this way of speaking, he designed to say that he had the witness in himself that Christ was formed within him, the hope of his glory; for he repudiated with infinite abhorrence all thought of personal merit — he regarded salvation as wholly of grace. He was deeply impressed with the fact that the sinner is prone to deceive himself — by building his hope of Heaven on a dead faith. Hence he was most pointed, solemn and earnest in urging the necessity of believing in Christ, with the heart, unto righteousness; declaring to his hearers, with all plainness, that, if their faith in Christ did not save them from sinning, neither would it save them from suffering. His preaching was eminently practical, because it was emphatically doctrinal. A spiritual renovation, begun and carried forward, through the Spirit and grace of God, by the instrumentality of a supernatural revelation,— this was one of the great truths on which he loved to dwell. He intended, as he told me, to close his ministry by repeating a sermon from the text,—"By grace are ye saved." He accordingly read it over and over again, the spring before his death, that he might be able to deliver it with ease and impressiveness; but his strength failed so rapidly that he was not able to deliver it at all.

Dr. Cummings was remarkable for the impartiality of his friendship towards all his people, as well as for the dexterous manner in which he sometimes manifested it. It was customary, at an early period in the history of the town, to hold the town-meeting (March meeting) during the whole day. They would organize in the forenoon; and those living in the middle of the large town, (as its boundaries then were,) were accustomed to invite to dinner those who lived at a distance; and the minister used to practise the same civility in this respect as his neighbours. On one of these occasions, when he had a number of his parishioners sitting around his table, one of them, evidently with a view to exalt himself in the estimation of his minister, began to speak in a sort of confidential manner to him, to the disparagement of certain of his parishioners who were not present. The Doctor turned round, with great dignity and sternness, and thus addressed his mistaken guest:—"I invited you to dine with me to day as a friend to me, and not as a slanderer of any of my people, all of whom I consider my friends." The reproof had the desired effect. Indeed, it was a proverbial saying among the people,—"Pour a bushel basket full of gossip and scandal down at the Doctor's door, and he will not stoop to pick it up."

In every social and relative duty Dr. Cummings was most careful and conscientious. He did not allow himself even to mention the name of any one who had injured him, without special cause, lest he should say something inconsistent with Christian forgiveness. I may add that, as an observer of the Sabbath, as a venerator of Christian institutions and ordinances, few, if any, exceeded him.

The first Sabbath of May, 1823, was our Communion. I asked him, on the morning of that day, if he proposed to attend meeting. His reply was,—"I am not well enough to go, for I am very feeble: I shall nevertheless make the attempt, *because* it is Communion day. I will go, if I can, to show my regard and veneration for the ordinance." He went, took his seat in a pew, and seemed to enjoy the services of the occasion. As we walked from the house

of God to our homes, after the service, he said to me,—"I shall never again unite with you in public worship on earth—my departure is near." He then, till we reached home, continued speaking with deep gratitude of the goodness and mercy of God towards him during his long life. We never did worship together in public after that day. He was at meeting indeed, a part of the next Sunday, but I exchanged. Let me say, in this connection, that he was an open and earnest enemy to that *pseudo something*, which would destroy a practical regard to the institutions and ordinances of Christianity. He used to say,—The farther a true civilization advances, the greater will be the practical devotion to these institutions and ordinances; for so will their importance, beauty and utility be more clearly seen and more deeply felt. While he rejoiced in many of the signs of the times, there were some which did not give him pleasure; yet he delighted to anticipate a holier and happier period of the Church and of the nations. While he held his own opinions firmly, he was eminently a lover of all good men, however they might differ from him in their theological speculations.

I must not omit to say that I found in him every thing I could desire in a colleague. An incident which now occurs to me may illustrate the graceful and dignified manner in which he retired, in a great measure, from the scenes of public and official life. The week after my ordination, I was dining with him; and, while at the table, he said to me,—"Where have you been this forenoon?" Answering according to my then predominant feelings, I said,—"I have been to visit one of *your* people who is sick." Laying down his knife and fork, and turning round so as to look me full in the face, he said, with an expression of countenance and an emphasis which I shall never forget,—"*Our* people." He did not add another word. I comprehended his design in a moment. It was to encourage me to cherish a feeling of equality with him in our joint labours. And when he thought that there had been time for his remark to take effect, he began to talk with me about *my* people, and to inquire when a labour of love from him would be most acceptable to me; for he preached occasionally for several years after I was settled. And he always endeavoured so to arrange in respect to the time of his preaching as to afford me the greatest relief and assistance. He laboured also continually among my people to promote both my comfort and usefulness. Said he to me, one day,—"I have been out among the people, *generalling* for you." Yes, from first to last, he used to be *generalling* for me. Indeed, he appeared to take more satisfaction when any thing occurred that seemed a favour to me, than when he was the immediate object of the favour himself. I remember him with the warmest gratitude and veneration, and shall be glad if what I have written is any help to you in your attempt to embalm his memory.

Yours with sincere regard,

NATHANIEL WHITMAN.

SIMEON HOWARD, D. D.

1762 — 1804.

FROM THE REV JOHN PIERCE, D. D.

BROOKLINE, February 15, 1849.

My dear Sir: I was contemporary in the ministry with Dr. Howard of Boston for several years, and have still a vivid recollection of his venerable appearance. He was far advanced in life at the time of my settlement here, and my intercourse with him was that of a young man with an old one; but I think I may safely trust myself to say a few things in respect to both his history and his character.

SIMEON HOWARD was a native of Bridgewater, in this State, and was born, April 29, (O. S.,) 1733. He entered Harvard College in 1754, and, having maintained through his whole course a high standing for scholarship, graduated with distinguished honour in 1758. After leaving College, he engaged for a time in teaching a school; and, probably in connection with his duties as a teacher, prosecuted the study of Theology. Having received approbation to preach, he was invited to labour for a time in Cumberland, Nova Scotia, and, his health being in a state to be benefitted, as he thought, by a sea-voyage, he accepted the invitation, and continued there, it is believed, between one and two years. Here he made many friends, and they would gladly have detained him permanently among them, but he preferred to return to this country. Accordingly, he *did* return, in 1765, and went to Cambridge to prosecute his studies as a resident graduate. The next year, he was elected Tutor, at the same time with Mr. (afterwards President) Willard. In February, 1767, he was unanimously invited to become the Pastor of the West Church in Boston, then vacant by the death of Dr. Mayhew, which had occurred the preceding year. This invitation he accepted. He was ordained on the 6th of May following, and the Sermon on the occasion was preached by Dr. Chauncy.

The ministry of Dr. Howard in Boston was painfully interrupted by the scenes of the Revolution. While the British troops were in possession of the town, the house in which he preached was turned into a barrack, and his congregation scattered in every direction. Having made many friends in Nova Scotia, during his previous residence there, and having been once or twice applied to to send them a minister, he proposed to some of his parishioners who seemed disheartened by a view of the sad state of things, to retire with him thither for a refuge; and, though he was scarcely serious, at the moment, in making the proposal, they, in their despondency, instantly fell in with it, and the arrangements were quickly made for their departure. As Dr. Howard was known to be a decided Whig, it was not without some difficulty that he obtained permission to leave the country. He, however, at length succeeded, and, after a tedious voyage of a month, arrived with his friends at Annapolis Royal. They found the inhabitants in a state of want, almost approaching starvation; and yet they were received with great kindness, and as much hospitality as the distressing pressure of the times would permit. They soon passed on to the place of their desti-

nation, which was eighteen miles up the river, where also the people, though greatly straitened for the necessaries of life, met them with every expression of good-will, and provided them with the best accommodations they could furnish.

Shortly after his arrival, he was arrested and carried to Halifax, in consequence, as was supposed, of a letter written by General Gage to the Governor of the Province, after Mr. Howard's application to go to Nova Scotia had been refused, and from an apprehension that he might make his escape privately. After his request was granted, the Governor wrote a second letter, which, though it did not arrive in season to prevent his arrest, was the occasion of his being immediately liberated. He was treated with great respect while he was in Halifax, and preached in one of the churches. He discovered, as he thought, an impatient and restive spirit among the people, that might easily have been wrought up to open rebellion; but, as he honestly believed that any such hostile demonstration would only render their case worse, he endeavoured rather to soothe them by sympathy than encourage them to revolt.

On his return to Boston, after an absence of nearly a year and a half, he found his Society so far reduced in numbers, from death, emigration and other causes, that they were seriously apprehensive that they should be obliged to disband, from their inability to support the ministry. He refused, however, to listen to such a suggestion, assuring them that he would receive whatever compensation they could give him, and would continue with them while three families remained. He further agreed "to accept the contribution that should, from time to time, be collected and paid him during his ministry, as a full compensation, any agreement with the Society previously made notwithstanding." The Society, as they recovered their strength, did not forget the generous sacrifices which he had made in their behalf.

He died after an illness of a week, on the 13th of August, 1804, in the seventy-second year of his age. On the Monday previous, he dined at the house of a friend, and was apparently in perfect health. But, in consequence, as was supposed, of some imprudence in respect to his dress, he was seized with a violent disease, (*angina pectoris*,) which resisted all medical skill. His Funeral was attended on Wednesday, the 15th, and a Sermon preached on the occasion by his particular friend, President Willard, from Revelation ii, 10. There was every demonstration of respect to his memory, not only among his own people but in the community at large; and many of the shops and stores were closed in the streets through which the funeral procession passed.

The degree of Doctor of Divinity was conferred upon him by the University of Edinburgh. He was an Overseer and a Fellow of Harvard College, and was a member of most of our Societies for the promotion of literary, charitable and religious objects, and an officer of several of them.

Dr. Howard was first married in December, 1771, to the widow of Dr. Mayhew, his predecessor. She died in April, 1777, at the age of forty-four. His second wife was the daughter of his early friend, Dr. Gay, of Hingham. He left one son, Dr. John Clarke Howard, sometimes called

"the beloved physician," who was graduated at Harvard College in 1790, and died in 1810, aged thirty-eight years.

Dr. Howard, in his religious opinions, was probably always an Arian. During the earlier part of his ministry, he did not belong to the Boston Association, as his predecessor had not done. It appears from the records of the Association that, in August, 1784, a Committee, appointed at a former meeting, "to wait on him, and know whether he wished to join the Association, reported that they had attended to that service, and the Rev. Mr. Howard would take the matter into consideration." It appears further that, in July, 1790, Dr. Howard signified his desire to become a member, and was admitted, accordingly, and preached the Thursday Lecture. The fact of his not joining the Association at an earlier period was not owing to any want of good-will towards his brethren, but probably to the peculiar circumstances in which he found himself placed, as the successor of Dr. Mayhew, in whose theological views he was known to sympathize.

As a Preacher, Dr. Howard was far from being, in the common acceptation of the word, eloquent. He seldom took his eyes from his manuscript during the delivery of a sermon. His style, however, was perspicuous and flowing, and his method exact and luminous. His sermons were generally on practical subjects, though he was undoubtedly more free in the statement of his peculiar views than most of his contemporaries. His prayers were uttered with great solemnity, and occasionally with considerable pathos. At the Funeral of Dr. John Clarke, whose sudden death greatly affected him, and again on the occasion of a Commencement at Cambridge, when his friend President Willard lay dangerously ill, I remember his praying with a degree of fervour and tenderness that awoke the sympathies of nearly the whole audience.

Dr. Howard was distinguished for a truly patriarchal simplicity of character. No one ever suspected him of seeming to aim at one object when he was really aiming at another. He evidently had a humble opinion of himself, though he had nothing of that spurious humility that leads some men to be forever ostentatiously acknowledging their own imperfections. He was charitable in his estimate of character, and never imputed evil motives when any other could possibly be supposed. He was bland and gentle in his manners; calm and equable in his temper. He was cheerful without levity, and serious without gloom. He was more inclined to listen than to speak; and when he did speak, he rarely, if ever, said any thing which either he or his friends had occasion to regret. His parishioners loved him as a brother and honoured him as a father; his brethren in the ministry always met him with a grateful and cordial welcome; and the community at large reverenced him for his simplicity, integrity and benevolence.

The following is a list of Dr. Howard's publications:—

A Sermon preached at the Artillery Election, 1773. A Sermon occasioned by the Death of his Wife, 1777. A Sermon preached before a Lodge of Free Masons, 1778. Christians have no cause to be ashamed of their Religion: A Sermon, 1779. A Sermon preached on the day of the General Election, 1780. A Sermon preached at the Ordination of Thomas Adams,* 1791.

I am faithfully yours, JOHN PIERCE.

* THOMAS ADAMS was a native of Roxbury; was graduated at Harvard College in 1788; was ordained at Camden, S. C., November 18, 1791; and died August 16, 1797.

JOHN LATHROP, D. D.

1765—1816.

FROM THE REV JOHN PIERCE, D. D.

BROOKLINE, January 8, 1849.

My dear Sir: In complying with your request for my recollections of Dr. John Lathrop, I am able to avail myself of some memoranda respecting him which I made shortly after his death. I cherish the most sincere respect for his memory, and am glad you have given me an opportunity to testify it through your contemplated work. He had a high place in the hearts of his brethren, and was regarded with much veneration by the community at large.

JOHN LATHROP was born of reputable parents in Norwich, Conn., May 17, 1740, and was the youngest but one of ten sons. It was his purpose, in early life, to devote himself to the medical profession, and he even commenced his studies with reference to it, but subsequently resolved to enter the ministry. Accordingly, he became in due time a member of Princeton College, where he received his Bachelor's degree in 1763.

For some months after his graduation, he was engaged as an assistant teacher with the Rev. Dr. Wheelock, in Moor's Indian Charity School, at Lebanon, Conn., and, at the same time, availed himself of Dr. Wheelock's instruction in Theology. After he received approbation to preach, he laboured, for a short time, as a missionary among the Indians, and, in 1767, was invited to settle both at Taunton and Reading,— both of which invitations, however, he declined. Shortly after, he preached as a candidate at the Old North Church in Boston, from which he received a unanimous call; and, having accepted the call, was ordained, May 18, 1768. In 1775, when Boston was in possession of the British army, he set out to find a refuge in his native place; but, as he was passing through Providence on his way to Norwich, proposals were made to him to supply a destitute congregation there, to which he consented. Upon the opening of Boston, in 1776, however, he returned; and, in the mean time, the ancient house in which he had been accustomed to preach had been demolished and used as fuel. It was ninety-eight years old; but was considered, "at its demolition, a model of the first architecture in New England." Mr. Lathrop accepted an invitation from the New Brick Church, to aid their Pastor, Dr. Pemberton, then in a declining state. And, after Dr. Pemberton's death in the following year, the two Societies united; and, on the 27th of June, 1779, he became their joint Pastor. In this relation he continued during the remainder of his life.

He received a Diploma of Doctor of Divinity from the University of Edinburgh, in 1784.

I have it on the authority of the late Dr. Eliot, that, in early life, Dr. Lathrop embraced the Calvinistic faith. Indeed, considering that he was born and received his early education in Connecticut, where scarcely any other form of doctrine was then known, it would have been strange had the case been otherwise. At what period in his ministry the

change in his views took place, I am unable to say — but that he actually did become an Arminian, and, in some sense, a Unitarian, is, I believe, beyond all doubt. He may have been an Arian or a Sabellian, or a believer in the "Indwelling scheme," as it has been called; but of the particular type of his Unitarianism I cannot speak with confidence. He said little on these subjects in private; and, so far as my knowledge extends, nothing at all in public. His settlement in Boston brought him in contact with such men as Doctors Chauncy, Howard, Eliot, Belknap, Clarke, and others of a similar stamp; and, as he was on terms of the most intimate intercourse with them, his opinions, perhaps, insensibly to himself, came into essential harmony with theirs.

Dr. Lathrop's preaching was rather practical than doctrinal; rather sensible than ornate. His sermons were short, not ordinarily exceeding twenty-five minutes in the delivery. There was little of the appearance of labour about them; and the thoughts which he expressed, though judicious and pertinent, were generally obvious to ordinary minds, and partook, like the character of his own mind, more of correctness than originality. His manner of speaking in the pulpit was deliberate, but sometimes animated; though it lacked perhaps somewhat the simplicity of nature. His devotional performances were generally appropriate and acceptable.

He was an ardent patriot. Of the scenes of the Revolution he was far from being an indifferent spectator; but, on the contrary, he mingled in them with great zeal, as far as would consist with his sacred vocation. From the time of the formation of the Federal Constitution, he was a uniform and ardent disciple of Washington. During the War of 1812, he was, like most of his brethren, convinced that our government was greatly in fault, and hesitated not to speak out his convictions, both in public and in private.

Dr. Lathrop exerted no inconsiderable influence in his day; but he was indebted for it rather to his uniformly judicious course than to any remarkable intellectual endowments or acquirements. In his intercourse with society at large he was blameless and inoffensive, generous and public-spirited. With his ministerial brethren he maintained the most affectionate familiarity; and even the youngest of them, while he bowed before his venerable age, felt attracted to his kind and open heart. In his family he was a model of whatever is fitted to render happy and useful the most endearing relations. For years before his death, he moved about as a very Patriarch among us, and his presence in any circle never failed to inspire respect and reverence.

Dr. Lathrop discharged regularly and acceptably his various duties until within a very short time of his death. The last business in which he was engaged was at a meeting of the Corporation of Harvard College, at the house of the Hon. Judge Davis. He complained there of violent chills, and expressed an apprehension that the fever and ague, from which he had previously suffered, was about to return upon him. He refused an invitation to ride home in a carriage, hoping that the exercise of walking would excite a salutary perspiration; but it was with much difficulty that he reached his own dwelling. His case was immediately pronounced by his physicians a lung fever. He alternately languished, and exhibited symptoms of

recruiting, for twenty-two days, when the lamp of life went out. He died on Thursday, the 4th of January, 1816, in the seventy-sixth year of his age, and forty-eighth of his ministry. His Funeral was attended on the succeeding Tuesday, and a Sermon preached on the occasion by the Rev. Francis Parkman, from Zechariah, i, 5, "Your fathers,— where are they?" It was published.

In 1778, he became a Fellow of the Corporation of Harvard University, which station he filled till his death. He was, for many years, Secretary of the Board. He was also one of the Counsellors of the American Academy of Arts and Sciences; President of the Massachusetts Congregational Charitable Society. and of the Society for Promoting Christian Knowledge; Vice President of the Massachusetts Bible Society, and of the Society for Propagating the Gospel in North America; Member of the Scotch Board of Commissioners, of the American Antiquarian Society, &c.

The following is a list of his publications:—

A Sermon occasioned by the Boston Massacre, 1770. A Sermon to a Religious Society of Young Men at Medford, 1771. An Artillery Election Sermon, 1774. A Thanksgiving Sermon, 1774. A Sermon on the Fifth of March, 1778. A Sermon on the Death of his Wife, 1778. A Sermon at the Ordination of William Bentley, 1783. A Discourse occasioned by the Return of Peace, 1783. A Discourse before the Humane Society of Massachusetts, 1787 A Catechism for the use of Children, (2 editions,) 1791 and 1813. The Dudleian Lecture at Harvard College, 1793. A Discourse addressed to the Charitable Fire Society, 1796. A Sermon on Fires in Boston, 1797 A Fast Sermon occasioned by the Yellow Fever, 1798. A Sermon on the National Fast, 1799. A Sermon on the Commencement of the Nineteenth Century, (in two parts,) 1801. A Sermon before the Society for Propagating the Gospel in Foreign Parts, 1804. A Sermon before the Boston Female Asylum, 1804. A Sermon at the Dismission of the Rev. Joseph McKean, at Milton, 1804. A Sermon at the Interment of the Rev. Samuel West, D. D., 1808. A Thanksgiving Sermon, 1808. A Sermon on the Death of his Wife, Mrs. Elizabeth Lathrop, 1809. A Sermon at the Interment of the Rev. Dr. Eckley, 1811. A Thanksgiving Sermon, 1811. A Discourse delivered on the Author's Birthday, 1812. Two Fast Sermons occasioned by the War of 1812–15, 1812. A Sermon on the Death of the Rev. John Eliot, D. D., 1813. Biographical Memoir of the Rev. John Lothrop, 1813. A Sermon at the Dedication of a Church in Dorchester, 1813. A Sermon on the Law of Retaliation, 1814. A Sermon preached at Weymouth, at the Interment of Miss Mary P Bicknell, 1814. A Thanksgiving Sermon on the Return of Peace, 1815. A Compendious History of the late War, 1815.

In addition to the above may be mentioned several Charges, &c., at Ordinations, delivered at different periods of his ministry, and some valuable communications to the American Academy, which are embodied in their Collections. I am very truly yours, JOHN PIERCE.

Several letters addressed by Dr. Lathrop, at an early period of his ministry, to the Rev. Ebenezer Baldwin, of Danbury, Conn., have come into my possession, the following extracts from which may help to illustrate

some points of his history, and especially the allusions, in Dr. Pierce's letter, to his early religious opinions.

In a letter dated, Boston, June 28, 1768, he writes thus :—

"I really hope and believe you will prove a warm defender of the Gospel; and, Oh, my friend, men of this character are much wanted. For my part, I had rather be thought a little enthusiastic than suffer the words of life to freeze on my lips. I am sorry, in these days of delusion, to hear so many plead for moderation. Pray have you read Dr. Witherspoon's Characteristics? If you have, you will find many characters in this part of the world painted out very exactly. That little pamphlet I value at a high price, and wish that every minister on the Continent would read it once a month. My dear brother, we are engaged in a glorious cause, we have a good Master to serve, and what shall hinder our being faithful?"

In another letter, dated January 20th, 1769, he writes thus :—

"You mention that you hear that the Convention of Ministers in the Province have actually voted to lay aside all creeds and confessions. I wish there was not too much occasion for such a report. They did not actually vote to lay aside creeds and confessions. They have been pretty generally laid aside; and the motion was to revive them, and that candidates should be examined and introduced in the manner they are in Connecticut. This was urged by Dr. Sewall and Mr. Pemberton; it was also opposed by others; but, the forenoon being spent, a vote was desired whether the matter should be considered again after dinner, and passed quite full that it should not. As soon as it was passed, one of the Convention declared his most earnest hope that the matter might never be laid before the Convention again. However, he need not have showed himself in that manner, for if it should be while the Convention consists of ministers now upon the stage, there is no manner of prospect that a vote can be obtained to bring creeds and confessions into use.

"You mention my being fixed in the midst of a crooked, &c. generation. I assure you, it is a matter of wonder with me that the clergy are not farther from the character of Gospel ministers; and I apprehend, if some reform is not come into a few generations, if salaries being small should not prevent it, the pulpits will frequently be filled not only with Arminians, but professed Arians, Socinians, and even Deists themselves."

In another letter, dated Boston, 1 August, 1771, he writes,—

"I can but think good Van Mastricht is right in his sentiments about Regeneration — it is a subject of great importance; I wish to understand it well, and constantly to feel that Divine power which alone is sufficient to produce the change, operating on my heart."

In a letter dated Boston, September, 6, 1771, he writes,—

"I have but just returned from the Eastern parts of this Province. I was invited to attend as a member of a Council on some public business. We went about three hundred miles, and had an opportunity of seeing how the poor people lived three or four months out of twelve, upon potatoes and clams. I preached in some places where there had not been a sermon preached for seven or eight years. It does, or at least it should do, us good to see how many of our fellow creatures struggle for a very subsistence."

I met Dr. Lathrop first in May, 1811, when I went to deliver to him the letter missive, designed to secure his attendance at the second Council at Coventry, in the case of the Rev. Abiel Abbot. I was accompanied to his house by the Rev. Mr. Buckminster, who, I found, held him in high veneration. Our call interrupted him in writing a Discourse which he was to deliver a day or two after, at the Funeral of Dr. Eckley. He came out of his study, habited in an old fashioned plaid gown, and almost the first thing he said was that he had begun Dr. Eckley's Funeral Sermon, but was making very poor headway in it, as his mind was not in working order. His manners were full of simple kindness, and I thought him one of the most venerable men in his appearance whom I had ever seen. He came to Coventry as a member of the Council, and, being the oldest member, was appointed Moderator. The feature of his character that now

seems to me to have been most prominent there, was his love of peace,—his earnest desire to avoid all needless occasion of offence. His prayers—for I think I heard him pray more than once—were remarkable for their simplicity, and the earnest tone in which they were delivered. I never saw him after this, but when I became associated in the ministry with his relative, the Rev. Dr. Lathrop, of West Springfield, I often heard *him* speak of him in terms of affectionate regard, and he was never willing to admit that he had departed much, if at all, from the accredited standard of orthodoxy.

FROM THE REV CHARLES LOWELL, D. D.

CAMBRIDGE, February 28, 1853.

My dear Sir: You asked me, some time since, to furnish you with my recollections of Dr. Lathrop of Boston, and it has not been from any disregard to your wishes, or want of affectionate respect for his memory, that I have not done it at an earlier period. He comes up vividly before me, and the outline of his character is indelibly impressed on my memory

Dr. Lathrop was, in many respects, an uncommonly interesting man;—interesting not from the fluency or wit or brilliancy of his conversation, although his words were always wise and pleasant; but from the sweetness of his disposition, the gentleness of his manners, and the simplicity and purity of his mind and heart. Whilst his age and the venerableness of his appearance inspired respect and reverence, his benignant countenance, and gentle, winning address, conciliated confidence and affection. There was a childlike simplicity about him, without any thing of childishness, and a remarkable cheerfulness without any thing of levity. I have often been with him alone and in company, and I feel assured that I never heard a word or witnessed an action from him, that I could wish unsaid or undone. In his old age, he retained his youthful feelings, and adapted himself wonderfully to circumstances in his intercourse with his younger brethren. They could be as free with him, so far as his seniority allowed them, as with one another. He used often to say that, though he had lost all the associates and friends of earlier life, he did not feel alone: his younger brethren supplied the places of those who were gone, and he was hardly sensible of any difference. The truth is, his own disposition, in a good measure, brought about this result. He made others easy and happy by his intercourse with them, and there was a reflex influence on himself. His junior brethren, to the close of life, sustained and cheered him, under God, as Aaron and Hur held up the arms of Moses till the going down of the sun.

In stature Dr. Lathrop was rather tall, his features were large, his eyes and eyebrows dark, if not black. When I first knew him, he wore the full-bottomed white whig, such as was usually worn by the elderly ministers of that time; but some years before his death, he wore his own hair, silvered by age, extending over his neck behind, but not flowing. His countenance had the floridness of a temperate and healthy old age.

It was my privilege to be with him in his last sickness, and to offer at his bedside probably the last prayer he heard on earth. When I entered his chamber, he extended his hand to me, and smiled, as he had always smiled when he met me; addressing me in words to this effect,—"I am glad to see you, my friend," adding, as alas! was manifest—"I am going; but I am not afraid or unwilling to die." He continued to speak for some time in words full of consolation and hope; and, with such words upon his lips, he shortly after breathed out his spirit. I am affectionately yours,

CHARLES LOWELL.

JEREMY BELKNAP, D. D.*

1766—1798.

JEREMY BELKNAP, the eldest child of Joseph and Sarah (Byles) Belknap, was born in Boston, June 4, 1744. His mother was a niece of the celebrated Dr. Mather Byles, whose fame, as a wit at least, is well nigh universal. His father's occupation was that of a leather-dresser and dealer in furs and skins. Both his parents were members of the Old South Church, were persons of most exemplary Christian character, and lived to a good old age, to enjoy, for many years, the devoted filial attentions of the subject of this sketch.

After having been, for some time, under the instruction of that celebrated teacher, Master Lovell, young Belknap entered Harvard College, at the close of 1758, when he was only in his fifteenth year. His college course was marked by exemplary diligence and great proficiency; and some of his literary exercises, that have been preserved, indicate that high sense of obligation to do good, that was so strikingly manifested in his whole subsequent life. He was graduated in July, 1762; and, immediately after, took charge, as a teacher, of the grammar school at Milton. Here he continued, with the exception of a brief interval during the next winter, until March, 1764. He was greatly esteemed as a teacher, and enjoyed the good will and confidence not only of his pupils, but of the whole community in which he lived. One of his pupils was Peter Thacher, afterwards the Rev. Dr. Thacher of Brattle Street Church, Boston; and, though he was at the time only twelve years old, there grew up between him and his teacher an affectionate intimacy, that was a source of mutual enjoyment and benefit during the residue of their lives.

About the close of the year 1764, he undertook the instruction of an English school at Portsmouth, N. H., and became a boarder in the family of the Rev. (afterwards Dr.) Samuel Haven. The next summer, he accepted an invitation to take charge of a school at Greenland, a few miles from Portsmouth; and here he continued till he entered on the duties of the ministry. In his theological course, which was prosecuted in connection with his duties as a teacher, he probably had some assistance from the respectable clergymen in whose parishes he resided.

After his preparation for the ministry was considerably advanced, he seems to have had serious doubts whether he was not disqualified for the work, from the want of a renovated heart. In this state of mind, he addressed a letter, indicating the utmost perplexity, to his uncle, the Rev. Dr. Byles, begging for his advice in reference to the painful circumstances in which he found himself. The Doctor's answer, which is preserved, is highly creditable to both his discretion and his piety. While it recognizes the paramount importance of vital piety as a requisite for the sacred office, it evidently shows that the writer believed that his young friend was unnecessarily writing bitter things against himself, and that he was looking for

* Memoir by his Granddaughter.—Dr. Kirkland's Fun. Serm.—Mass. Hist. Coll. VI.

evidence of Christian character, which perhaps he had no right to expect. The letter seems to have had some effect in relieving him from his apprehensions; though it was not without much trembling that he ventured to hold fast to his original purpose of entering the ministry. In his reply to Dr. Byles, he says,—

"I hope your prayers and the prayers of my other friends have been presented on the golden altar before the throne of God, and been acceptable to Him, as sweet incense. Pray to God for me that I may not be mistaken in a matter of such everlasting importance; that I may not build on a false foundation. I should be glad of a personal converse with you on the important affairs of my soul and eternity, but am afraid that I should not be able to express my thoughts with that freedom and ease that you would expect and desire."

In November, 1765, he was invited to take charge of a grammar-school in Boston; but he preferred his more quiet situation at Greenland, and declined the invitation. About this time, however, he became deeply interested in the school at Lebanon, Conn., then recently established by the Rev. Eleazer Wheelock, for the education of the Indians; and, for a time, he had serious thoughts of connecting himself permanently with that enterprise. Though some of his friends favoured the project, yet others, and among them his own parents, strongly opposed it; and the result was that, after much reflection and consultation, he abandoned it altogether.

Of his views in entering the ministry he has left the following record:—

"It has been my constant, habitual thought, ever since I was capable of judging, that I should preach the Gospel. With this view my parents educated me, and to this my friends have often urged and persuaded me; but for a long time all these things were in vain. I knew myself to be destitute of the grand fundamental qualification of a true minister of the Gospel, and was determined never to undertake preaching until I had obtained *a hope in Christ*. A glorious discovery of the riches and freeness of Divine grace, and the infinite worthiness of the Lord Jesus Christ, which I trust was made to my soul by the Holy Spirit, at once changed my views and dispositions; and, from that time, I devoted myself to the service of God, thinking it my duty to glorify God in this way. My qualifications have been judged of by others. My conscience acquits me of having any mercenary views: a decent, comfortable subsistence, while I continue in this vale of tears, is all the present reward that I desire."

His first sermon was preached at Portsmouth in the pulpit of his friend, the Rev. Mr. Haven, and, for several succeeding months, he was engaged chiefly in preaching for his brethren in different parishes in that neighbourhood. His services met with uncommon acceptance; and, in July, 1766, he was invited to preach at Dover, as an assistant of the Rev. Mr. Cushing,* who was disabled in a great measure, by bodily infirmity. He accepted the invitation, and, before the close of the following winter, received a formal call to settle as Mr. Cushing's colleague, which also, after mature reflection, he accepted. There was, however, one difficulty in the way of his acceptance of the call, which, but for their very strong attachment to him, would probably have been insurmountable. The church had been accustomed to receive members on the plan of the Half Way Covenant; which, from a careful examination of the subject, he was fully persuaded was unscriptural and of evil tendency. He distinctly announced to them that he could never practically recognize that principle, as a minister; that "he could admit none to the privilege of communion, unless they gave

* JONATHAN CUSHING was a native of Hingham; was graduated at Harvard College in 1712; was ordained at Dover, N. H., September 18, 1717; and died March 25, 1769, aged seventy-nine.

evidence sufficient for a charitable hope that they had believed in Jesus to the saving of their souls." The church yielded to his wishes, and, from that time, the Half Way Covenant had no existence among them. His Ordination took place on the 18th of February, 1767. The Sermon on the occasion was preached by the Rev. Mr. Haven, of Portsmouth.

In June succeeding his ordination, he was married to Ruth, daughter of Samuel Eliot, a respectable bookseller, of Boston.

In 1772, in the prospect of a military review which was to take place at Dover, he was requested, by his intimate friend, Captain Waldron, to deliver a Discourse on the occasion. At first, he felt some conscientious scruples, doubting whether, as a minister of the Prince of Peace, he could consistently perform a service that might seem to lend some encouragement to war; but, when it occurred to him, on further reflection, that the most effectual way of preserving peace is to be ready for war, he waived his objections, and acceded to his friend's request. The Sermon was delivered in the presence of the Governor of the Province, and was afterwards, by request of the officers, published.

Mr. Belknap was never otherwise than in straitened circumstances, during the whole period of his residence at Dover. But it seems that then, as in later years, the ladies were accustomed occasionally to make an extraordinary effort in aid of the comfort of their minister and his family. The following record by Mr. Belknap of a "spinning match at his house" may give some idea of the manner in which these friendly offices were then performed:

"After the laudable example of the ladies in divers towns of this and the neighbouring Provinces, on Thursday last, about forty ladies met at the minister's house in Dover, some of whom brought with them flax and cotton to spin, and others the yarn ready spun; and, after spending the day in a very industrious and agreeable manner, they generously presented to Mrs. Belknap the fruits of their labour, which amounted to two hundred and forty-two skeins, of seven knots each, beside the surplus of their materials, which the time did not allow them to spin. They behaved with the utmost order and decency, and were entertained with the best refreshments the season afforded, which were kindly and plentifully supplied by those who were well wishers to industry."

Mr. Belknap had been a diligent observer of that train of events in which the Revolution had its origin; and, with the spirit of an earnest patriot, he was awake to every movement that betokened good or ill to his country. Not only his voice but his pen was put in requisition in behalf of the cause of freedom. During the excitement and distress occasioned by the Boston Port Act, he made a most impressive appeal to the sympathies of the people of New Hampshire, in aid of their afflicted friends of the neighbouring metropolis; and, about the same time, he wrote an Address "To the Gentlemen of the Army, now encamped on Boston Common," of the most home-thrusting and scathing character. Shortly after the commencement of hostilities, and while Boston was guarded by the British troops, he went thither in great haste, with a view to effect the removal of his parents; and, after a detention of some time in the neighbourhood, he finally succeeded, though not without difficulty, in accomplishing his object. They both subsequently lived with him at Dover. His mother died in 1784, aged sixty-nine; his father in 1797, aged eighty-one.

In July, 1775, he was chosen, by the New Hampshire Committee of Safety, to be Chaplain to their troops at Cambridge; but, owing to his

precarious health, in connection with other circumstances, he felt constrained to decline the proffered honour. He, however, intimated his willingness to share such a service with the other ministers of the Province, provided such an arrangement should be thought best. In October following, he visited the camp at Cambridge, where he became acquainted with several of the most distinguished officers of the army, and had the honour of dining with Dr. Franklin, who was there on public business, as one of a Committee from the Continental Congress.

In July, 1784, he made a tour to the White Mountains, in company with six other gentlemen,—which, at that time, might well deserve to be commemorated as a feat in the line of travelling. Accordingly, we find that he has actually preserved a record of it, in considerable detail, in his third volume of tho History of New Hampshire; though he makes no allusion to the circumstance of his having himself been one of the party.

In June, 1785, he preached the Annual Election Sermon before the General Court of New Hampshire, which was published. The subject of it was "the True Interest of the State, and the Best Means of Promoting its Prosperity." It is a highly patriotic and well-reasoned production, and contains sentiments worthy to be pondered and reduced to practice by each successive generation.

In the autumn of the same year, Mr. Belknap made a journey to Philadelphia, chiefly with a view to visit his son, who had been sent thither to learn the printer's trade. He was treated in Philadelphia, as well as the intervening places at which he stopped, with great respect and attention. He preached for several distinguished clergymen, of different denominations, and was delighted with what seemed to him evidence of a growing spirit of charity. It tells well for the spirit of enterprise in the department of travelling, at that early day, that he left New York in the stage-coach between three and four in the morning, and was safely set down in Philadelphia at sunset.

From the commencement of his ministry at Dover, he had been subjected to no little pecuniary embarrassment, by reason of the failure of his congregation to fulfil their engagement in respect to his salary. At length the evil became so great that he felt that both his duty and his interest forbade his farther endurance of it. Accordingly, in September, 1786, he resigned his pastoral charge. He had, at the time, no other place of settlement in his eye, while yet he had a family dependent for support on his exertions. Several literary projects were proposed to him; but, notwithstanding his taste might be supposed to lead him in that direction, he declined them on the ground that he had consecrated himself permanently to the Christian ministry.

In 1784, his first volume of the History of New Hampshire was published, under the superintendence of Ebenezer Hazard, Esq., of Philadelphia. The second and third volumes were published at Boston in 1791 and 1792. The idea of such a work seems to have occurred to him as early as 1772; and it occupied his attention, in a greater or less degree, from that time till its completion. The project at an early period found favour with his friend Governor Wentworth, who cheerfully gave him access to his papers, and in every way lent him whatever aid was in his power.

A recent edition of the first two volumes of the work has been published, with illustrative notes, by the late John Farmer. It is unnecessary to add any thing in commendation of a work that has, like this, long since taken its place among the standard productions in this department of our literature.

After resigning his charge at Dover, he preached successively, for some time, at Exeter, Concord, Beverly, and some other places. While he was at Exeter, an insurrection occurred there, which is somewhat memorable in the annals of New Hampshire, and of which his History of the State contains a minute and interesting account. The Church in Long Lane, (now Federal street,) Boston, having exchanged the Presbyterian for the Congregational form of government, and being at that time vacant, in consequence of the Rev. Robert Annan having been, a short time before, dismissed, by his own request, Mr. Belknap was called, in January, 1787, to take the pastoral charge of it. The engagement of the Society was as follows:—

"We promise to pay him for his support, from the time he commences his charge, the sum of two pounds, eight shillings, lawful money, per week, or quarterly, if he chooses it, during the whole time of his ministry among us; and, in case our society shall increase, and the pews be all occupied, the salary shall then be increased to a comfortable support."

Mr. Belknap, in due time, signified his acceptance of their invitation; and he was actually installed as their Pastor on the 4th of April following. Between the time of his acceptance of the call and his installation, a circumstance occurred which drew from him a distinct statement of his views concerning the doctrine of retribution. An anonymous letter was addressed to one of the Deacons of the church, intimating that the man whom they had chosen to be their Pastor was a Universalist of the Murray school, and recommending to them to propose to him certain questions with a view to oblige him to declare himself. The letter was immediately put into his hands, and, on the evening of the same day, when the committee met to make the arrangements for his installation, he availed himself of the opportunity to spread before them the anonymous communication, with the comments which he thought proper to make upon it. He says,—

"My practice has always been to study the Scriptures in order to find out truth and duty. What there appears sufficient evidence for I admit as truth: where the evidence is not sufficient to induce belief, I allow myself to doubt. This every man has a right to do.

"As to the controversy about Murray, I never conversed with him but once—what he said was new and strange. On examining my Bible, I saw no reason to admit it, and therefore passed it by.

"Some years ago, Murray came into my parish. Some people wished to hear him, and asked me for the liberty of the pulpit. I said it was mine when I wanted it, and theirs when they pleased to use it. They got him to preach. I did not attend; but, understanding that he had been on the parable of the tares and wheat, I took the liberty, as I thought was my duty, to preach the next Sabbath against what I deemed the errors adopted by his followers." [Here he read the sermon.] "These were then my sentiments, and they are the same now. I never had a doubt that faith, repentance and holiness, or a change from a state of sin to newness of life, is necessary to prepare us for Heaven.

"When the Chauncy controversy came abroad, which engaged every body's attention more or less, it was natural for me to incline to one side or the other. I was inclined to call in question the immortality of the wicked in a state of future punishment, though I had no doubt of the certainty of the punishment. There are difficulties attending the subject on every side in which it can be viewed; and, after much thought upon the matter, I am inclined to this opinion;—that the revelation which

God has given us in the Scriptures is intended to regulate our present conduct in this world, and to give us to understand what will be the consequences, in the future state, of our good and bad behaviour here.

"I believe the resurrection of the just and the unjust; that the life which the just shall receive from Christ at their resurrection will be immortal; and that they shall never die any more; but doubt whether it can be proved from the Scriptures that the life which the wicked shall receive at their resurrection is immortal—if it can, it will follow that their misery will never end;—but am rather inclined to think that the life which they will then receive will be a *mortal life*, that they will be subject to a series of misery and torment which will terminate in a *second death*. Whether this second death is an utter extinction of being, or whether they will be delivered from it by another resurrection, are points which I cannot determine, nor do I think the Scripture affords us full satisfaction on these subjects; so that I expect no full solution in this world, and am fully contented with believing that the surest way for us is to believe in Christ, to fear God, and work righteousness in obedience to the Gospel, and thus secure our own happiness, without prying too curiously into the secret and future designs of God. The Apostles themselves declare,—'*We* know but in part, and *we* prophecy but in part.' If the chosen and inspired ambassadors of Jesus Christ were imperfect in their knowledge, how can we expect perfection in this life?

"If, upon this declaration of my mind, you see fit to recommend to the Society to recall the invitation they have given me to settle with you, I am content."

The committee, though some of them differed from him in respect to the general subject, were yet so far satisfied with this exposition of his views, that they proceeded without delay to make the necessary arrangements for his induction to his charge.

For some time after his settlement at Boston, several circumstances concurred to render his worldly condition scarcely less easy than it had been at Dover. He had been a loser rather than a gainer by publishing the first volume of his History; and his salary was altogether an inadequate support for his family. In consequence of this, he consented to instruct a few young men in his own house; though this necessity continued but a few years, as the ability of the Society had so far increased in 1792, that they were enabled to advance his* salary to an adequate living.

In March 1789, he was sorely afflicted by the death of a beloved child. He made the following affecting record of the event:—

"March 28: This evening, at half after nine o'clock, my dear son Samuel died, aged seventeen years and three months. He had a long and painful illness, which he bore with the most exemplary patience, and the nearer he approached towards his end, the more did his patience shine. He had strong exercises of mind some weeks before his death, and obtained a comfortable hope in the mercy of God through Jesus Christ, and gave us very good satisfaction respecting his repentance and faith in Christ for salvation. His senses held till a few minutes before he expired. I asked him whether he could commit himself into the hands of Christ: he answered, with a strong and lively voice, 'Yes.' I asked him if he had a good hope of the mercy of God in Christ: he answered 'Yes.' I then prayed with him—this was about half an hour before he died. Blessed be God for the consolation we have in his death. He was a faithful, useful, diligent and affectionate child."

In 1792, he was honoured with the degree of Doctor of Divinity from Harvard College. His great modesty would have prompted him to decline the honour, and he was actually on the point of doing it, when he was dissuaded by his friend Dr. John Clarke, on the ground that it would seem ungrateful and uncivil toward the institution by which it had been conferred.

* Mr. Belknap had, for many years, been deeply interested for the freedom of the blacks. The subject had occupied both his mind and his pen during the Revolutionary War; but, in the year 1788, he actually drew up a petition to the General Court for the abolition of the Slave trade; which, being seconded by his brethren in the ministry of various denominations, as well as by a large number of other respectable citizens, actually prevailed to the passage of the desired Act. He afterwards corresponded on this subject with Moses Brown, the well known philanthropist of Providence, and was elected a member of the Society for Abolishing the Slave trade in Rhode Island.

In the course of this year he published a work, entitled "The Foresters: an American Tale; being a Sequel to the History of John Bull the clothier, in a series of Letters to a Friend." The Letters were originally a contribution to the Columbian Magazine; but were subsequently collected into a volume, and, in that form, passed through two editions. The work is full of humour, and is occupied chiefly with an account of the early settlement of the country, and the troubles to which we were subjected from our connection with Great Britain.

Dr. Belknap's taste for historical research gave rise to that noble institution,—the Massachusetts Historical Society. He projected the plan of it as early as 1790, and in 1791 it was actually formed. It was incorporated in 1794, with the Hon. James Sullivan, President; the Rev. James Freeman, Recording Secretary; and Dr. Belknap, Corresponding Secretary. In 1792, he delivered, by request of this Society, a Centennial Discourse, designed to commemorate the Discovery of America by Christopher Columbus. It was published, and is yet a substantial witness for its gifted and accomplished author.

In 1794, he published the first volume of American Biography, entitled "An Historical Account of those persons who have been distinguished in America, as Adventurers, Statesmen, Philosophers, Divines, Warriors, Authors, and other remarkable characters." He lived to complete the second volume, but not to see it from the press, as the printing was in progress at the time of his death. He seems to have projected this work at least as early as 1779, and he must have been carrying forward this and his History at the same time. A new edition of it was published in 1842, with a highly commendatory preface from one who was well qualified to judge of its merits.

In 1795, he published "Dissertations on the Character, Death, and Resurrection of Jesus Christ, and the Evidence of his Gospel; with Remarks on some sentiments in a book entitled 'The Age of Reason.'" This work was especially aimed against the infidelity of the day, and, like every thing from the pen of the same author, is characterized by great perspicuity and good taste. In the same year, he published his Hymn Book, concerning which he says in his preface,—"In this selection those Christians, who do not scruple to sing praises to their Redeemer and Sanctifier, will find materials for such a sublime employment; whilst others, whose tenderness of conscience may oblige them to confine their addresses to the Father only, will find no deficiency of matter suited to their idea of the chaste and awful spirit of devotion." For many years this Collection was extensively used, particularly in the churches of Boston and that vicinity; but, in latter years, it has given place, perhaps altogether, to more modern compilations of a similar character.

In 1796, he preached the Annual Convention Sermon before the Congregational Clergy of Massachusetts. In it he illustrates with great felicity the peculiar trials of ministers, especially as connected with the then existing state of things. It shows that, with all the prudence that marked Dr. Belknap's character, he was far enough from being lacking in independence.

In the same year, he went, in company with Dr. Morse, in behalf of the Society for Propagating Christian Knowledge, to visit the Indians at Oneida and Stockbridge, in the State of New York. Notwithstanding his journey was a very pleasant one, the result of his visit to the Indians was a full belief that little was to be hoped for in respect to civilizing or christianizing them. He withdrew from the Society shortly after, probably from a conviction of the hopelessness of their enterprise.

For a year previous to his death, Dr. Belknap was in constant expectation of receiving his summons to depart. He had, in two instances, been slightly affected by paralysis; and, though neither his bodily nor his mental powers had been impaired, he was well aware that the third attack would, in all probability, terminate his life. And so it actually occurred. In April, 1798, his friend, Dr. Clarke died, and he (Dr. B.) preached his Funeral Sermon; and, at the same time, prepared a brief sketch of his life and character for the Collections of the Historical Society. Before the volume was published, however, his own death had taken place, and the memoir of his friend was followed immediately by a memoir of himself. On the 20th of June, 1798, at four o'clock in the morning, he was attacked with apoplexy, and before eleven he was a corpse. His Funeral was attended on the 22d, and the Sermon on the occasion was preached by the Rev. Dr. Kirkland. He left a widow and five children. Mrs. Belknap, a lady of high intellectual and moral qualities, and greatly esteemed by a large circle of friends, died January 20, 1809.

Dr. Belknap was connected with several important literary, philanthropic, and religious institutions. He was an Overseer of Harvard College, a member of the American Academy of Arts and Sciences, an honorary member of the American Philosophical Society at Philadelphia, a member of the Humane Society, &c. It was matter of conscience with him to discharge the duties belonging to these various relations with the utmost punctuality and fidelity. He was especially interested in improving and extending the means of education; and there are some living at this day, who remember with the warmest gratitude the aid and encouragement which they received from him in the progress of their early literary career.

In addition to the several works of Dr. Belknap, already referred to, he published An Elegy on the Rev. Alexander Cumming, 1763; A Serious Address to a Parishioner on the Neglect of Public Worship; A Sermon on Jesus Christ the only Foundation, preached before an Association of Ministers in New Hampshire; A Sermon at the Ordination of Jedediah Morse, 1789; A Sermon on the National Fast, 1793. Two of his Sermons on the Institution and Observation of the Sabbath were published after his death, 1801. In addition to the above, he contributed extensively to various periodicals of the day.

On several important points of Christian doctrine, Dr. Belknap's views have already been sufficiently intimated. What he believed in respect to the Trinity may, perhaps, be gathered, (at least negatively,) from some remarks that he has left, explanatory of some speculations in which Dr. Watts, towards the close of his life, indulged on the same subject. He writes thus:—

"According to Dr. Watts' view of the present subject,—'The Father, the Word and the Holy Ghost, are the one living and true God.' To this proposition I give my ready assent. And whoever does so, whatever be his peculiar mode of explication, I will maintain has as just a claim to the character of ORTHODOX as they who do it in the Athanasian sense. And for any who adopt that or any other mode of explication, to monopolize ORTHODOXY to themselves, is a degree of presumption unbecoming fallible creatures, especially those who allow that the MODE of subsistence in the Sacred Three is not ascertained in Scripture; and indeed it is inconsistent with the avowed catholicism of the ablest and best writers, who are most partial to the general Calvinistic system.

"With respect to the idea of PERSONALITY, as applicable to the Father, Son and Spirit, Dr. Watts differed from many Trinitarians, as he denied (and I think with sufficient reason) that there are in Deity three distinct Infinite Spirits, or really distinct persons, in the common sense of that term, each having a distinct intelligence, volition, power, &c., thinking such a supposition inconsistent with the proper UNITY of the Godhead; which is doubtless one of the most obvious and fundamental doctrines of revelation.

But it is to be remembered that, with regard to the definition of *personality*, Trinitarians widely differ among themselves. While some suppose it to be REAL, others think it only MODAL or nominal; and others somewhat between both. Some of the two latter classes have charged the former with *Tritheism*; and to me it seems difficult to clear the doctrine from the imputation. Nor can I conceive what Tritheism is, if this hypothesis does not come under the description. To assert a mere UNITY of ESSENCE or NATURE will not obviate the difficulty; for three Divine persons or beings, though of the same nature, or in other words, all of them EXACTLY ALIKE, (which seems to be the meaning of the term and is the popular idea,) would be as really three Gods, as three human persons of the same nature, were they in all respects alike, would be three men. Such a sentiment, I think, ought to be zealously opposed as heretical.

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—"As to those who use the common Trinitarian language in the SABELLIAN sense, (which, upon a close inquiry, I have found to be the case with some, and have reason to think it so with many,) they have little reason to cry out 'heresy' at the mode of interpretation for which I am here apologizing.

"That it should by any be stigmatized with the name either of SOCINIANISM or ARIANISM, appears to me perfectly uncandid and unjust. The Ante-Nicene fathers adopted this hypothesis. And, if I understand the great Reformer Calvin aright, he, in like manner, conceived of the Word and Spirit of God, as the WISDOM and POWER of Deity personified. The pious Mr. Baxter adopted a like personification, and severely reproves those orthodox men, who anathematize them that espouse such a mode of explaining the Trinity. Certain it is that Socinians reject such kind of language, and disavow the notion of a Trinity in any form; not now to say any thing of the *atonement*, which they universally deny, but which those I am defending as strenuously maintain.

"As to Arians, properly so called, if I have any idea of their sentiments, they consider the *Logos* and the *Holy Spirit* as CREATED BEINGS; which I think with Dr. Watts is an error, most manifestly repugnant to Scripture doctrine.

"It is true Dr. Watts maintained the *man Christ Jesus* to have been a created being. But if, on that account, his followers are justly charged with heresy, I know not who will be exempt; for I suppose all will allow that Christ was properly MAN, and as such created. Some indeed maintain that he was a human PERSON as really as any other man is so, and on this ground deny that his Divinity was a REAL PERSON, distinct from that of the Father, (for otherwise there would be two persons in Christ,) while others strangely and arbitrarily suppose (to avoid this last absurdity) that the manhood of Christ was merely a created NATURE. But both allow 'the Deity of Christ to consist in the union of the Godhead and the manhood in the person of *Emanuel*, so that in Him God *was manifest in the flesh*.' This general argument I look upon as all that is essential to true orthodoxy, and a sufficient bond of union. How much farther Christian charity may safely extend, it is not my present business to inquire."

The following estimate of Dr. Belknap's character, as a minister, is from Dr. Kirkland's Sermon at his Funeral.

"How he magnified the office of the Christian ministry, you and others who enjoyed his ministrations, who joined in his prayers, who listened to his preaching, and saw him in the private duties of his station, can better conceive than I describe. If a judicious and seasonable choice of subjects, pertinency of thoughts, clearness of method, and warmth of application; if language plain and perspicuous, polished and nervous; if striking illustrations, if evangelical doctrines and motives; if a seriousness and fervour evincing that the preacher's own mind was affected; if a pronunciation free and natural, distinct and emphatical, are excellences in public teaching, you, my brethren

of this society, have possessed them in your deceased pastor. Your attention was never drawn from the great practical views of the Gospel by the needless introduction of controversial subjects, and your minds perplexed, nor your devotional feelings damped, by the cold subtleties of metaphysic. His preaching was designed to make you good and happy, and not to gain your applause; whilst the manner as well as matter was suited to affect the heart, no attempt was made to overbear your imaginations, and excite your passions by clamorous and affected tones.

"You are witnesses what is lost no less in private conduct and example, than in public ministrations, how well his life became his doctrine; how the divine, moral and social virtues appeared in him in the various scenes of life, in the hours of adversity and in his intercourse with his people. You are witnesses how kind and inoffensive, yet plain and sincere, was his demeanour towards you; how tender and sympathetic were his feelings; for he could say,—'Who is weak and I am not weak? Who is offended and I burn not? Have I not wept with him who was in trouble?' You are witnesses how useful was his conversation, how simple and unaffected were his manners. The sick are witnesses of his attention, his fidelity, and tenderness, in comforting the believing, in warning the sinner, and confirming the doubtful. The unreasonable and censorious are witnesses of his patience and indulgence; the unbelieving of his desire to convince them; the afflicted and despondent of the sweetness of his consolations and his gentle encouragement; the poor of his ready advice and assistance, and, to the extent of his abilities, his alms; the rich of his Christian independence united with a becoming complaisance; and the profligate of his grief for their depravity, of his utter disapprobation of their characters."

FROM THE HON. JOSIAH QUINCY, LL. D.,

PRESIDENT OF HARVARD COLLEGE.

BOSTON, 28th February, 1848.

Dear Sir: I have but recently received your favour requesting my personal reminiscences of Dr. Belknap. They are few, and will add little to the knowledge of his character, which may be gathered from the Memoir of him published by his granddaughter, and from contemporaneous notices.

The habit of his body was plethoric, and indicated a tendency to apoplexy, of which he died. His general aspect was heavy, and of that mixed impression conveyed by an acquaintance with mankind, superinduced on a studious and retired life. There was a suavity in his manner, which won an interest for what he said, combined with a simplicity both of language and bearing, the effect of which I cannot better express than by calling it *taking*.

In conversation he was unobtrusive, never assuming to lead, and his partaking in it seemed rather a deference to the apparent expectation, or expressed wish, of others, than any particular desire of his own. When he did speak, he never failed to satisfy; for it was always to the point, often pithy, and, if the subject admitted, a flash of wit would enliven his thought, and show that an electric power resided under that heavy and clouded brow. Kindness and good-humour predominated both in his look and address. He possessed a natural vein of humour, of which something is shown in his Tale of "The Foresters," and which, when touched by the occasion, gave a quiet, yet stimulating, raciness to his remarks.

To young men—and I speak from knowledge in this respect, for I stood in that relation to him—his affability was uniform and encouraging, and he could adapt himself with facility and felicity, in conduct and conversation, to their years and their measure of information.

Of his attainments and qualities as a divine or a scholar, I do not pretend here to give an opinion. I confine mysolf, as you requested, to my "personal reminiscences."

Undoubtedly he was a man greatly respected and beloved by his contemporaries. He filled a wide space in the history of his own time, which the events of the future, however crowded may be the canvass with distinguished men, cannot wholly obliterate from memory. I am, Sir, with respect,

Your obedient servant,

JOSIAH QUINCY.

FROM THE REV JOHN PIERCE, D. D.

BROOKLINE, May 20, 1849.

My dear Sir: I was contemporary with Dr. Belknap in the ministry a little more than a year. My acquaintance with him was, by no means, intimate, but I knew enough of him to form a definite idea of his character, and to learn to regard him with very high respect. His features were small, and his face much pitted with the small-pox. His talents and acquirements were universally acknowledged to be of a high order, and few of his contemporaries in the ministry shared more largely than he in public favour. His prayers in public were but little varied, and he was almost motionless in the pulpit. Scarcely did he appear even to move his lips. Still he was always listened to with attention, on account of the vigorous tone of thought, and perspicuity of expression, which pervaded all his public performances. As a striking instance of both his reserve in speaking and his facility in writing, Dr. Freeman, who knew him intimately, told me that, in "Society meetings," he would often choose to express what he had to say to a neighbour by writing rather than by speaking.

One of Dr. Belknap's most intimate friends was Dr Clarke, whom he survived only about twelve weeks. Never shall I lose the impression of the touching and beautiful tribute which Dr. Belknap paid to the memory of his friend at the next Thursday Lecture after their separation took place, when he took for his text that tender and beautiful expression of our Saviour concerning Lazarus,—"Our friend—sleepeth." His whole heart was in his utterances, and the whole audience seemed moved by a common sympathy.

Very sincerely yours,
JOHN PIERCE.

JOSEPH THAXTER.*

1771—1827.

JOSEPH THAXTER, the eldest son of Deacon Joseph and Mary (Leavitt) Thaxter, was born in Hingham, April 23, 1742. When he was five years old, he was confined for a long time, by a fever-sore upon his ancle, and during this period began to evince a fondness for study, that formed one of the prominent characteristics of his subsequent life. His father was a farmer in comfortable worldly circumstances, but was not able to gratify his son's desire for a liberal education. The son, however, succeeded, in a somewhat singular way, in accomplishing the object for himself. By the strictest economy he was enabled to lay by for himself the sum of five dollars, and with this purchased a ticket in a lottery, which drew a prize of five hundred dollars. Immediately after this, he commenced a course of study preparatory for College, and, in due time, entered at Harvard, and, by the most careful management, in connection with teaching a school at Hingham and one or two other places, and the performance of certain services in College for which he received compensation, he was enabled to pass through the whole course without any material interruption, and graduated in 1768.

* Mss. from his daughter, Mrs. Athearn.

It seems to have been his original intention to enter the medical profession, and, for some time after he graduated, his studies were directed with reference to that; but he subsequently changed his purpose, and determined to devote himself to the Christian ministry. Accordingly, having prosecuted his theological studies for some time under the direction of the Rev. Dr. Gay, in his native place, he was licensed to preach, and actually commenced preaching, sometime in the year 1771.

It is not known where Mr. Thaxter exercised his ministry for some time after he began to preach, but it is known that, from the commencement of the Revolution, he took a deep interest in the cause of his country's Independence, and was ready to labour for it, in the pulpit or out of it, as he found opportunity. He was present at the battle of Bunker Hill and of Concord Bridge, and retained a vivid remembrance of those fearfully stirring scenes till the close of life. On the 23d of January, 1776, he received a commission as Chaplain in the army, and served in that capacity at Cambridge, in different parts of New Jersey, at the battle of White Plains in the State of New York, and in various other places. The exact time of his holding the Chaplainey is not ascertained, but it is supposed to have been for two or three years. Previous to his settlement, he preached as a candidate in a rich farming town on Connecticut River. The Committee of the Church or Parish informed him that he was invited, by a unanimous vote, to become their Pastor. He afterwards learned, however, that this statement was not strictly correct, there having been one or two votes adverse to his settlement; and so much was he displeased with what he deemed a deceptive representation of the case that he immediately wrote a sermon on the text,—"I hear that there be divisions among you, and I partly believe it;" and, having preached the sermon, he very unceremoniously took leave of the people. He accepted a call from the Church in Edgarton, Martha's Vineyard, and was ordained and installed there in the year 1780. His salary was originally a hundred pounds annually, but, in the latter part of his life, it was reduced to two hundred and seventy-five dollars. Small as it was, however, he not only supported his family upon it, but educated five orphan children.

Not far from the period of his settlement at Edgarton, he spent some time as a missionary in what was then the District of Maine. He was received with great favour by all classes, and in one town administered Baptism to more than a hundred persons, many of whom belonged to Episcopal families. Of this mission he retained the most grateful recollections till the close of life.

Mr. Thaxter, some time previous to his settlement, had become strongly attached to a young lady in Hingham, who he had expected would become his wife; but she died shortly after, to his great grief and disappointment. At his Ordination, his father and some other relatives from Hingham were present, and, after the services were over, he accompanied them to the wharf, saw them safely on board the packet, and then returned to his boarding house, oppressed with a sense not only of responsibility but of isolation and loneliness. A young lady who was visiting in the family in which he boarded, (Molly, daughter of Robert Allen of Chilmark,) met him with great kindness, and proffered to him her sympathy in view of his

manifest feeling of desolation, and her kindly expressions touched a responsive chord in his heart, and thus began a friendship which resulted in their being married within about a year,— October 12, 1781. They had seven children, three of whom — and among them the Hon. Leavitt Thaxter — still (1863) survive. Mrs. Thaxter, who was a lady of great benevolence and excellence of character, died in 1802, at the age of forty-four. On the 23d of July, 1803, Mr. Thaxter was married to Ann, daughter of Samuel Smith, who became the mother of one daughter, and died in 1821, aged fifty-nine years.

Mr. Thaxter suffered some other severe domestic afflictions. One of his children, *Robert*, a boy of uncommon promise, died of lockjaw, in March, 1805, having been blind, for two years, in consequence, as was supposed, of his having taken of a poisonous vegetable. In February, 1815, he lost his eldest son, *Joseph*, under circumstances of the most trying nature. A whale ship had arrived at Edgarton, and two of the crew, who belonged in Nantucket, were very anxious to reach their homes. Joseph Thaxter, who was, at that time, a married man, and lived with his father, started, in an open boat, in company with another person, to carry them to Nantucket. The boat had come within a quarter of a mile of the Nantucket shore, when it was upset amidst thick broken pieces of ice, and all were lost except Mr. Thaxter's friend who had accompanied him, and who, by great exertion, succeeded in reaching the shore. Two weeks and two days passed, and no tidings came concerning any of the party. But, on the morning of the seventeenth day, as Mr. Thaxter rose from his knees, at the close of his prayer in the family, one of the Deacons of his church entered the room in which the family were assembled, with an air and a look ominous of evil tidings. Not a word was spoken until Mr. Thaxter at length nerved himself to ask,—"Are those poor creatures gone?"— to which Dr. Mayhew sadly and silently bowed his assent. In the afternoon of the same day, the remains of the son were brought over the deep banks of snow to be buried from his father's house. As the roads were nearly impassable, it was impossible to procure a minister from another town to attend the Funeral, and the service was therefore performed by the afflicted father himself. The prayer which he offered on the occasion is said to have been characterized by great simplicity, and yet by the very sublimity of pathos.

There was but little variety in the events of Mr. Thaxter's life, living as he did in great seclusion, and scarcely ever engaging in any service that took him beyond his immediate neighbourhood. Towards the close of his life, however, an event occurred, of great historical interest, in his being called upon, on the 17th of June, 1825, to officiate as Chaplain at the laying of the corner-stone of the Bunker Hill Monument. This was the last time that he ever left the Island. The following Prayer, which he offered on that occasion, derived additional impressiveness from the fact that he had then passed his eightieth year:

"O, thou who rulest in the armies of Heaven, and doest whatsoever seemeth to thee good among the children of men below, we desire, at this time, to remember thy loving kindness to our pious ancestors in rescuing them from a land of intolerance and persecution. We thank thee that thou didst conduct them in safety through the mighty deep to this then howling wilderness; that thou didst protect and defend them when few and helpless. We thank thee that, by thy blessing on their endeavours and labours, the wilderness was soon made to blossom like the rose. We thank thee that

thou didst animate them with an invincible attachment to religion and liberty,—that they adopted such wise institutions. We thank thee that they so early established our University, from which have flowed such streams as have made glad the cities of our God; that thou hast raised up of our own sons, wise, learned and brave, to guide in the great and important affairs both of Church and State. May thy blessing rest on that Seminary, and continue it for a name and praise as long as sun and moon shall endure. We thank thee that, by the wisdom and fortitude of our fathers, every attempt to infringe our rights and privileges was defeated, and that we were never in bondage to any. We thank thee that, when our country was invaded by the armies of the mother country, thou didst raise up wise counsellors and unshaken patriots, who, at the risk of life and fortune, not only defended our country, but raised it to the rank of a nation among the nations of the earth. We thank thee that thou hast blessed us with a constitution of government, which, if duly administered, secures to all, high and low, rich and poor, their invaluable rights and privileges. We ask thy blessing on our President and Congress, on our Governors and Legislators, on our Judges and all our civil officers. Make them, we beseech thee, ministers of God for good to thy people. Bless the ministers of the Gospel, and make them happy instruments in thine hands for destroying Satan's Kingdom, and building up the Redeemer's. We thank thee that, in thy good providence, we are assembled to lay the foundation of a monument, not for the purpose of idolatry, but a standing monument to the rising and future generations, that they may be excited to search the history of our country, and learn to know the greatness of thy loving-kindness to our nation. May the service of this day be performed under the most profound awe of thy glorious Majesty, and be an acceptable sacrifice. We thank thee for the unparalleled progress and improvement in arts and sciences, in agriculture and manufactures, in navigation and commerce, whereby our land has become the glory of all lands. We thank thee that the light which came from the East, and has enlightened the Western world, is now reflected back, and that the nations of Europe are now learning lessons of wisdom from our infant nation. We pray thee that these rays may be spread and shine with greater power, until the rod of oppression shall be broken through the whole world and all mankind become wise, and free, and happy. We humbly ask and offer all in the name of Jesus Christ, our great and glorious Mediator, through whom be glory unto God the Father, now and forever, Amen."

Mr. Thaxter continued to enjoy his usual health until within about a year of his death. The disease of which he died was a chronic diarrhea, which gradually reduced his strength until he became no longer capable of any physical effort. He was not actually taken off from his labours until a few weeks previous to his death. The last Sabbath that he preached, he administered the Sacrament of the Lord's Supper, and, in the afternoon, during the first prayer, he fell in the pulpit. Several persons went to his assistance, and, in a short time, he had so far revived as to be able, leaning on the arm of a friend, to walk out of the church. As he passed down the aisle, he bowed to the people on either side, and, as if conscious that he was taking his final leave of them, said,—"Farewell, my dear friends, I hope I shall meet you all in Heaven." From this time he declined rapidly until, at length, he fell into a lethargy, from which he never awoke except for a few moments—and then to fall into it again—just before he breathed his last. He died on the 18th of July, 1827, aged eighty-three years. A Discourse was delivered at his funeral by the Rev. Seth F. Swift, of Nantucket, from the text,—"Remember them which have the rule over you," &c.

Mr. Thaxter's only publication, so far as is known, was a Catechism for Sabbath Schools.

The following letter (without date) was addressed by Mr. Thaxter, shortly after the commencement of the present century, to his son Leavitt, who was, at that time, a teacher in one of the Southern States:

My dear Son: I early devoted you to God. I have spared no pains nor expense to qualify you to act your part gracefully as a man and a Christian. By my advice you have devoted yourself to the instruction of youth. The office is

the most important and useful in which man can be employed. That ought to be esteemed the most honourable which is most useful. It is so in the sight of God. You will never view it then as a mean or low employment. Remember the office will never honour you, if you do not do honour to that. It calls for many acts of self-denial, or rather self-government. A firm and steady mind, restraining and governing the passions and affections, is of infinite importance in governing youth. Angry resentment for misconduct is wrong. The resentment shown to misconduct should flow from benevolence. Such reproofs can scarcely fail to make a deep and lasting impression upon the young and tender mind. Let your government be mild but firm. Often threatening does no good. It only tends to harden in disobedience. Those who will not be reclaimed by mild and benevolent measures, are unfit for the society of virtuous and well-disposed youth. Prudently point out the errors of such to their parents or guardians, and take no severe measures without their positive direction. If none are prescribed, lay the case before the Trustees, and leave it to them to take such measures with the unruly as their wisdom shall direct. You will find a variety of tempers, dispositions and geniuses. These will have a peculiar effect on your own affections. We cannot avoid feeling peculiar affection towards such as discover talents and virtuous dispositions. Hence, you cannot guard too much against doing any thing through partiality. Let nothing of this appear, especially in your public conduct. Let it be your great object to awaken in every one an ambition to excel. Never mortify one who is not so quick to conceive, but encourage all to persevering industry.

I trust it will be agreeable to the Trustees, in the plan of instruction, that the Bible, that holy book, should, some part of it, be read every day, and that prayer be attended at opening of school in the morning and closing it at night. Let your prayer be short and pertinent, and with the most profound awe of that great and holy Being "who cannot be deceived, neither mocked." It is of the greatest importance that youth look up to their instructors as not only the wisest, but the most pious and virtuous of men. Oh! my son, set a good example. While you devote all your faculties to teach them knowledge, strive to inspire them with the purest sentiments of piety and religion. Remember you are not only training them up for usefulness in life, but for eternity. Nothing lays so sure a foundation for usefulness in life, as a mind deeply imbued with the principles of religion and morality. These are the only principles that can render us acceptable to God, or make us happy.

Is your task laborious? How gloriously does Heaven reward the task, when your pupils go forth and become the ornaments of religion, the supports of society, some to fill the Pulpit, some to shine at the Bar, and some to adorn the Senate. My dear son, arouse all your faculties, keep a good conscience toward both God and man, and you will meet the approbation of both God and man, and be forever happy.

Be not less exemplary in your family. Let your house be a house of prayer, a house of hospitality, — not a house of luxuries. Nothing enervates and debauches the mind like luxury. It disqualifies for energetic exertion, brings on a premature old age, and a train of evil that renders the close of life miserable.

You have seen too much of the world not to expect to meet with many difficulties and trials. Nothing but the principles of religion, deeply imbibed and steadily practised, can afford you solid comfort. There is more comfort in reflecting upon one hour spent in the fear of God, and the right discharge of duty, than in a whole life spent in thoughtless vanity. We live in an age when infidelity and enthusiasm have marred the peace of pure religion. Sectarianism was never more prevalent. My dear son, avoid all parties in religion. You have the Bible, which for many years I used to teach you, and remember

it was your father's. But remember it is the word of God. Make that your guide, and not the dogmas, creeds, and confessions of fallible mortals. You have Wollaston, you have Stackhouse and Taylor. These are good helps to a right understanding of the Scriptures. Use them as helps, but not as guides. They are only the opinions and reasoning of fallible men — though learned and wise, not infallible. The Bible is an infallible guide; though there are some things hard to be understood — yet there is no doctrine or precept necessary to salvation, but what is plain and easy to be understood. Never enter into warm disputes on those points about which sectaries contend with such bitterness that they lose the true spirit of Christianity; and, while their heads are filled with clouds of mysticism, and the smoke of metaphysical nonsense, their hearts are filled with uncharitableness and bitter annoyings. Be on your guard, and never suffer yourself to engage in theological wrangling. Always attend the public worship where the performances are tolerable. Hear, but be careful to judge for yourself. Never admit into your creed a sentiment that will excuse the least immorality. I knew the time when patriotism was a stable and fixed principle, when the good of our country was near the heart of every true American. This produced the most heroic exertion till our Independence was established, and a constitution of government formed that was the admiration of the world. The times are altered. The loaves and fishes are now the objects of what is called patriotism, but falsely so called. The flood of foreigners which has flowed in upon us from the monarchical states of Europe, have had the unhappy effect of producing a mixed medley of politics. Hating monarchy and declaiming against it does not constitute a true republican. It requires much thought and long habit to constitute a true republican. You have been educated in the principles of true republicanism, and must know that it is as opposite to unlimited democracy, as it is to monarchy. Party politics will sooner or later prove the overthrow of our republican government. In your situation of life, I think it of the greatest importance that you carefully avoid party politics. But be diligent to qualify your pupils to judge for themselves. It does not require a spirit of prophecy to foresee that the present state of things cannot long exist. Sooner or later a revolution must take place. The heterogeneous mass of the Southwest, of Spaniards, Frenchmen, &c. &c., can never amalgamate with the stern morals of republicanism of the Eastern States. God only knows how soon an explosion may take place, and a flood of human blood be shed. My dear son, keep to your own business as an instructor of youth, and have nothing to do with politics or wars. Trust in God to protect and defend you — while you adhere to the principles of piety, virtue, integrity and uprightness, you will have nothing to fear. There is a proper respect to be shown to the dignity of human nature, from the prince on the throne to the beggar on the dung-hill. No human being is an object of contempt, till he makes himself so, by an impious and wicked life. And even then he is an object of pity, whom we are bound to instruct, and, if possible, reform. There are various grades in society — a just and proper respect is due to every one. Vain adulations are the opposite to contemptuous sneers, and never to be indulged by a wise and virtuous man. No sooner do you fall into the practice of flattering the great than you become a slave. And if the great are wise and truly great, they will despise you. It is only weak heads and bad hearts that are pleased with flattery. All men have their hobby-horses. We may condescend to their humours, and try to please them as far as can be done consistently with truth and a good conscience. These are never to be sacrificed to please the greatest man on earth. Remember Joseph's reply to his mistress is applicable to every deviation from the principles of rectitude,—"How can I do this great wickedness and sin against God?" Let conscience be so much your master as never to

yield to that which is not just and right. Let your heart be established with truth, and with unshaken firmness adhere to your duty. Though you may meet with rubs, they will only serve to show the integrity of your heart, and secure the confidence and friendship of every wise and good man. Let your deportment be decent and firm, and your conversation such as becometh the Gospel. Carefully avoid levity on one side and superstition on the other, for "Wisdom's ways are ways of pleasantness, and all her paths are peace."

Time is of all things the most precious. I charge you to spend none of it in gaming — what time you can spare from your studies and school, should be employed in moderate exercise. I advise you to cultivate your own garden. It will be an amusement, and afford much moral instruction; as weeds destroy the fruit, so vicious thoughts and habits destroy piety and virtue. When rooting up the weeds, look into your heart, and strive to root out every bad affection.

Idle visits are very corrupting, and late hours are very injurious to health. Be sparing of your visits; always let your conversation be discreet, and, if possible, instructive. Never begin the practice of staying to a late hour—nine o'clock ought to call you to your family and to your family duties. Regular hours of sleep are as nccessary as rcgular hours of food, to refresh the body. Irregular hours are very injurious to the health, both of body and mind. Regularity is the life of every thing, and gives every thing its proper time and place, and keeps every thing in order

Health of body and peace of mind eonstitute the happiness of man in the present state. Temperance is not a single virtue. It is equivalent to self-government. He that striveth for the mastery is temperate in all things. The passions and affections of human nature were planted within us by our benevolent Creator, for the wisest and best of purposes. They are the mainspring of action. To regulate these is the office of reason, moral sense and conscience. These the Apostle calleth the law in our minds. The former the law in our members. These are only servants, and ought always to be kept under strict government.

There can be no greater slavery or mean drudgery than to submit implicitly to their impulse. The doctrine of self-denial taught us by our Saviour does not require that our passions and affections should be banished from our hearts, but ruled and governed by the dictates of reason and the precepts of the Gospel. As, on the one hand, these teach us not to indulge them to excess, so, on the other, not to use monkish austerities, but to be temperate in all things. All true pleasure lies within the bounds of God's commandments. Every intemperate indulgence mars true pleasure. Every excess, whether of passion, affection, or appetite, has an unhappy effect on the human economy You will easily, from these observations, perceive not only the propriety, but the importance of the exhortation of St. Paul,—"Let your moderation be known to all men." Nothing will be so effectual to promote health and long life as to govern your passions, affections, and appetites, by the laws of reason and the precepts of the Gospel. When we govern them by these, we do not inflict a wound upon conscience, but take the surest and safest way to preserve the peace of our minds. This is the primary reward of keeping God's commandments, and gives a foretaste of the glorious reward of eternal life.

I know it has been held as a maxim that health and long life depend upon climate. It is true that standing water, and sunken, swampy and marshy places are unhealthy; they are peculiar to no particular latitude or climate, and do not afford a sufficient argument to prove that health and long life depend on latitude or climate. It only proves that high and dry situations, with running streams, and good springs of pure water, are essential to health and long life. I am induced to believe that health and long life depend much

more on the mode of living. The opinion that distilled or ardent spirits are necessary to health in warm climates, I believe is as erroneous as it is that they are necessary in cold climates to keep us warm. Certainly nothing is more erroneous. Every unnatural stimulant tends to bring on debility and injure health. If you wish to enjoy health, totally abstain from all kinds of ardent spirits. "A little wine for the stomach's sake" may be used at times. Even this must be used with great moderation. High seasoned, rich food, I believe, is more injurious in warm climates than in cold. Let your food always be free from spices. These are unnatural and injurious in every climate. Let your food be cooling, but nourishing. It is an undoubted fact that the Arabs in Africa, many of them, live to a great age. This must be owing to their living so much upon milk. Nothing is more nourishing. A tumbler of milk and water, in a warm climate, is of more value than a gallon of brandy grog. Let it be a rule with you to make a free use of milk, or milk and water. Of bread and vegetables, I would say, nothing will tend more to preserve your health, and give vigour to your mind. This is the surest way to escape the shocking train of nervous affections which often render life a burden. My dear son, follow these directions, and if the all-wise God shall see fit to take you out of the world in the midst of your days, you will not have the galling reflection that you have been your own destroyer. There are other self-murderers besides those who shoot, hang, or drown themselves. Those, who, by their intemperance, shorten their days, are, in the sight of Heaven, self-murderers.

Need I caution you against that false honour, which so frequently prevails, of attempting to take the life of a man, especially of one who has been your friend, because he has offended you. How often do such men rush to the bar of the righteous Judge of the earth, uncalled for! Alas! the thought must make the sober mind shudder. A heart full of envy and revenge will never be admitted into heaven. Can this be bravery? No, it is madness—it is even cowardice. The best way to answer slander and reproach is to live so that none who know you will believe it. This is the best mark of a noble, great and brave mind.

My dear son, we are soon to part, never to meet again in this world. Receive this as the dying words of your father and best friend in this world. It will never hurt you, if you follow it strictly. It will be a witness of your father's love and fidelity to you at the last day, and I hope a witness for you, to your and my joy. May God Almighty bless you, and take you into his holy keeping, make you useful in life, and bring us to rejoice together in that eternal world where all is peace and love!

Your affectionate father,
JOSEPH THAXTER.

FROM THE REV CALVIN LINCOLN.

HINGHAM, June 12, 1863.

My Dear Sir: My acquaintance with the Rev. Joseph Thaxter of Edgarton commenced when I was quite young. Until very near to the close of life he annually visited his relatives in this town, preached one or two Sundays in the church where I attended meeting, and usually spent several hours at my father's house. He was social and unreserved, and consequently revealed himself to those who listened to his conversation. When I first knew him, his whole appearance was suited to arrest attention, and to impress itself on the memory. I then thought him an old man. His head was white with age, his step was quick and nervous, but irregular from a wound received when he served as Chaplain or Surgeon—for he held both offices—in the army of the

Revolution; and his apparel was fashioned after the style adopted by the clergymen of a preceding generation. Thus he presented to my mind a striking resemblance to portraits which I had seen of Gay and Watts and Chauney,—men who wore large white whigs and three cornered hats. Mr. Thaxter was a man of quick sensibility, ready sympathy, and of a strong emotional nature. Kindness melted his heart and won his love, and injustice at once aroused his indignation. For the inhabitants of his island home, and his native town, he ever cherished an affectionate regard. He would walk miles to call on one who had been a parishioner at Edgarton; and every person from his birth place,—whether visiting the Vineyard in pursuit of pleasure or employment,—was sure of a cordial welcome to the comforts of his home and the hospitalities of his table.

He was a man of active habits and persevering industry. "I performed" (he one day remarked) "one fifth part of the labour in building my house, from the bottom of the cellar to the top of the chimney; and, for several years, I was the only minister, and the only physician, on the Island; and I never refused a call to visit the sick, or to attend a funeral, in either of the three parishes."

Although his situation required a great diversity of cares and labours, he always maintained scholarly habits—he loved books and enjoyed taxing his mind with close and earnest thinking. His sermons were composed with care—his style was sententious, and his delivery marked by great earnestness. He lamented his comparative isolation from books, and the society of literary men and theologians. "Your ministers," referring to those in the neighbourhood of Boston, "ought to be unspeakably ashamed, if, with their superior advantages, their sermons are not richer in thought than those prepared in my secluded study."

Simple in his tastes and cautious in his expenditures, with a salary which, in these days, would be pronounced wholly unequal to the support of a family in any section of New England, Mr. Thaxter managed his affairs so skilfully that he closed his ministry in possession of a moderate competency—indeed, through life, he was free from those pecuniary embarrassments, which not unfrequently depress the spirits, disturb the thoughts, and materially impair the usefulness of the Christian minister. While thus strict as an economist, his spirit was untainted by meanness or avarice. He considered the poor, and cheerfully gave his time and labour for the relief of the suffering. The master of a Nantucket whale-ship related the following occurrence in nearly these words:—"I was once unlading my vessel at Edgarton, when one of the younger sailors fell between the ship and the wharf and broke his collar-bone. As Mr. Thaxter was considered the best surgeon on the Island, I immediately took the boy to his house. The old gentleman was at breakfast. On learning the object of my call, he left the table, and very promptly adjusted the fractured bone. To my question,—'What shall he pay you, Sir?'—he answered, 'If he is rich, seventy-five cents—if he is poor, nothing.' I replied,—'He is rich, or I will be rich for him.'"

During the earlier years of his ministry, his parish was comparatively large and wealthy—in later life, he suffered severely from that variety of opinion which has so generally prevailed, and so frequently broken the integrity of our once united Congregational churches. He looked upon his flock as his family, and the alienation of a member of his congregation he compared to the loss of a child. I once heard from him the following statement. Efforts had been made to establish a Society of another denomination: and a distinguished clergyman from the city was now on the Island to co-operate in executing the design. Mr. Thaxter was invited to call on this gentleman at the house of a parishioner. After the customary salutations and inquiries he thus addressed

the stranger. "Dr. ——— around me are the parents whom I joined in marriage, and the children whom I baptized,—for whom I have watched and prayed with the solicitude of a father; and now, Sir, if you have come here to embitter the last days of an old man, by alienating the affections of his people, I cannot find words strong enough to express my indignation at your purpose."

In theology Mr. Thaxter belonged to the Arminian school. With others of this class, at that period in the history of opinions, he ascribed an efficacy to the Saviour's death, in procuring the salvation of the sinner, beyond that of its instrumentality in reconciling the human to the Divine will. Of the nature of Christ, his views corresponded with those which have been usually known as Arian. Speaking of another clergyman, somewhat remarkable for his instability, I once heard him use this language—"I have known him a Trinitarian,—little better than a Tritheist—I have known him a Socinian, little better than a Deist."

With great respect, I am yours sincerely,
CALVIN LINCOLN.

JOHN ELIOT, D. D.*

1776—1813.

JOHN ELIOT was born in Boston, May 31, 1754. He was the fourth son and seventh child of the Rev. Andrew Eliot, D. D., and Elizabeth (Langdon) his wife. From his earliest years, he manifested an uncommonly amiable and gentle spirit, accompanied with great sobriety and conscientiousness; and withal gave evidence of an inquisitive and vigorous mind. His health, during his early youth, was very frail; so that his friends scarcely expected that he would reach mature years. But, by the blessing of God, attending the utmost parental care, his constitution gradually acquired vigour, and he was spared much beyond the ordinary period of human life.

At the age of seven years, he was placed at the North grammar-school in Boston, where, in due time, he was fitted for college. He was admitted a member of Harvard College in 1768, at the early age of fourteen. His collegiate course was marked by the most exemplary moral deportment, by great sweetness of temper, and uncommon diligence and proficiency in his studies. He was graduated with the highest honour in 1772. Among his classmates who were distinguished in after life, were Governor Eustis and the first Governor Levi Lincoln.

Soon after his graduation, he took charge of a school in Roxbury, known as the "Feofee Grammar School," where he remained one year. For several months of the succeeding winter, he was employed in a similar way at Dedham. His labours in the capacity of a teacher were highly appreciated, being characterized alike by ability and fidelity.

Notwithstanding he had determined to devote himself to the ministry, and had given some attention to theological studies, in connection with his labours as an instructor, he was unwilling to enter upon his profession, until he had had the benefit of a more mature course of preparation. Accordingly,

* Brief Memoir of Dr. Eliot.—Mass. Hist. Coll., Vol. I, 2d series.—Lathrop's and Freeman's Fun. Serm.

sometime during the second year after he graduated, he returned to Cambridge with a view to the accomplishment of this object. He continued there until the army took possession of the students' rooms, with their contents, in the spring vacation of 1775. In consequence of some efforts that he made to recover the property in his chamber, he was suspected by some of being unduly attached to the interests of Great Britain, and was even openly, though unjustly, charged with being a Tory. The truth seems to have been that a considerable number of his friends, for whom he entertained a high regard, were strongly in the royal interest; and the fact that he was unwilling to abjure, distinctly and formally, his social relations with them, was probably the head and front of his offending against the claims of an honourable patriotism.

After being dislodged at Cambridge, he seems, for nearly a year, to have had no fixed residence. Part of the time he passed at Milton, and part at Braintree in the family of the late Hon. Richard Cranch, for whom he always entertained the most profound and grateful regard. He also paid several visits to the Rev. Dr. Belknap, then of Dover, N. H., afterwards of Boston, with whom he contracted an affectionate intimacy, that was broken only by death. The two possessed, in many respects, similar tastes, and were afterwards efficient coadjutors in the then comparatively new field of historical and biographical research.

In the latter part of 1775, or the beginning of 1776, he commenced his labours as a Preacher at Dover, in the pulpit of his friend Dr. Belknap. He had a few months before made a public profession of religion, by joining the church in Dedham, under the pastoral care of the Rev. Jason Haven.

Though the regular routine of his studies was not a little interrupted by the scenes of the Revolution, he was, nevertheless, during nearly the whole time, a diligent student, and availed himself of the best helps he could command in the prosecution of his theological inquiries. Nor did he confine himself to the study of Theology; but devoted a portion of his time to Philosophy, History and General Literature. He was a candidate for the Greek Tutorship at Cambridge, about the time of the commencement of the Revolution, and would undoubtedly have been appointed, if the rising political troubles had not interfered with the proposed arrangement. Another Tutorship was subsequently offered him; but he is said to have declined it on the ground of his having a younger brother in College at the time, and his being unwilling to be placed in circumstances in which his fraternal regards could be supposed in any way to control or influence his official duties.

In 1776, he received an earnest request from several leading members of the Episcopal Church at Halifax, Nova Scotia, to become an assistant to their aged Rector, the Rev. Dr. Breynton. The situation, in a worldly point of view, would have been an eligible one; and Mr. Eliot is said, at that time, to have felt no objection to the doctrines or forms of the Episcopal Church; and he thought there was much to be said, on the ground of expediency, in behalf of its discipline and order; but his early predilections for Congregationalism, together with the decided wishes of his father, finally determined him not to change his ecclesiastical connection.

He officiated, for a short time, as Chaplain to the recruits of Colonel Marshal's regiment, then being raised in Boston, for the expedition to Canada. After this, he passed several months at Littleton, as the assistant of the Rev. Daniel Rogers; and, during the winter of 1778–79, supplied the First Church in Salem. Here his labours met with great acceptance; and it is said that he would have probably received an invitation to become their Pastor, but for the apprehension they had that the New South Church in Boston were desirous of obtaining him, and that he would prefer a settlement in his native town. But, before there was any decisive action in reference to him, on the part of either church, the death of his venerable father occurred, by reason of which he was finally withdrawn from both, and was introduced to a field of labour as grateful as it was responsible and unexpected.

The church of which his father had been Pastor (the New North) immediately put his services in requisition, with a view to his becoming his father's successor. That a fair expression of the wishes of the Society might be obtained, they voted to hear three others in connection with him; and the result was a very unanimous and cordial concurrence in his favour. Accordingly, having accepted their call, he was ordained and installed their Pastor, on the 3d of November, 1779. The following extracts from his reply to the call may serve to illustrate the spirit with which he entered into his ministerial engagements:

"The result of my deliberation is an acceptance of your call, being fully persuaded it is a duty to my Lord and Master, the great Head of the Church, and in compliance with my obligations to this very respectable Society. I have not failed to seek that wisdom which is profitable to direct. I have endeavoured to draw instruction from the fountain of knowledge. And I doubt not that I have had an interest in your prayers at the throne of grace, and been present in your addresses to Him, with whom is the residue of the Spirit. I am greatly encouraged by the kind advice of many wise and judicious friends, both ministers and people, who have given their opinion that I ought to regard this as a call in Providence, to which I should lend a listening ear; that the will of God concerning me is, that I should rise up and stand in the place of my father."

In the fourth year after his settlement, he was happily married to a Miss Treadwell of Portsmouth, N. H., who survived him. They had six children,—three sons and three daughters, all of whom continued to live with their father till the time of his death.

In the year 1797, he received the degree of Doctor of Divinity from the University of Edinburgh. In 1804, he was chosen a member of the Corporation of Harvard College, in place of the Rev. Dr. Howard, then lately deceased. He was also a member of most of the Literary and Charitable Societies in Boston and the vicinity, and in several of them he held important offices.

Dr. Eliot was intimately associated with Dr. Belknap in establishing the "Massachusetts Historical Society;" and, to the close of life, he manifested the warmest devotion to its interests. It was through his instrumentality that many of its richest treasures were obtained, both at home and abroad. He was also a liberal contributor to the different volumes of the Society's "Collections," many of the most important memoirs, and other valuable articles, being the production of his pen.

In the winter of 1809, Dr. Eliot suffered a severe illness (pneumonia) of several weeks, which his friends were seriously apprehensive might ter-

minate his life. From this illness, however, he was so far restored as to be able, at no distant period, to return to his accustomed labours; but he never regarded himself, from that time, as enjoying perfect health. His last illness was short, and his death unexpected. On Wednesday, as he was dining at the house of a friend, he was seized with violent spasms, which proved the harbinger of his dissolution. The next day, his symptoms seemed more favourable; but, on Friday, the paroxysms returned with increased violence, and produced a complete physical prostration. He now requested his physicians to give him their honest opinion in respect to his case; and they told him frankly that his disease must have a speedy and fatal termination. With uplifted eyes, he calmly replied,—"The will of the Lord be done." He then conversed with his children, (his wife was absent in a state of insanity,) in respect to his affairs, and gave them his dying advice. He mentioned to some of his friends that he had, for some time, had a presentiment that his departure was at hand. His father, he remarked, died about his age; his brother also, and two sisters. He requested that he might be buried without any parade; that his corpse should not be carried into the meeting house; and that there should be no Sermon preached at his Funeral. He died on the 14th of February, 1813,—the fifth day from the commencement of his illness,—at the age of fifty-nine. It was on Sunday, during the time of public worship. It was Communion day in his church, and, in the interval between the usual service and the sacramental solemnities, the tidings of his death were carried to his people. Dr. Lowell, who was officiating on the occasion, addressed the communicants in reference to their bereavement, in a strain of great tenderness and fervour. His funeral solemnities were attended on Thursday, the 18th of February, agreeably to his own arrangement,—Dr. Lathrop praying in his chamber with the family and most intimate friends, and Mr. Channing, at the same time, performing a similar service in the meeting house, where there was a large assembly. Dr. Lathrop preached a Funeral Sermon on the succeeding Sunday, from 1 Thessalonians, v, 9, 10, 11, which was published. The several pall-bearers, as was customary at that time, preached on successive Sabbaths, among whom was Dr. Freeman, of King's chapel, whose Sermon was also published.

Besides his various contributions to the Massachusetts Historical Society's Collections, he published A Sermon delivered before the Freemasons, on the anniversary of St. John, 1782; A Charge to Freemasons, 1783; A Sermon on the day of Annual Thanksgiving, 1794; A Sermon at the Ordination of Joseph McKean, at Milton, 1797; A Sermon on Public Worship, 1800; A Sermon on the Completion of the House of Worship for the New North Religious Society, 1804; A Sermon at the Ordination of Henry Edes,* 1805; A Biographical Dictionary, containing a Brief Account of the First Settlers and other Eminent Characters in New England, 8vo., 1809.

* Henry Edes was a native of Boston; was graduated at Harvard College in 1799; was ordained and installed Pastor of the First Church in Providence, R. I., July 17, 1805; was honoured with the degree of Doctor of Divinity from Harvard College in 1826; was dismissed in June, 1832; and died in 1851. He published a Sermon at the Ordination of Shearjashub Bourne Townsend, [who was born in Barrington, R. I., April 14, 1796; was graduated at Brown University in 1814; was settled as Pastor of the First Church in Sherburne, Mass., July 2, 1817; and died July 20, 1832, aged thirty-seven years.]

FROM THE REV JOHN PIERCE, D. D.

BROOKLINE, February 15, 1849.

My dear Sir: Dr. John Eliot was my friend, and neighbour, and brother in the ministry, for many years. Though much my senior, I knew him well; and though a long period has passed since his departure from the world, my recollections of him are still vivid, and I am happy, even at this late day, to do any thing I can in honour of his memory.

Dr. Eliot was, in person, considerably below the middling stature, and somewhat inclined to corpulency. He was bland and courteous in all his intercourse, and was, in the best sense, a gentleman; though he laboured under the inconvenience of being very near-sighted, which gave a certain awkwardness to his manner, and sometimes led persons, who were not aware of this infirmity, to suppose that he treated them with neglect. He was remarkably candid in his estimate of others, and seemed to delight in discovering and acknowledging merit of any kind among persons of all creeds and all classes. At the same time, he was modest — perhaps too modest, in the judgment he formed of himself; and, accordingly, when the degree of Doctor of Divinity was conferred upon him by the University of Edinburgh, he is said to have received it with evident feelings of regret; and when, at a subsequent period, some movement was made among his friends towards procuring for him the same honour from his own Alma Mater, he strongly discouraged the idea, and it was abandoned at his urgent request.

Dr Eliot was distinguished rather for the more sober than the more brilliant intellectual qualities. He was fond of the classics, but was more especially devoted to Ecclesiastical History, and the kindred department of Biography. In matters of fact, he might be appealed to almost as an oracle. He was a prodigious reader, and had a memory unusually tenacious and accurate. His public discourses had not unfrequently the appearance of being written in haste, and were sometimes less methodical than could have been wished—he would pass rapidly from one topic to another, in a manner which sometimes left the hearer at loss to account for the transition. Occasionally, however, there would be passages of very considerable beauty and power, to give interest to what might otherwise have been an ordinary sermon. With the community at large it could scarcely be said that he was a popular preacher; and yet, to his constant hearers, I believe he was never otherwise than acceptable. His prayers were serious, pertinent, and often impressive.

In respect to his views of Theology, I suppose the following statement contained in Dr. Freeman's Sermon occasioned by his death, may be relied on as substantially correct:

"In general, it may be said that he agreed in opinion with those who are denominated Liberal Christians. Respecting his notions of the distinction which is to be made between the rank of the Father and the Son, though he rejected the creed of the Athanasians, yet he did not go as far as many have proceeded in the present age. He adopted, in his youth, the system of Dr. Thomas Burnet, commonly called the 'Indwelling Scheme,' and I believe adhered to it to the last." *

He rarely, if ever, introduced controversy in the pulpit, and, on disputed

*It is due to candour to state that Dr. Ephraim Eliot, in his "Historical Notices of the New North Religious Society," says that Dr. Eliot was a Trinitarian, and, as evidence of it, adduces the fact that he always used the same Church Covenant which had been introduced into the church by his father, of which the following is a part: "We give ourselves to the Lord Jehovah, who is the Father, Son, and Holy Ghost; and avouch Him to be our God, our Father, our Saviour and Leader, and receive Him as our portion." Is it not probable, however, that he might have considered this language consistent with the "Indwelling Scheme?"
W. B. S.

points, especially on the character of the Saviour, generally confined himself nearly or entirely to the use of Scripture language. Indeed, he was so averse to religious controversy, even in private, that I have known him sometimes abruptly leave a circle in which it had been introduced. Nevertheless, he formed his opinions independently, and, when he thought the occasion required it, expressed them without any undue reserve.

In his domestic and social relations Dr Eliot shone pre-eminently. In his family he was a model of gentleness and affection. Often have I remarked the delightful familiarity that subsisted between the father and his children,—the most winning condescension on the one hand, the most unaffected freedom and confidence on the other. And into whatever family or circle he went, he always received a hearty welcome. Though his brow would now and then bear the appearance of deep solicitude, yet he was commonly cheerful, and sometimes appeared in an exuberance of good spirits. He possessed an integrity, a simplicity, a transparency of character, that secured to him the affection and confidence of all with whom he associated.

I am, Dear Sir, truly yours,
JOHN PIERCE.

FROM THE REV WILLIAM JENKS, D. D.

BOSTON, December 27, 1860.

Rev. and very dear Sir: I am gratified in the opportunity your request affords me to say something of my friend, the late Dr. John Eliot. I owe to his memory a debt of gratitude which I am more than willing at least to attempt to pay. At the same time I am prevented from going much into details from the fact that the subject is so connected with the events of my own private life, that my remarks might savour rather of an autobiography than of an impartial account of another person.

Dr. Eliot's eminently worthy father, Dr. Andrew Eliot, was, without question, a Calvinist, and that of a stamp approaching the features of our primitive divines. The son was known generally as a "moderate Calvinist"—how moderately such he was in his own estimation, you may infer from a fact which I will now state to you. I was in his study after taking my first degree, when the subject of conversation was the state of theological sentiment in this region, and he mentioned two prominent clergymen who he said had no charity for Semi-Arian, but desired that one should go all lengths with them. In this he referred to his own case. My impression is that he held a middle place between the popular type of Unitarianism at this day, and the system commonly called evangelical. As a preacher he scarcely came up, in point of evangelical doctrine and tone, to Dr. Eckley, of the Old South, but rather resembled, perhaps, Dr. Gay, of Hingham, and imbibed much of the spirit of Dr. Jonathan Mayhew, being more literary than Dr. Howard, Dr. Mayhew's successor He was a great admirer of Dr Jortin, of London, whose character seemed to me so much like his own, that, on occasion of pronouncing a Eulogy published in 1813, on the principal Patron of Bowdoin College, I mentioned my respected friend as "the Jortin of New England." Subsequently, the late Dr McKean, who was much attached to Dr. Eliot, stated, in a Memoir of him, published in the Collections of the Massachusetts Historical Society, that Dr. Eliot remarked, on reading it, that it would be the height of his ambition to deserve that appellation.

Leaving it to some other hand to furnish you a more particular delineation of the character of my honoured friend, I close, for the present, by subscribing myself Yours, faithfully and affectionately,

WILLIAM JENKS.

FROM THE HON. JOSIAH QUINCY.

BOSTON, 15 November, 1861.

Dear Sir: You ask me, in your letter of the 4th inst., for my reminiscences of the late Dr John Eliot, and such traits of his character as my memory retains. It is a gratification to me to comply with your request. Dr. Eliot was my friend, in my earliest manhood. Before I was of age, and while yet a student at Law, as early as 1792, my acquaintance was formed with him and continued until his death. He was one of three others (George Richards Minot, Rev. James Freeman and Dr. Jeremy Belknap) who honoured me, at that early period, with their countenance and kindness; introduced me, as soon as I was of age, into their society, and were among the causes of my early introduction into the membership of the Historical Society, and to many other Societies. My sense of gratitude was then deeply engraven on my heart, and has never been obliterated. Among these my early friends and patrons, Dr. Eliot was not the least kind and efficient. In manners he was gentle and amiable; in conversation ready and instructive. He, as well as the other three, was the most direct and truthful of men. There was an open-hearted familiarity in his mind and manner singularly interesting and attractive. To the young they were charming. They were probably formed by his habitual and affectionate intercourse with his parishioners, towards whom he stood in a very peculiar relation—he was both Pastor and comrade. He was settled in the same Church and over the same Society of which his father had been Pastor for a long life. He had been educated with the members of his Parish from his boyhood. They felt for him not only the respect due to his office, but the intimacy resulting from the association of childhood and youth. Their intercourse combined both qualities of present reverence and long acquaintance with the members of his parish, which gave a natural tone to his general conversation. It was savoured of professionality and sociality. The old people spoke of him with the familiarity with which they were accustomed to address him when a boy and youth, in language of respect and kindness, which he reciprocated. There was something antique in his language and style, both in conversation and in the pulpit, arising probably from his familiarity with the old ecclesiastical writers, such as Fuller and those of like type, of which he was fond. And from the nature of his identity with his congregation, he retained much of that freedom, both in illustration and expression, which characterized the clergy of olden times, but which the fashion of his time repressed and soon obliterated. His discourses were, in general, suited to the audience to which they were addressed, full of simplicity and directness. The Society of the North End of Boston, was, at that day, composed of an intelligent, active, laborious class of men, who required for their edification plain truths, plainly spoken. Elaborate arguments were not suited either to their taste or habits of thought, and the sermons of Dr Eliot were admirable; of a class suited to their wants and their wishes. They were useful, practical, affectionate, without display, seeking only right words in proper places, and appropriate truths and influences. His Historical writings were rather his amusements than his studies. They were the incidental rather than the direct object of his life. He was curious in researches among old manuscripts; he availed himself of the labours of others — who that writes of things past can do otherwise? He availed himself of the assistance of friends, as he acknowledges in his Preface to the New England Biographical Dictionary. His Historical researches were of a character of all his intellectual efforts for their truth and usefulness, without display, without any catering for fame or hope of it.

As a friend and associate, I cannot speak too highly of his merits — from

1794 to 1805, I had, for almost the whole time, weekly intercourse with him—we were members of the same club, composed of such men as Minot, Freeman, Belknap, Dr. Warren, the founder of that family, Dr Kirkland, and many others. It was truly a collection of true hearts and sound heads, who met for social intercourse, mutually to instruct and be instructed, and enjoy. The impressions made on my mind are still vivid, and to revive the traces of them now in my ninetieth year, are some of the privileges of old age. From 1805 I was a Member of Congress at Washington, and my summer residence was at Quincy I was deprived almost wholly of the benefits of that association; but Dr. Eliot often favoured me with his correspondence, full of his characteristic kindness and information. He was also a constant visitor of Mrs. Quincy, and to my family, during my absence in Washington, and interested Mrs. Quincy by his affectionate attentions and manner. I received letters from her, concerning his death, expressive of her deep feeling on the event, which were as follows: "February 13, 1813.—Our friend, Dr. Eliot has been taken ill very suddenly. I sent to inquire about him to-day, and received word that he was not expected to survive many hours. Out of the circle of our own family I could not have a more affecting loss. He always seemed to take a peculiar interest in you, in your success, your happiness, in every thing concerning you. He has visited me very often this winter, and talked to me confidentially of his views. I shall never see him again. Perhaps you may be surprised at the degree of sorrow I feel at the thought, but the difference of age and the affectionate simplicity of his manners and character seemed to blend a parental and a friendly feeling towards us in a very endearing proportion." Again, "February 14, 1813.— Dr. Eliot died this morning, his mind perfectly clear, tranquil and resigned; full of hope and confidence in the Religion he had preached and professed. Here, then, we leave our pleasant and venerable friend. We shall no more hear his voice or see his face; we will not look into his grave, but turn our thoughts to those better mansions which are promised to the pure in heart. All the clergy of the town and vicinity lament his loss, as he was very interesting to them. Judge Davis, Dawes, Dr. Freeman, Governor Gore, and all his personal friends deeply feel the event."

I have complied with your request, and am truly yours,

JOSIAH QUINCY.

ZEDEKIAH SANGER, D. D.*

1776—1820.

ZEDEKIAH SANGER was a son of Richard and Deborah (Rider) Sanger, and a grandson of Richard Sanger, who removed from Sudbury to Watertown, where he died, August 21, 1691. He was born at Sherburne, Mass., October 4, 1748. He early manifested much quickness of apprehension, and fondness for study, especially of the Mathematics and Natural Philosophy—his taste for these studies always continued, and was indulged, more or less, till the close of life. He was fitted for College by his Pastor, the Rev. Dr. Samuel Locke,† afterwards President of Harvard College. He

* Ms. from Rev. Ralph Sanger, D. D.

† SAMUEL LOCKE was born in Lancaster, Mass., Nov. 23, 1732; was graduated at Harvard College in 1755; was ordained and installed Pastor of the Church in Sherburne, November 7,

entered at Cambridge, in July, 1767, and graduated, with high honour, in 1771,—his class being distinguished for both numbers and talents. His theological studies were pursued under the direction of the Rev. Jason Haven of Dedham.

On the 3d of July, 1776, he was ordained and installed Pastor of the church in Duxbury. His first sermon after his Ordination was from Leviticus, xxv, 10—"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof;" having reference to the Declaration of Independence, which had gone forth the preceding week.

Mr. Sanger commenced his ministry in troublous times. Though his people were much attached to him, both as a minister and a man, and evinced their attachment by numerous acts of kindness, yet, in consequence of the depreciation of the Continental currency, his salary proved entirely unequal to his support. To supply the deficiency, he laboured on his farm during the day, and devoted a large part of the night to study; and, in consequence of thus severely taxing his eyes, his sight became so much impaired that he felt constrained, after a few years, to ask a dismission from his pastoral charge. His parish immediately assembled, voted to increase his salary, and requested him not to use his eyes in writing sermons for one year; presuming that, in that time, they would recover their usual strength. He fully appreciated the generosity and delicacy which dictated this movement, and, in compliance with their request, carefully abstained for a year from using his eyes in writing, at the same time applying the remedies prescribed by skilful physicians. But, at the close of the year, his sight had not materially improved; in consequence of which, he renewed his request for a dismission. This was granted in April, 1786. He, however, still continued to reside in Duxbury, and was engaged, to some extent, in secular business.

After between two and three years from the time he resigned his charge, his sight was so far restored that he was able to return to his professional duties. Accordingly, in the year 1788, he received an invitation to become the Junior Pastor of the church in South Bridgewater. When the vote for giving him a call was taken, it was in fact unanimous, though one hand was raised in the negative. When the man who thus raised his hand was asked what he had to object against Mr. Sanger, his reply was,—"Nothing at all; I voted against him to take off the curse; for the Scripture says,—'Wo unto you when all men shall speak well of you.'" Mr. Sanger accepted the call, and was installed, as colleague of the Rev. John Shaw,* on the 17th of December, 1788. Here he spent the remainder of his days.

Mr. Sanger preached the Annual Sermon before the Convention of Congregational Ministers in Massachusetts, in 1805. He received the degree

1759; resigned his charge, February 2, 1770; was inaugurated President of Harvard College on the 21st of March following; was honoured with the degree of Doctor of Divinity from the same institution in 1773; retired from the Presidential chair, under circumstances of great humiliation, on the 1st of December of the same year; and died on the 15th of January, 1778, aged forty-five years. He preached the Annual Sermon before the Convention of Congregational Ministers in Massachusetts, in 1772, which was published.

of Doctor of Divinity from Brown University, in 1807 He was one of the original members of the American Academy of Arts and Sciences.

Dr. Sanger is understood to have limited his term of service as a Preacher to the age of seventy. When he arrived at that age, he was satisfied that some of his faculties, especially his memory, had begun to fail; and he, accordingly, asked for a colleague. The Rev. Dr. Reed, his neighbour and intimate friend, attributed this failure, in a considerable degree, to the idea which Dr. Sanger had entertained that he should not or ought not to preach, after the age of seventy. The strong expectation and impression, he thought, tended to produce the result.

Dr. Sanger withdrew from public service altogether at the time of the settlement of his colleague. He had a good physical constitution, and generally enjoyed vigorous health, till within a few years of his death, when he had an attack of the measles, from the effects of which he never fully recovered. His last illness was a slight paralytic affection, which, however, did not deprive him of the use of either his limbs or his reason. He was confined to his house but a few weeks, and to his bed but a few days. He died on the 17th of November, 1820, in the seventy-third year of his age. His Funeral Sermon was preached by the Rev. Dr. Reed of Bridgewater.

The following is a list of Dr. Sanger's publications:—

A Sermon at the Ordination of Ebenezer Lazell,* Attleborough, 1792. A Sermon at the Ordination of James Wilson,† Providence, 1793. A Sermon at the Ordination of Hezekiah Hooper,‡ Boylston, 1794. A Sermon at the Ordination of Samuel Watson,§ Barrington, R. I., 1798. A Sermon at the Ordination of Ralph Sanger, Dover, 1812.

* Ebenezer Lazell was a native of Bridgewater, Mass.; was graduated at Brown University in 1788; was ordained and installed Pastor of the Second Church in Attleborough, Mass., November 21, 1792; and resigned his charge, January 3, 1797. The time of his death I have not been able to ascertain.

† James Wilson was born in Limerick, Ireland, March 12, 1760. His paternal grandfather emigrated from Scotland, and his maternal ancestors from Germany. An inflammation in his eyes, at the age of ten or twelve, which lasted two years, interfered materially with his improvement of the few advantages of education which his parents were able to give him. After a long season of anxiety in regard to his spiritual interests, he believed that he first felt the power of religion upon his heart at the age of about twenty-two, and soon after felt that he was called to preach the Gospel. He became a preacher in the Wesleyan connection, and, for several years, laboured with great zeal and success. At length he retired from the circuit, and, though he did not altogether give up preaching, he engaged, with some of his wife's connections, in manufacturing business, in which, however, he was unsuccessful. Owing to this, he turned his thoughts to America, and actually came hither, and settled in Providence, R. I., in May, 1791. Shortly after his arrival, he was invited to preach for the Rev. Joseph Snow, an aged Congregational minister, and his labours proved so acceptable that the preliminaries were soon arranged for his becoming Mr. Snow's assistant. In this capacity he preached nearly two years. In 1793, owing to various circumstances, a new church was formed under the name of the "Beneficent Congregational Church," and Mr. Wilson became the Pastor of it in October of that year. Of this church he continued sole Pastor until 1835, when he was relieved from a portion of his labours by the settlement of a colleague. He continued Senior Pastor of the church until his death, which occurred on the 14th of September, 1839. For ten years he taught a large public school, and for four years a private one. Dr. Tucker, who preached his Funeral Sermon, represents him as an earnest Christian, a vigorous and successful Preacher, and a faithful Pastor.

‡ Hezekiah Hooper was born in Bridgewater, (one authority has it Newburyport,) in 1769; was graduated at Harvard College, in 1789; was ordained and installed Pastor of the Church in Boylston, Mass., March 12, 1794; and died December 2, 1795, aged twenty-six years.

§ Samuel Watson was born in Barrington, R. I., in 1773; was graduated at Brown University in 1794; was ordained and installed Pastor of the Church in Barrington, February 28, 1798; and died January 16, 1821, aged forty-eight years.

Dr. Sanger was married in 1771, to Irene Freeman, a member of his own congregation, in Duxbury. They had fourteen children, two of whom, Richard and Ralph, were graduated at Harvard College. The latter was born at Duxbury, in 1786; was graduated in 1808; was Tutor in the College, in 1811–12; was ordained and installed Pastor of the Church in Dover, Mass., September 16, 1812; was honoured with the degree of Doctor of Divinity from his Alma Mater, in 1858; and died at the house of his son-in-law, Mr. W W, Gannett, in Cambridge, May 6, 1860. He was elected a representative in the State Legislature, from Dover, in 1837, 1845, 1847, 1851, and 1854. About four years before his death, his house was set on fire by an incendiary and destroyed. Though, from this time he resided at Cambridge, he continued his pastoral labours among his people till near the close of life. He was a man of liberal attainments, and, beside his appropriate duties as a clergyman, he did much for the promotion of agriculture and temperance, and in aid of the general cause of social improvement. He published a Sermon occasioned by the Death of Lewis Smith, who was killed, 1819; Thirty Years' Ministry: Two Sermons delivered in Dover, Mass., 1842; and Brief Review of Forty Years: A Sermon delivered on occasion of the Fortieth Anniversary of the Author's Ordination, 1853. He was marrried in July, 1817, to Charlotte Kingman, of East Bridgewater. They had six children,—four sons and two daughters.

The following account of Dr. Sanger's religious opinions is from his son, the Rev. Ralph Sanger, D. D., of Dover:—

"My father was educated an Arminian, and a Trinitarian. The doctrine of the Trinity he received from his parents and teachers; and, in the earlier part of his ministry, he preached it without any doubt of its truth. In process of time, however, doubts arose in his mind in relation to it; and, upon a thorough and earnest examination of the Holy Scriptures, he arrived at a belief of the simple and absolute unity of the Godhead. But he always entertained a profound and reverent regard for Christ as the Son of God, and as the Redeemer and Saviour of the world."

FROM THE REV LEVI W LEONARD, D. D.

EXETER, N. H., March 23, 1854.

My dear Sir: You ask for some reminiscences of the Rev. Dr. Sanger, of Bridgewater. His parish was the place of my birth, and my earliest recollections of any minister are of him. At the age of four years, I began to attend public worship with my parents, and, with the exception of a few years' residence in an adjacent town, till the age of twenty-one, I was frequently present on the Sabbath at Dr. Sanger's meeting. I had opportunities of seeing and hearing him on other occasions, as in the schools, at funerals, and in his family visits.

The personal appearance of Dr. Sanger was striking, and not easily to be forgotten. On his head he wore what was called, in those days, a cocked hat; or a hat with the brim turned up on three sides. On the Sabbath, he always appeared with small clothes, black silk or black worsted stockings, and shoes with silver buckles. Among the boys, his appearance, as he approached the church, excited much attention, and we used to watch for him to turn from the road into the common in front of the meeting house. He advanced with a slow step and dignified air, suffering no one to pass without respectful recognition, and taking off his three-cornered hat as the persons about the door stood back that he might enter.

The manner of Dr. Sanger in the pulpit was grave without affectation; his

utterance was distinct, but the intonations of his voice were peculiar, such as I do not recollect to have heard from any other public speaker, and an imitation of which I should readily recognize, wherever it might be attempted. In his devotional exercises, there was occasionally a quick shaking of the head from side to side, which many persons remember with interest, as it was apt to occur in the most earnest part of his prayers, and seemed to render the words uttered more impressive.

In his pastoral visits Dr. Sanger was distinguished for his entertaining and instructive conversations. He had a large fund of anecdotes, which he knew how to introduce without obtruding them. He was interesting to the young as well as to older persons. When I was but a boy, it was a source of high gratification to me to be permitted to sit in the room during a visit or a call from him. I never saw in him the least approach to levity of manner. He was careful of the reputation of others—when persons were traduced in his presence, he remained silent.

Bridgewater Academy was opened for pupils about 1799, and Dr. Sanger was appointed the Preceptor. I became a member of his school when nine years of age. He was strict in discipline, and thorough in instruction. Offences against the regulations of the school seldom escaped his notice; and occasionally he was severe in his reprimands. His general manner indicated kindness of heart, and an earnest desire for the good conduct and progress of his pupils. His commendations were bestowed with just discrimination, and were regarded, therefore, as worth receiving. I remember, as it were but yesterday, the first time he prescribed for me a lesson in Barr's English Grammar. He called me to his desk, opened the book, marked the paragraphs to be committed to memory, and then went over them with a running commentary, thus explaining their meaning, and exciting an interest in the subject. There was a department for female pupils, and, morning and evening, both sexes assembled in the hall, where the Scriptures were read and prayers offered. It was customary, after evening prayers, to have an exercise in spelling. The pupils had been in the habit of spelling words without first pronouncing them after the teacher. I had been trained to pronounce words before spelling them, and when called upon to spell, I repeated the word before naming the letters and syllables. To my surprise and chagrin, there was a restrained laugh and smile of derision on the part of many of the pupils—for a moment, I remember, Dr Sanger looked offended, but immediately he said, in a decided tone, "That is a good method —it shows whether the pupil understands the word he is required to spell, and I desire that all of you hereafter pronounce the words before you spell them." This, of course, relieved me from all embarrassment, and it is one of the first things that I recollect, when I hear the name of Dr. Sanger mentioned.

Dr. Sanger continued in the Academy two or three years, but, during the rest of his life, seldom, if ever, took pupils to instruct at his own house. He consented, however, to give me instructions, once a week, in my review of studies preparatory to entering College. My custom was to mark such passages in Latin and Greek as I regarded difficult, and these were examined and explained by him. What surprised me was that he so often called my attention to other hard passages, and, with the utmost readiness, pointed out their difficulties or peculiarities of construction. He told me, on one occasion, when speaking of his past labours as a teacher, that he could, at a former time, repeat the whole of the first book of the Æneid, although he had never tried to commit the same to memory. It was the result of his having taught it with care and thoroughness to a long succession of pupils. The discovery of his being able to do this, he said, was accidental.

During Dr. Sanger's ministry, there was no stove in his church. Two of

the entrances opened directly into the open air outside. The doors to these were not always shut by those who entered, and thus the house was rendered more than usually uncomfortable. When a door was left open, Dr. Sanger was accustomed, at times, to request that it might be closed. At the beginning of one winter, having made the request several times on different Sabbaths, it happened, on a succeeding Sabbath, that the door was left open, and no one moved to shut it. After waiting awhile, he rose, came down the pulpit stairs, — the eyes of the whole congregation being turned towards him,— walked deliberately through the side aisle, and gently closed the door; then, with the same deliberate step, returned to the pulpit, and continued the service as if nothing had happened to disturb his equanimity. I believe the doors were not left open again during that winter.

I was occasionally sent, when a boy, to procure books from the Social Library, at a meeting of the members, once in six weeks. Dr Sanger was librarian, and attended personally to the delivery of books. His conversation, at these meetings, was about the books, giving frequently some sketch of their contents, and recommending to one and another the kind of books in which he supposed they would take an interest.

Allow me to say a word in conclusion, in respect to the Doctor's excellent wife. She was discreet, shrewd, intelligent, and such a manager of a household as falls to the lot of few husbands of any profession. With a numerous family, and a number of pupils besides, her domestic duties must have been of no trifling weight. But every thing was done by her with prompt decision, and with a careful, yet not unduly rigid, economy. Her children were distinguished for their good conduct and civil manners, and were often referred to by the mothers of the parish as patterns to be imitated. Mrs. Sanger was distinguished for her conversational ability. In consequence of having a large circle of friends and acquaintances, much company was entertained, and when Dr. Sanger was wearied with the labours of the day, or unwell, or particularly engaged in his study, his wife was never found unequal to the task of interesting visitors, whether young or old. She seemed to know just what should be said on all occasions, and when some perverse or conceited parishioner was trying to catch his minister in his talk, she quickly perceived it, and, with wonderful tact, and without seeming intrusiveness, took up the subject and the conversation, and caused the person to forget his purpose. She was often somewhat satirical in expressing disapprobation of opinions or conduct, but her satire was free from sarcasm. With much regard,

Yours, very truly,
L. W LEONARD.

FROM THE REV CHARLES LOWELL, D. D.

Elmwood, Cambridge, February 23, 1849.

My dear Sir: I had much respect and affection for the late Dr. Sanger, and should be glad to do any thing in honour of his memory. It is, however, more than half a century since I resided with him; I was then but a youth fitting for College; and though my pleasant recollections of him and his family led me to spend a few weeks with him after I commenced the study of Theology, yet the time I spent there was so short, the period that has since elapsed is so long, and the scenes through which I have passed have been so many and so various, that I cannot undertake to give a formal sketch of his character, or a detailed account of his theological opinions.

That he had the reputation of being a good scholar, may, I think, be inferred from his having been entrusted with the care of so many lads in their preparatory education for College; and that he had a highly respectable rank

among his brethren, appears from his having been one of the few teachers in that day of a "*School* of the Prophets."

I remember him as a man of much simplicity of character, of great sensibility, of an ardent temperament, perhaps somewhat excitable, but habitually gentle and kind. He had nothing austere about him but his eye-brows, which were unusually long.

In his Theology I think he was not a Calvinist, though I believe he was in better odour with his Calvinistic brethren than some of his neighbours. In the constant warfare, at the meetings of their Association, between Mr. Niles, of Abingdon, an earnest Hopkinsian, and Dr. Reed, of Bridgewater, he was of the party of the latter rather than of the former, but was not an ultraist with any party.

In regard to the doctrine of the Trinity, I then supposed that he was an Arian, of the school of Dr. Price; but, from a conversation with him at a subsequent period, I received the impression that he did not venture to define his notions on that subject, but was disposed with myself to rest with the declaration of the Saviour,—"No man knoweth who the Son is but the Father."

As a Preacher, he was more than ordinarily popular. His style of composition was lively, and his elocution animated, though not graceful. His manner was his own — there was no affectation about it — he felt what he uttered, and was mainly anxious that the flock he fed "should feel it too."

As a husband and father, I regarded him as a model, and I retain to this day a most vivid recollection of the harmony and love which subsisted among the members of his domestic circle. It was a scene eminently fitted to elicit a repetition of the Psalmist's exclamation,—"Behold how good and pleasant a thing it is for brethren to dwell together in unity!" I should do great injustice to the precious memory of that excellent woman, if I did not say that she too should share largely with her husband in the eulogium which such a scene bestows. She did him good, and not evil, all the days of her life.

I have written all that now occurs to me concerning my lamented, venerated friend; but I can hardly hope that this meagre sketch will be of any use to you. If it is, I shall rejoice.

I am, Dear Sir, very truly yours,
CHARLES LOWELL.

JOHN CLARKE, D. D.*

1778—1798.

JOHN CLARKE, a son of John and Sarah Clarke, was born at Portsmouth, N. H., April 13, 1755. His mother was a daughter of Deacon Timothy Pickering, and sister of Colonel Timothy Pickering, of political memory. The family resided chiefly at Portsmouth, but finally removed to Salem, where the parents died. The father was by profession a sea-captain, but, after his removal to Salem, was occupied as a writer in a public office.

The son gave early indications of fine intellectual and moral qualities, and evinced an uncommon thirst for knowledge and an earnest desire for a liberal education. While he was yet a mere boy, he was fitted for Har-

* Thacher's Fun. Serm.—Mass. Hist. Coll. VI.

vard College, and was graduated there, in 1774, at the age of nineteen. During his whole college course, he maintained a very high standing in respect to both scholarship and behaviour; insomuch that his Tutor (afterwards President Willard) remarked concerning him, that, "perhaps there never was a student, who passed through the University, and went into the world, with a fairer reputation, and few with more solid and useful acquirements."

After leaving College, he engaged, for some time, in the instruction of youth, devoting his leisure hours to the study of Theology. From his first appearance in the pulpit, he took his place among the more popular preachers of the day. The First Church in Boston, of which Dr. Chauney was then sole Pastor, wishing to give him a colleague, directed their views to Mr. Clarke; and, after he had preached a suitable time as a candidate, they invited him, with Dr. Chauney's cordial concurrence, to become his associate in the ministry. He accepted their call, and was ordained and installed on the 8th of July, 1778. With Dr. Chauncy he lived, as a son with a father, in the most respectful and affectionate intimacy, for nine years, when the death of his colleague left him sole Pastor of the church. After this, he continued his labours with undiminished acceptance until his death. On the last day of March, 1798, in the midst of his Sabbath afternoon service, he fell in his pulpit in a fit of apoplexy, was borne to his dwelling amidst the tears and lamentations of his flock, and died at three o'clock the next morning, having nearly completed the forty-third year of his age, and the twentieth of his ministry.

His Funeral was attended on the Friday following, (April 6th,) and a Sermon preached on the occasion by Dr. Thacher of Brattle Street Church, from 2 Samuel, i, 26: "I am distressed for thee, my brother; very pleasant hast thou been unto me." On the Sabbath following, Dr. Willard, President of Harvard College, preached to the bereaved congregation an appropriate Sermon, a copious extract from which is to be found in the pamphlet containing Dr. Thacher's Sermon at the Interment. It is a high tribute to the character of his friend, in all his various relations.

The degree of Doctor of Divinity was conferred upon him (I cannot ascertain in what year) by the University of Edinburgh.

Probably the most important work which Dr. Clark published, was his "Answer to the Question, 'Why are you a Christian?'" It is a condensed, perspicuous and powerful argument for the truth of Christianity, and has passed through several editions in Great Britain, as well as in this country. His "Letters to a Student at the University of Cambridge," (understood to be his cousin, the late Hon. John Pickering,) form an excellent manual for a young man during his college course. His other works, published during his lifetime, consist of four Sermons:—one at the Interment of the Rev. Samuel Cooper, D. D., 1783; one at the Interment of the Rev. Charles Chauney, D. D., 1787; one at the Interment of Nathaniel W Appleton, M. D., 1795; and one before the Humane Society of the Commonwealth of Massachusetts, 1793. Two volumes of his Sermons were published after his death; the first, of a miscellaneous character, in 1799; the second, addressed particularly to the Young, in 1804.

Dr. Clarke was a diligent student, and, though he devoted himself chiefly to studies more immediately connected with his profession, his taste led him more or less into the regions of polite literature and philosophic research. He was an active friend and patron of most of the excellent institutions, both literary and religious, which existed in Boston, in his day. He was a member of the American Academy of Arts and Sciences, from its commencement; a member of the Massachusetts Historical Society; a Trustee of the Humane Society; one of the original founders of the Boston Library; a Corresponding member of the Board of Commissioners in Scotland for Propagating the Gospel among the Indians of North America, &c.

Dr. Clarke was married to Esther, daughter of Timothy Orne, of Salem. Mrs. Clarke survived her husband many years, and died at the age of ninety or more, having been, for some time previous to her death, a mere intellectual wreck. They had four children, two sons and two daughters.

FROM THE HON. WILLIAM JARVIS.

WEATHERSFIELD, VT., January 30, 1846.

My dear Sir: It is now a half century since I last saw the Rev. Dr. Clarke; and in the wide panorama of life, which has since passed before me, and which must have obliterated or impaired many of my early recollections, it is possible that my memory may not furnish a very vivid or accurate representation of him; but, as I saw him as often as once in a fortnight or three weeks, for several years, and had much conversation with him, I think my impressions will not lead me very wide from the truth.

Dr. Clark was, I think, a little above the middle height; — say about five feet, nine to ten inches. He was rather strongly built, and was somewhat inclined to corpulency; but only enough so to round off handsomely the person. His complexion was sallow, but not indicative of ill health. His face was rather long; his forehead of middling height and broad; his eyes dark grey, and animated in conversation; his cheek bones rather prominent; his nose somewhat long, but straight and handsomely formed; his mouth rather wide, and his lips thick, but his teeth good, and his chin strong and well-formed. The general aspect of his countenance was calm and placid, but it was often lighted up, especially when he was conversing with young people, with uncommon vivacity.

He had fine powers of conversation, could be gay or grave as occasion required, but was never prosy. His moral character was unimpeached, and unimpeachable. He was remarkably sincere, modest and unpretending.

There was one night in the week which he set apart to receive the visits of a number of young gentlemen of his acquaintance, when almost every subject was occasionally discussed, but in that easy and agreeable manner which threw a charm over the whole. In his family, he was uncommonly kind, courteous and affectionate.

The last time I ever saw him, I think, was in December, '96, or January, '97; and I felt much affected at parting with one whom I so highly respected and esteemed, and doubtless exhibited somewhat of this feeling in bidding him farewell. A few days afterwards, he saw a Miss Archibald, a mutual acquaintance and friend, and stated to her that, from the impressive manner of our parting, he was persuaded he should never see me again. Miss A. supposed that the Doctor was impressed with the belief that I was destined to

find an ocean grave. During my absence, he was attacked with a fit of apoplexy, in the pulpit, which, within the brief space of a few hours, translated him to another world. With assurances of high respect,

I remain your obedient servant,

WILLIAM JARVIS.

FROM THE REV JOHN PIERCE, D. D.

BROOKLINE, February 16, 1849.

My dear Sir: You ask for my recollections of Dr. John Clarke, for many years a distinguished clergyman of Boston. Though he died at an early period of my ministerial career, so that my acquaintance with him was less intimate, as well as less extended, than it would otherwise have been, yet I have some distinct and pleasant recollections of him which I will cheerfully communicate to you.

Dr. Clarke was eminently social in his disposition and habits, and his fine powers of conversation rendered him the life of every circle which he entered. In his intercourse with literary men, he was remarkable for asking questions, and such questions as showed a mind that was ever thirsting for knowledge, and intent on higher improvements.

It was his custom to write one sermon a week. This he elaborated with great care, and his rule was to finish it before the Thursday Lecture. Perhaps, while on this account there was greater finish, there was less glow in his discourses than there would have been, if, in preparing them, he had yielded more to strong impulses, and written more under the pressure of necessity. His manner of speaking savoured somewhat of the plaintive and pathetic, and was admirably adapted to funeral occasions. His public prayers were carefully precomposed and committed to memory.

He is said to have been happy in his pastoral interviews with the people of his charge, paying them frequent, though short, visits, and conciliating the warm regards of persons of all ranks and ages.

He always took great interest in the success of young ministers, and was ready to lend them a helping hand at every point where he thought he could benefit them. I well remember my own personal experience of his friendly attentions, on a visit which I made to him in an early part of my ministry;—how much I was at once gratified and impressed by his words of kindness and encouragement.

It is not a little remarkable that Dr. Clarke, though the farthest removed from superstition, should, within a year of his death, have had a dream which seemed literally to forewarn him of his approaching demise. Some years before his death, he was called to part with one of his most intimate friends, and a member of his church, Dr. Nathaniel W Appleton, with whom he had enjoyed much intimate and delightful intercourse, and on account of whose death he preached a Sermon which was printed, from the text,—"Lover and friend hast thou put far from me, and my acquaintance into darkness." Not long before Dr. Clarke's death, he dreamed that his friend paid him a visit from the world of spirits, and though apparently rejoiced to meet him, yet seemed perfectly reserved on topics relating to the other world. Dr. Clarke, with the freedom he had always felt in conversing with his friend, besought him to give him some particular information in regard to the scenes beyond the vail. Dr. Appleton, with great solemnity, checked his importunity in some such language as the following: "It is not permitted me to satisfy your curiosity on the subjects proposed; but this I can tell you, that, before the expiration of another year, you will know the truth from your own observation." The emotions awakened by this reply suddenly awoke Dr. Clarke,

and he immediately communicated the dream to his wife. The prediction was singularly verified.

Dr. Clarke's preaching, as you will see by his published sermons, was practical rather than doctrinal. He is said to have been an Arian in theory, though I am not aware that he ever expressed his views publicly in favour of that system. In the former part of his ministry, he often preached in favour of the doctrine of final restoration, as held and defended by Dr. Chauncy, his colleague; but, during the latter part, he observed a profound silence in respect to that subject; nor could a single discourse relating to it be found among his manuscripts. I am very truly, your friend and brother,

JOHN PIERCE.

FROM THE REV MICAH STONE.

BROOKFIELD, Mass., August 30, 1847.

My dear Sir: I have received your letter of the 26th inst., and can assure you that it affords me satisfaction to learn that, though years have passed since we met, I have not lost my place in your kind remembrance, and that there is any way in which I can render myself useful to you.

In respect to my old friend, Dr John Clarke, I was very intimate with him in my early days, and, besides having frequent opportunities to listen to him in the pulpit, I was under his direction, more than that of any one else, in my theological studies. As a man he possessed, I may say, very uncommon attractions. His intellect was of a superior order; his taste refined and exact; and all his utterances, whether in or out of the pulpit, showed the highly accomplished scholar. His disposition was uncommonly benevolent, and he seemed to take delight in ministering to the happiness of any of his fellow creatures. His manners did full justice to his uncommonly amiable character, and showed also that he had been used to the atmosphere of cultivated society. He moved about among his people and in the community at large with a simplicity, dignity and kindliness, which would have made him a man of mark, independently of his acknowledged intellectual superiority. His manner in the pulpit was not only remarkably free from faults, but was characterized by a reverent and solemn earnestness that made it well nigh irresistible. He was far in advance of nearly all his contemporaries as a graceful, perspicuous and polished writer. Though his thoughts were far from being common-place, in any objectionable sense of that word, the words in which they were expressed were so felicitously chosen that they were brought within the legitimate range of even the humblest intellect. His prayers partook of the same studied and elegant diction with his sermons; and they were probably prepared with equal care. I remember he used to say, in praying for the spread of Divine truth,—"Wherever there are human beings to contemplate thy character, there may thy name be known, thy power and justice revered, and thy goodness gratefully acknowledged." No minister in Boston, of his day, was more respected, esteemed and beloved, as a gentleman, a scholar, and a preacher, than Dr. Clarke. I am not aware that he had an enemy.

In regard to his views of religious doctrine, I suppose I can answer your inquiries without scruple or qualification. If you will look into the posthumous volume of his sermons, (and I think they are a fair specimen of his general preaching,) you will find little or nothing in them from which any Christian would dissent, and much that all Christians would approve and admire; but you will probably miss some things which those of us, who are commonly called "orthodox" would wish to see. I remember his telling me, as an illustration of the deficiencies imputed to him by the Calvinists of that day, that a certain old Puritan, on hearing him preach, went out of the church, say-

ing,—"Beans in a bladder—no food to-day for poor perishing souls." Though, in accordance with the then prevailing usage, he was careful not to disturb the prejudices of any portion of his hearers by preaching any thing in direct conflict with what had been the accredited orthodoxy in New England, he did not hesitate in private to acknowledge himself an Arian; and I think there was no writer whose works he valued more highly, or was more ready to recommend, than those of John Taylor, of Norwich. I cherish his memory as having been not only my early friend, but in some sense my patron; and the fact that I have long since abandoned the views which I held, during my intimacy with him, does not make it the less easy or grateful for me to render this testimony to his many virtues and accomplishments.

I am, as ever, your friend and brother,

M. STONE.

FROM THE REV FRANCIS PARKMAN, D. D.

Boston, June 10, 1849.

Dear Sir: Your request for my recollections of my early Pastor, Dr. John Clarke, touches a responsive chord in my heart. He died while I was yet in my boyhood, but I have never ceased to cherish his memory with affectionate veneration. Whether what I shall be able to say concerning him will subserve your purpose I must leave you to judge.

Dr. Clarke was distinguished beyond most of the clergy of his day, by the frequency, freedom, and friendliness, of his intercourse with his people. He was a great favourite with society at large; but his own parishioners he visited, not only as a Pastor, but as a neighbour, brother, and friend. Never losing sight of the decorum and meek dignity becoming his profession; ever ready to avail himself of opportunities as *they naturally arose*, of spiritual counsel, which he preferred to suggest rather than enforce; and happy to listen as well as to speak, his visits were divested of a merely official character; and hence were most cordially welcomed by the young as well as the old. There were those who silently contrasted them with the inflictions of some of his elder brethren, whose approach to the house was regarded as a signal for the dispersion of all the younger members of the family.

I can easily imagine that something like this would have been the experience of that far-famed Divine, Dr. Chauncy; who, as tradition informs us, was accustomed to make his pastoral visits, which were short and far between, in an ancient chaise driven by a negro servant, quite as ancient, sitting on a leathern seat in front, and concerning whom divers memorable anecdotes are related. Now it seems to us, of these days, highly probable that, with all possible respect for that "famous Divine," such visitations, especially if made, as was his wont, on a Monday morning, to the humbler families of the flock, interrupting the domestic engagements of that peculiar season, would minister to constraint rather than to delight; and yet the more, if this thoughtful theologian, whose mind was apt to be with his books, even when present bodily with his friends, should happen to be in one of his seasons of abstraction; or yet worse, in one of those turns of testy humour, incident to mortal man amidst pressing engagements, and from which faithful biographers have told us that even Dr. Chauncy was not wholly exempt.

I recollect several clergymen in Boston at that day, who were of eminently genial and social dispositions, but I think I may safely say that, in this one regard, the minister of the First Church confessedly surpassed them all, *facile princeps*. The announcement of a visit from Dr. Clarke to a family of his flock diffused joy through the whole house; especially if the hour was such as to encourage the hope that he would remain to tea. The elders greeted him

as a son; the daughters sat looking with complacency upon his undeniably plain but most benignant countenance, listening lovingly, though reverently, to the gentle and cheerful wisdom of his lips; while the young children were too happy to be taken upon his knees,—a blessing of which I was myself favoured from infancy to boyhood with a large experience; and when he was gone, they all talked together, the young and the old, of the delightful visit, of the kindness of his looks, of his pleasant and instructive words, and began to count up the weeks that must pass before he would come again.

Dr. Clarke's published sermons do not, by any means, account for all the popularity he had as a preacher. In order fully to understand this, we must take into view the times in which he lived, when the general strain of the pulpit differed widely from the present; his own time of life, which, even at its close, had scarcely reached its meridian; the tones of his voice, melodious even to a certain warbling; his pure, condensed and classic style, then attained by few, not even sought by many; and perhaps, above them all, the loving hearts of his hearers, assuring for him a welcome wherever he appeared, and a delighted acceptance of all he uttered. In addition to this, it is to be remembered that, when he was ordained, in 1778, in the twenty-third year of his age, he was among the very few *young* men then in the Boston Association. The pulpits of both the city and vicinity were occupied, for the most part, by elderly clergymen, whose voices had become familiar, whose divisions of their discourses were many and formal, and whose lives,— surely not to their dishonour may it be said,—were more eloquent than their lips. Dr. Chauncy, the Senior Pastor of the church, had almost reached his threescore years and ten, when he received a colleague; and, with gifts and learning that gave him renown in all the churches, could hardly have been attractive to the young. It has been said of him that he would sometimes beseech God never to make him an orator; and one of his friends jocosely remarked that his prayer was unequivocally granted.

The spirit of a man, or his prevailing turn, may sometimes be discovered by trivial circumstances, especially in the conduct of his profession. In a clergyman it may be not obscurely exhibited by his choice of texts on particular occasions. This was signally exemplified in one instance by Dr. Chauncy and his youthful colleague. The work-house in Boston was the abode of subjects, both male and female, who, according to their offences, were sentenced to imprisonment and labour, to which, if they proved refractory, as was sometimes the case with either sex, were added, at the discretion of the master, the inflictions of the whipping post. Now to the inmates of this dwelling it was customary for the clergy of the town to preach in turn, on Sunday evenings. Accordingly, the two colleagues, Dr. Chauncy and Mr. Clarke, officiated with other brethren; and the texts selected by these gentlemen in one of their turns were highly characteristic of both. Mr. Clarke, in the very fulness of his gentleness and courtesy, addressing himself chiefly to the frailer portion of his hearers, exhibited for his text and their instruction, a part of Solomon's well-known description of a virtuous woman, industriously at work with her maidens, and presiding gracefully over her household: "She layeth her hands to the spindle, and her hands hold the distaff"—Proverbs xxxi, 19. When Dr. Chauncy came, fixing his regards chiefly upon the male portion of his audience, and not suffering from any excess of sympathy with the other, he preached from the words of the Apostle to the Thessalonians,—"If any would not work, neither should he eat."

It ought to be distinctly stated, however, that Dr. Clarke's gentle and courteous demeanour was never at the expense of honesty; and he never permitted himself, from a desire to please, to overlook or confound moral distinctions. Having, in a circle of friends, spoken in terms of decided censure of one whom

nobody could praise, a lady, who was present, undertook to be offended, and remonstrated with the Doctor on the freedom with which he had spoken of her brother. "Madam," replied he, "had I known that the gentleman was your brother, I should perhaps have foreborne expressing my opinion; for I would not unnecessarily give pain to any one. But now that my opinion has been uttered, and I believe it to be just, your relationship to the individual cannot alter it."

It was in my early boyhood that my much loved and veneratcd Pastor received the degree of Doctor of Divinity from the University of Edinburgh. Taking, as I did, a most livcly interest in whatever concerned his fame, I distinctly remember the *added* satisfaction with which I heard him preach on the first Sunday after it was known that he had become a Doctor. The day was stormy, and there were few present to share my delight. But I really thought, and on returning from church, with some earnestness insisted, even against a *paternal* dissentient, that Dr. Clarke exceeded himself, and never preachcd so well. Thus fresh, even to "greenness," were my young ideas as to the efficacy of a Doctorate to help to good preaching.

With every good wish, I am truly yours,

FRANCIS PARKMAN.

EZRA RIPLEY, D. D.*

1778—1841.

Ezra Ripley, a son of Noah and Lydia (Kent) Riplcy, was born at Woodstoek, Conn., May 1, 1751, though the family removed to Barre, Mass., in 1762. He was the fifth of nineteen children. He followed the business of farming until he was sixteen years of age; but, having an ardent thirst for knowledge, as well as a decided predileetion for the ministry, he then set about preparing himself for college; and, by the aid of the Rev. Dr. Forbes of Gloueester, was prepared for admission to Harvard College, and was aetually admitted in July, 1772. Notwithstanding, during his course, the College was not a little embarrassed in its opcrations, from the gathering, and at length bursting, storm of the Revolution, he made the most diligent use of his opportunities, and had a good rank as a scholar in a class distinguished for an unusual proportion of eminent men. His conduct was marked also by the strictest morality and propriety, insomuch that he was designated by his classmates as the "holy Ripley."

After his graduation, he was, for some time, engaged in teaching a school in Plymouth, and subsequently studied Theology, for about a year, under the direction of the Rev. Jason Haven, of Dedham. Shortly after he was licensed to preach, the church and Society in Concord, Mass., invited him, with great unanimity, to become their minister. He accepted their invitation, and was ordained on the 7th of November, 1778. During several of the first years of his ministry, he, in common with many other clergymen of the day, suffered not a little from the depreciated currency, and other circumstances connected with the Revolution; but his early

* Dr. Ripley's Half Cent. Serm.—Sermons occasioned by his death.

training had been favourable to physical effort, and he addressed himself to the labours of the field with as much success as if he had never known any other employment. He, however, felt it as a great evil that his attention was so much diverted from his appropriate work, and has been heard to say that he would have cheerfully lived on bread and water, if, by so doing, he could have had his whole time for the studies and duties of his office.

In early childhood, he seems to have evinced a deep moral sensibility, and to have been especially impressed with the guilt of telling a lie. But it was not until he was sixteen years of age that his mind took a decidedly serious direction. In a terrible thunderstorm, the bolt of heaven descended, and, in his own expressive language, "licked up the spirit" of a fellow being before his eyes. Probably to this circumstance was to be referred the purpose which he formed of devoting himself to the ministry.

The following is an extract from a record which he kept of some of the more striking passages and experiences of his life :—

"Having set apart this 6th day of November, 1778, as a day of secret fasting and prayer, previous to my expected Ordination, I have renewedly and solemnly dedicated myself to God and his service, and have most seriously formed in his presence the following resolutions:

"Resolved,

"1. That I will endeavour more in future to live agreeably to my vows.

"2. That I will maintain a daily and close walk with God.

"3. That I will not lose nor misspend precious time.

"4. That I will govern my passions.

"5. That I will observe strict temperance in eating and drinking.

"6. That I will daily watch for opportunities to do good.

"7. That I will follow the rule,—'Whatsoever ye would that men should do unto you, do ye even so to them.'

"8. That I will every evening reflect on the transactions of the day, and inquire what and where I might have done more and better.

"9. That I will study the Holy Scriptures with so much diligence and application as may make evident to me my increase of knowledge therein.

"10. That I will not allow myself in vain and trifling conversation.

"These to be read or said once a week."

At the close of thirty years he writes as follows :—

"With penitence for my frequent deviations from the fixed purposes of my heart, and humble application to the throne of grace, I do renew my engagements to the Lord in the ministry, and particularly to observe with increased care the preceding resolutions."

At the close of forty years he makes the following entry :—

"There is an increased attention of many of my people to religion. I see reason to be deeply humble that, as a minister of Christ, I have done no more and no better, and to be unfeignedly thankful that God has so far owned and blessed my labours; that so many of my people exhibit substantial evidence of possessing real religion, and are generally so well united in religious and civil concerns. It is a rich comfort to me that, by the grace of God, I am conscious of unabated zeal and resolution in the proper duties of my office, and to devote anew the remainder of my days and strength to promote the spiritual interests of my people, accomplish my ministerial work, and to be faithful unto the death." He adds,—"I have half a mind to erase the preceding, because it seems to savour of self-applause, and promise what may never be done. But will God, in boundless condescension, accept my desires, grant me mercy to pardon, and grace to help, and success to crown, through my blessed Redeemer."

He was honoured with the degree of Doctor of Divinity, from Harvard College, in 1816.

At the time of his settlement, there were serious divisions in the town, which had originated during the ministry of his two predecessors; but he

quickly succeeded in healing them, and for forty years the whole town remained firmly united under his ministry. "He was educated," as the Sermon preached at his Funeral informs us, "in the Trinitarian and Calvinistic doctrines;" but his views seem to have undergone a gradual change,—so gradual that perhaps he was himself scarcely aware of the extent of it. There was little of incident in his history above what belongs to the history of almost every parish minister. He held on the even tenor of his way, greatly respected and revered by the community in which he lived, until sixty-three years from the time of his ordination, and ninety from the time of his birth, had passed away. In his Half-Century Discourse, preached in 1828, he expresses the opinion that he had written, in the course of his ministry, not less than twenty-five hundred sermons, many of which he had repeated, and not a few had re-written. Within the last three or four years of his life, on account of the loss of his sight, he commenced preaching extempore; and, contrary to all that might have been anticipated from his long continued habit of writing whatever he delivered, he uttered himself with as much fluency and propriety as if he had been accustomed to this mode of preaching during his whole ministry. His last sermon, preached the day after he was ninety years old, on the last two verses of the Book of Ecclesiastes, is said to have been, for vigour of thought and expression, worthy of his best days.

His death was finally sudden. On Friday evening, September 18, 1841, a friend from a distance visited him, and they passed the evening in delightful intercourse; and, at the close of it, Dr. Ripley led in the family devotions with unusual fervour and appropriateness. He retired in perfect health, and, in the course of the night, was seized with a paralytic affection, which took the form of a lethargy, from which he never awoke. He lingered till the next Tuesday morning, about four o'clock, when the spirit took its flight. His Funeral took place on the succeeding Thursday, September 23d, on which occasion there was every demonstration of respect for his memory. The Sermon was by his colleague in the ministry, the Rev. B. Frost, from John xvii, 4. Another Sermon, with reference to the event, was delivered by the Rev. Dr. Francis of Watertown, (afterwards Professor Francis of Harvard College,) from Genesis xxv, 8. Both the Discourses were published.

Dr. Ripley was through life a zealous friend of Harvard College. The following entry in the private record above referred to may illustrate it:—

"August 27, 1824. Attended Commencement at Cambridge, probably for the last time. My feelings and determination united in taking leave of Commencement, which has long been a day of enjoyment and delight to me. I find myself too old for the fatigue and long services of the day. I did not meet one classmate. I felt myself out of date, and though not treated with neglect, yet I am satisfied with scenes of the kind. I was highly gratified with the performances of the day. and by the manifest increase of learning and intellect in the College. The performances of the next day were excellent and very animating. This and the preceding day were rendered more highly joyous by the presence of General Lafayette. I know not that I ever enjoyed a Commencement with a higher relish or less alloy; and I never was more gratified by evidence of the improvements made in the University. It is a matter of rejoicing and gratitude that I can bid adieu to Commencements with such high and well-grounded hopes of the future splendour and usefulness of Harvard University. Will God multiply blessings on my venerated Alma Mater to the latest generations!"

He did, however, attend Commencement after this: the last time was

in 1836, at the second Centennial Anniversary, at which he offered a prayer.

Dr. Ripley was one of the leaders in the Temperance cause. More than thirty years before his death, he made an earnest and a successful effort to break up the habit among his people of using intoxicating drinks at Funerals. He was a member of the old Massachusetts Society for the Suppression of Intemperance; and when the new organization on the principle of total abstinence was formed, he promptly signed the pledge, notwithstanding his physician expressed an opinion adverse to the measure.

The following extract from Dr. Ripley's Half-Century Sermon contains his own account of his views of Christian doctrine:—

"My first sermon was from 1 Cor. ii, 2: 'For I determined not to know any thing among you, save Jesus Christ and Him crucified.' This sermon I have repeated to you. It ever has been, and still is, my undeviating endeavour and resolution to preach according to the import and design of those words. In respect to the leading and essential doctrines of the Gospel, I know not that my sentiments are materially changed. On searching the Scriptures, it may well be supposed that I have gained some farther light, and acquired a better understanding of them. The manner of expressing my ideas also may be different. But I am not sensible of having departed in any degree from the doctrines properly called the 'doctrines of grace.' The doctrine of *three equal persons in one God* I do not call a doctrine of grace or of the Gospel. We do not find it taught in the Gospel. Whether it be true or not, it is not written in the inspired Scriptures. The doctrine was first taught by fallible men. * * * * But I have uniformly believed and preached that Jesus Christ is the promised Messiah, the only and all-sufficient Saviour of sinners, owned, anointed, and authorized by God as his Son, whom he sent into the world for the great purpose of instructing and redeeming sinful men, of declaring his will, displaying his disposition, righteousness, mercy and whole character, and of mediating between God and his intelligent creatures; and that He was endowed by the Father with all Divine powers requisite to the accomplishment of the great work assigned Him. I believe that He comes to us in the name and authority of God; and that, therefore, we owe Him reverence and honour, love and obedience; and also that the time and manner of his invisible existence, the extent of his dignity and all the relations He sustains towards God and the universe, no one knoweth, save the Father only'

"On other doctrines, such as the early apostacy of man, moral human depravity, regeneration, that is, a moral change of heart and life in sinners in order to happiness and Heaven, the need of Divine influence to effect that change; justification through faith in Christ to all who repent and obey the Gospel; Jesus Christ the minister of reconciliation to God, and the meritorious agent and medium of mercy to penitent sinners; charity and holiness as necessary to the happiness of Heaven; a judgment to come by the Son of God, when the wicked will go away into everlasting punishment, and the righteous into life eternal.—on these and similar doctrines I have been full in believing and constant in preaching."

The following is a list of Dr. Ripley's publications:—

A Sermon delivered at the Ordination of William Emerson, at Harvard. 1791. A Sermon delivered on the Completion of a General Repair of the Meeting House in Concord, 1792. A Sermon delivered at the Ordination of Rosewell Messenger,* 1798. A Sermon delivered on occasion of the Execution of Samuel Smith, for Burglary, 1799. A Masonic Discourse, delivered at Greenfield, Mass., 1802. A Masonic Discourse, delivered at Haverhill, Mass. A Sermon preached at the Ordination of his Son, Samuel Ripley. 1809. A Sermon delivered at Acton, at the Interment of Mrs. Abigail Adams, wife of the Rev. Moses Adams,† 1812. A

* Rosewell Messenger was a native of Holliston, Mass.; was graduated at Harvard College in 1797; was ordained, and installed as Colleague Pastor with the Rev. Isaac Lyman, of the First Church in York, Me., October 10, 1798; was dismissed in 1813, and died in 1844.

† Moses Adams was born at Framingham, October 16, 1749; was graduated at Harvard College in 1771; was ordained and installed Pastor of the church in Acton, June 25, 1777; and died October 13, 1819, aged seventy.

Sermon delivered at the Ordination of John White,* 1814. A Sermon delivered at the Installation of the Rev. William Frothingham, 1819. A Sermon delivered at the Ordination of E. Q. Sewall, 1819. A Discourse on Education, delivered at the Opening of several new School Houses, 1820. Several Charges and Right Hands of Fellowship, at Ordinations and Installations. History of the Concord Fight, on the 19th April, 1775, 1827 A Sermon in the Liberal Preacher, 1827. A Half-Century Sermon, 1828. A Sermon in the Liberal Preacher, 1829.

Dr. Ripley was married, on the 16th of November, 1780, to Mrs. Phoebe Bliss) Emerson, widow of the Rev. William Emerson, of Concord. They had three children,—one daughter and two sons. The youngest son, *Daniel Bliss*, was graduated at Harvard College in 1805, settled as a lawyer in Alabama, and died there in 1825. Mrs. Ripley died on the 16th of February, 1825.

Dr. Ripley's eldest son, SAMUEL, was born in Concord, March 11, 1783; was fitted for College in the public schools of his native town, and graduated at Cambridge, in good standing, in 1804. After teaching a short time in the South, he prepared for the ministry, and was ordained on the 22d of November, 1809, over the Congregational Church in Waltham, as successor to the venerable Dr. Cushing. After the death of the Rev. Bernard Whitman, it was proposed that the two Unitarian Societies in Waltham should be united in one, under the pastoral care of Mr. Ripley, associated with a colleague. Accordingly, on the 27th of October, 1841, Mr. George F Simmons was settled as colleague. After a short ministry, he resigned his office, and Mr. Thomas Hill (now the Rev. Dr. Hill, President of Harvard College) was ordained as his successor. Mr. Ripley, thinking it would be too great a burden for the Society to support two ministers, resigned his salary, and all responsibleness as minister of the Society at Waltham, before his first colleague was settled, and soon after took the pastoral charge of the Unitarian Church in Lincoln. In the spring of 1846, he removed to Concord, and took up his residence in the house in which he had spent his early years. He died suddenly, in his carriage, of disease of the heart, on his way home from the railroad depot, in the midst of his children, on the 24th of November, 1847, at the age of sixty-four. Ralph Waldo Emerson says of him,—"He was a man of ardent temperament, frank, generous, affectionate, public-spirited, and with a humble estimate of himself."

I once had the privilege of passing a night under Dr. Ripley's roof. He was then an old man, but full of life and spirit. I was struck with the frankness and generosity of his manner, and the simple but warm-hearted hospitality with which he received me. His conversation delighted me, not only because it indicated great intelligence, but because it was about old times and old things, in which I felt a special interest. I well remember how much he was at home amidst the stirring incidents of the Revolution, and how vividly he painted many of the scenes of that eventful period. As he talked to me of Hancock and other illustrious men who

* JOHN WHITE was born in Concord in 1787; was graduated at Harvard College in 1805; was a Tutor in Bowdoin College in 1808–09; was ordained and installed Pastor of the West Church in Dedham, April 20, 1814; and died in 1852.

were associated with him, in the days that tried men's souls, he kindled into a fervour of lofty and patriotic feeling, and the past seemed to be reproduced in his vivid impressions and recollections. I thought him a fine specimen of an old school gentleman. He adverted with considerable interest to the great religious controversy that was then going on in Massachusetts, and, in a very decided but courteous manner, expressed his dissent from the views and measures of the Orthodox party.

FROM RALPH WALDO EMERSON.

CONCORD, October 25, 1848.

My dear Sir: It will be easy, as it is grateful, to me to answer your inquiries in regard to Dr Ripley, as I still have by me some sketches which I attempted of his character very soon after his decease. Indeed, he is still freshly remembered in all this neighbourhood. He was a man so kind and sympathetic, his character was so transparent, and his merits so intelligible to all observers, that he was very justly appreciated in this community. He was a natural gentleman; no dandy. but courtly, hospitable, manly, and public spirited; his nature social, his house open to all men. I remember the remark made by an old farmer, who used to travel hither from Maine, that "no horse from the Eastern country would go by the Doctor's gate." Travellers from the West and North and South could bear the like testimony. His brow was serene and open to his visitor, for he loved men, and he had no studies, no occupations, which company could interrupt. His friends were his study, and to see them loosened his talents and his tongue. In his house dwelt order, and prudence, and plenty; there was no waste and no stint; he was open-handed and just and generous. Ingratitude and meanness in his beneficiaries did not wear out his compassion; he bore the insult, and the next day his basket for the beggar, his horse and chaise for the cripple, were at their door. Though he knew the value of a dollar as well as another man, yet he loved to buy dearer and sell cheaper than others. He subscribed to all charities, and it is no reflection on others to say that he was the most public spirited man in the town. The late Dr. Gardiner, in a Funeral Sermon on some parishioner, whose virtues did not readily come to mind, honestly said,—"He was good at fires." Dr. Ripley had many virtues, and yet all will remember that, even in his old age, if the fire bell was rung, he was instantly on horseback with his buckets and bag.

He was never distinguished in the pulpit as a writer of sermons, but in his house his speech was form and pertinence itself. You felt, in his presence, that he belonged by nature to the clerical class. He had a foresight, when he opened his mouth, of all that he would say, and he marched straight to the conclusion. In private discourse or in debate, in the vestry or the lyceum, the structure of his sentences was admirable,—so neat, so natural, so terse, his words fell like stones, and often, though quite unconscious of it, his speech was a satire on the loose, voluminous, patch-work periods of other speakers. He sat down when he had done. A man of anecdote, his talk in the parlour was chiefly narrative. I remember the remark of a gentleman, who listened with much delight to his conversation, at the time when the Doctor was preparing to go to Baltimore and Washington, that "a man who could tell a story so well was company for kings and John Quincy Adams." With a very limited acquaintance with books, his knowledge was an external experience, an Indian wisdom, the observation of such facts as country life, for nearly a century, could supply. He watched with interest the garden, the field, the orchard, the house and the barn, horse, cow, sheep and dog, and all

the common objects that engage the thought of the farmer. He kept his eye on the horizon, and knew the weather like a sea-captain. The usual experiences of men,—birth, marriage, sickness, death, burial, the common temptations, the common ambitions, he studied them all, and sympathized so well in these that he was excellent company and counsel to all, even the most humble and ignorant. With extraordinary states of mind, with states of enthusiasm, or enlarged speculation, he had no sympathy and pretended to none. He was very sincere, and kept to his point, and his mark was never remote. His conversation was strictly personal, and apt to the person and the occasion. An eminent skill he had in saying difficult and unspeakable things; in delivering to a man or a woman that which all their other friends had abstained from saying; in uncovering the bandage from a sore place, and applying the surgeon's knife with a truly surgical spirit. Was a man a sot, or a spendthrift, or too long time a batchelor, or suspected of some hidden crime, or had he quarrelled with his wife, or collared his father, or was there any cloud or suspicious circumstance in his behaviour, the good pastor knew his way straight to that point, believing himself entitled to a full explanation; and whatever relief to the conscience of both parties plain speech could effect, was sure to be procured. In all such passages he justified himself to the conscience, and commonly to the love, of the persons concerned. Many instances, in which he played a right manly part, and acquitted himself as a brave and wise man, will be long remembered. He was the more competent to these searching discourses, from his knowledge of family history. He knew everybody's grandfather, and seemed to talk with each person, rather as the representative of his house and name than as an individual. In him has perished more local and personal anecdote of this village and vicinity than is possessed by any survivor. This intimate knowledge of families, and this skill of speech, and still more his sympathy, made him incomparable in his parochial visits, and in his exhortations and prayers with sick and suffering persons. He gave himself up to his feeling, and said on the instant the best things in the world. Many and many a felicity he had in his prayer, now forever lost, which defied all the rules of all the rhetoricians. He did not know when he was good in prayer or sermon, for he had no literature and no art; but he believed, and therefore spoke.

He was eminently loyal in his nature, and not fond of adventure or innovation. By education, and still more by temperament, he was engaged to the old forms of the New England Church. Not speculative, but affectionate; devout, but with an extreme love of order, he adopted heartily, though in its mildest forms, the creed and catechism of the fathers, and appeared a modern Israelite in his attachment to the Hebrew history and faith. Thus he seemed, in his constitutional leaning to their religion, one of the rear-guard of the great camp and army of the Puritans; and now, when all the old platforms and customs of the Church were losing their hold in the affections of men, it was fit that he should depart, fit that, in the fall of laws, a loyal man should die.

Yours, with great respect,

R. W EMERSON.

FROM THE REV G. W HOSMER, D. D.

BUFFALO, March 14, 1861.

Dear Sir: Last evening I attended an Old Folks' Concert; the ancient music brought back to me my old Pastor, Dr. Ripley, with striking distinctness; and memories of him have so filled my mind, pleasant and grateful memories, that I will now fulfil the request you made to me when I last saw you, and give you some of my impressions.

Dr. Ripley filled the town to which he ministered. Nearly fifty years he was the only minister in Concord, with a parish of about two thousand souls; and to me and my cotemporaries, he seemed as much a part of the town as its hills and rivers. He was settled in the days of my great-grandfather, and five generations of my family were partakers in the benefits of his ministry.

In my earliest recollections, he appears the active, urgent, imperative man, always doing, as I supposed, just right; but doing just as he pleased. Sometimes, his imperativeness became very stern, whether towards circumstances, animals, or men. When I was a boy, he had a horse he called Cæsar, a magnificent animal, but so wilful and vicious that none but Dr. Ripley could control him. The violent creature trembled at the voice of his master. With that horse he did wonders. A young man, in whom he was interested, was about to fight a duel in Boston; Dr. R. did not hear of it until about three hours and a half before the meeting was to have taken place, and he reached Boston, eighteen miles, in season to prevent it.

An Ordination at Sudbury, six miles from Concord, occurred on the day of a severe snow storm. The roads were blocked up, and snow filled the air. My home was on the way from Concord to Sudbury, and we thought nobody could go to the Ordination that day; but, at length, all in good season, (for he was never late,) came Dr. Ripley on his way, mounted on Cæsar, man and horse leaping through the drifts and storm, followed by his two delegates—they must go, since Dr. Ripley would. So the Ordination was accomplished. At this time the Doctor must have been nearly sixty years old.

He was of a vigorous family, nineteen brothers and sisters. Whether they all were as compactly formed, and energetic, and keen in every perception, as was the Doctor, I know not. A sister of his I once met, and when I told her that I was of her brother's parish, she fixed her eyes upon me, and called me at once by my mother's name. I told her she was half right—that was my mother's name. "I thought so," said she; "nearly forty years ago I met your mother, I presume, when she and I were girls of seventeen, at my brother's house in Concord."

Dr. Ripley was born to govern. Sometimes this appeared when it should not. Two ladies of the parish were spending the afternoon with Mrs. Ripley, in the good way of the old times; one of them had a little boy, and no servants at home to take care of him, and she took him with her; but, unhappily, the young rogue took advantage of his mother's desire to have peace, in the minister's house at least, and played off his naughtiness, until the Doctor took the culprit, carried him away, and whipped him; causing much grief and indignation to the poor mother, and not a little fear, I presume, to the young rebel.

When Dr. Ripley was a young man, his imperative will made trouble for him and others; but he learned to limit and modify his imperativeness, so that his parish was unitedly attached to him, and unusually harmonious. They were willing he should have his way, because they had the fullest confidence in his integrity. Sometimes there was a ripple. The Doctor liked the old custom of putting up notes after the birth of children, and insisted on its continuance, long after it had ceased in neighbouring parishes; and, in defence of the custom, he preached so terribly about the perils of child-birth, that the village physicians feared the effects upon the nerves of those most deeply interested. At length Mr. H——, a Deacon of the church, was bold enough to carry out an infant for Baptism in the church, without having put up a note. The Doctor saw the whole ground, planted himself on his principle, and there he stood by the font. The congregation, intent upon the simple and beautiful rite,

waited in expectation. The Doctor called Mr. H—— to him and said, "Why have you put up no note since the birth of this child?" "Because," said Mr H——, "I thought it not best." Said the Doctor, "I think it is best!" "Well, said Mr. H——, "don't keep me here; do something." So the Doctor offered a prayer of thanksgiving for the birth of the child, and the safety of the mother, and having, as far as possible, made up for the omission, he then performed the rite of Baptism.

It was not true of Dr. Ripley that his pulpit was his throne. As a Preacher, he was sensible and serious, always moving in the ranges of common thought and practical life. He kept up his scholarly habits better than most country clergymen of his time; but he had no genius; his mind was hard, and the fires of his feeling did not make it fluent in the pulpit, and his manner was not graceful nor winning. His throne was his character, and he sat upon it, a born king. Some might say he was arbitrary and imperious; but all knew he was a MAN, fearless in his duty, and determined to walk in the ordinances of his God and Saviour, blameless.

In parochial service, Dr. Ripley was a pattern of fidelity. Every corner of the town, every house, knew his friendly greeting. He knew all about every family, and their ancestors, often better than they themselves knew Before Sunday Schools were organized, he met all the children, at their school houses, twice a year, for catechising; and those who did not know their catechism, were made to feel that they must know it before the next parochial round. It was a great moment, when we stood up, for the first time, at the call of our name, before Dr. Ripley. Then he was the main stay of the common schools, and all the benevolent and social organizations of the town. The Courts of Middlesex, one-half of them, were held at Concord, and Dr. Ripley, by his dignified and venerable bearing, and highly appropriate services, won the deep respect of the Judges and the Bar. An old lawyer, who was often employed by Mr. Webster to make briefs for his law arguments, once told me that Dr. Ripley was the only minister he knew, who always prayed consistently at the opening of a Court. Dr. R. occupied a prominent position; he had eminent persons near him, and was always held in honour. The sanctity of his life was his best tribute humbly laid at his Master's feet.

At home, Dr. Ripley was always the courtly gentleman, bringing the dress and manners of the last century nearly to the middle of this. His house was a venerable mansion, the home of ministers for more than a hundred years, and now is glorified as the "Old Manse," of Hawthorne's Tales. When a boy, I was often sent to bear some gift, the product of my father's farm, or flock, or herd. Those visits were eras in my young life. The Doctor was always called, from his study or from the parlour, and I, like an ambassador, was recognized and charged with thanks and compliments to my home government. With what deep veneration I then looked upon our minister! And afterwards, when I, a Theological student, went, at his request, and spent Saturday night in his house, that I might be prepared for Sunday, and preached almost my first sermon in his pulpit, and sat in his study and heard from him that it was his purpose that I should be his colleague and his staff in old age, I came to love him as deeply as before I had venerated him. I was happy to put a classmate in the place he would have had me fill; and I saw them happy fellow labourers,—the young Elisha standing by, while the aged Elijah prayed and waited for the chariot to bear him away.

As Dr. Ripley grew old, his nature grew mellow. His will and his thoughts got into his heart, and he drew the young lovingly about him. He never failed, as old men often do; affection kept him young; he preached better after he was seventy-five years old than ever before; indeed, when almost

blind, and not long before his departure, so full of years, he preached without notes, and they who listened said he never preached so well. I can readily believe it — he was almost home; the light and love of Heaven filled his soul; and that last utterance, at the end of his ninety years' pilgrimage, was his saintly benediction to all of us who follow him.

Very truly yours,

G. W HOSMER.

FROM EDWARD JARVIS, M. D.

DORCHESTER, MASS., July 9, 1864.

Dear Sir: I was born in Concord, was brought up in Dr Ripley's congregation, and my father was for many years a Deacon of his Church. My recollections of him are at once distinct, minute and agreeable, so that I have no difficulty in complying with your request.

During all my knowledge of Dr. Ripley from my earliest childhood to 1839, two years before his death, his personal appearance seemed to have hardly changed. When I first knew him, he was near sixty years old, and then he seemed to be an old man. And yet he bore none of the marks of old age, save that he wore a gray wig. He was vigorous, very active, bright and cheerful; and so he continued for many years afterwards.

He wore the same style of dress from my first to last acquaintance. Indeed, he said, a few years before his death, that he had never worn pantaloons, or straight coat, or short vest, or cravat, or narrow-rimmed hat; nor did he afterwards. But he always wore small clothes, long stockings, knee buckles, a very long round coat, the folds reaching to the calf of the leg, a long waistcoat open at bottom with bands over the pockets, white neck stock buckled behind, and a wide-rimmed, low-crowned hat. His dress gave him great personal dignity, and though his frame was short below the average, yet I never heard him spoken of as a short man.

His manner was highly dignified, rather stately, but very courteous. These qualities he always retained. And though cheerful and very social, he ever manifested his self-respect and commanded the respect of others. To some, the timid, those who knew him but little, this stateliness was forbidding, and they were afraid of him. But to most people he was very approachable and agreeable — with us and with very many he was perfectly familiar

Though very kind, his temper was naturally irritable. I never saw any thing of this failing, nor did I ever hear my father refer to it. But it was occasionally spoken of,— more by those who knew him little, or none at all, or who liked to sneer at the ministers. Yet I have no doubt the Doctor did suffer sometimes from this failing; and it required his conscientiousness and severe self-discipline and kindness of heart to keep it in entire subjection.

Nevertheless he took such a deep and constant interest in the affairs of his people,— of every class,— he so watched the ways and manners of persons of all ages, he watched with such tender anxiety over their happiness and prosperity, that he made himself very highly acceptable, and was universally respected and loved by the old and young. One little boy was taken ill, and his mother was about to send for the family physician, but the little patient begged her not to send for *him*, but for Dr. Ripley, whom he liked and who would not hurt him.

Dr. Ripley was by no means distinguished as a scholar, but his great gift was his knowledge of men and the affairs of the world, his appreciation of its interests and sympathy with its wants. He would have been an excellent man of affairs, and business manager in any way he might have been trained. He was very punctilious in all his business arrangements, exact in his accounts, and methodical in all his private, social and public matters.

As a Preacher, Dr. Ripley was by no means strongly marked. Some of his sermons were expositions of Scripture, and some on the duties of life; and the excellency of the virtues, the necessity of religion, were generally prominent characteristics. All my father's family went to meeting both forenoon and afternoon. There was no law — we were never commanded to go to church; but we all went as a matter of course, as if nothing else was desirable or possible, as we went to our meals or to our beds. We all looked on our own minister as the only possible or desirable man to fill that place. And the idea or the wish to have any other no more occurred to us than to have any other man and woman for our parents. I think this was the general feeling of the town, though there were some who thought the Doctor was distant, aristocratic, unapproachable. These, however, were the few exceptions. Of course I except from the first category of the entirely contented those who differed from Dr. Ripley and the parish generally in doctrine. These would have been glad of different preaching; and they accordingly had it in the school-house, or in some hall, and ultimately they formed a new Society. Their difference was in doctrine, not in personal respect; for they, ever after their separation, continued to hold him in the same high regard as they had previously.

Education was Dr. Ripley's especial interest, and from the first to almost the last of his life in Concord, he was officially connected with the public schools, and never did he fail in the discharge of this trust. Through very many years I was brought in contact with him in this way: in my childhood and boyhood as a scholar; as a teacher of the town school for one year after I left College; and as an associate on the Committee with him, after I had entered my profession, from 1832 to 1836. And in all these periods I remember nothing of his language and manner but faithfulness, kindness and firmness in duty. In the earlier or the later periods there was never an instance of indifference or neglect, or of censoriousness, or even want of tenderness. He was rigid in his ideas of duty, and exacting from the teachers, but no more than he was in regard to himself. He gave a full measure of his own labour, and he expected the same of others, as toward the schools. This expectation on the part of the Committee, and their firmness in acceptance or rejection, brought a high standard of teachers to the town. And with such the Doctor was kind, happy and very courteous.

He loved this duty. He was never wanting at the public examination, which he watched very closely; and I well remember how much I respected his presence, and yet how I feared to recite before him when I was a child, and how pleasant were his words of approbation after the examination was over. And afterwards, when I was a teacher, the same attention and the same pleasant commendations cheered and strengthened me in my work.

He seemed to consider all the children as objects of his care and attention. He recognized them in the street. He followed them after they left the schools, and when they, as many of them did, went abroad and laboured in other towns and states, he still retained his interest in their progress and welfare. He used to speak with manifest pleasure of his extensive parish; which had its representatives in almost every State of the Union, and in a large portion of the towns of Massachusetts. He made no secret of his gratification when they prospered, or of his sorrow when they failed in fortune, or of his mortification when they failed in character. He seemed to feel that their success was due in great measure to the training they had received at home and in the schools of Concord.

No scheme of public improvement failed of securing Dr. Ripley's sympathy. The Temperance Reform was one of his favourites. This was not a mere theory, but it was action, self-denial, though he had not much of the spirit

of indulgence to deny. I never knew or heard, even by tradition, of his drinking spirit or hardly wine. But I know the preparations for the Communion were made, and the plate and vessels kept, at my father's house, being the nearest to the church. One of us, the boys, was always sent to the store Saturday evening to get the Malaga sweet wine for the celebration; and Monday morning we were sent to the Doctor's to carry the remnants of the bread and wine, which, I suppose, was used somehow in his family. I do not know, nor did I ever hear, of his drinking even this; and when the Temperanee movement took place, I think this arrangement was discontinued.

The same power of self-control and moral discipline, the command of his faculties, desires and appetites, made him always prompt in duty, exact in fulfilment of purposes and appointments, and extremely methodical in his habits, both in his private matters and in his relation to others. Whatever he undertook to do, he did in due time and way.

The front door of his house, where he lived through all the sixty-three years of his life in Concord, opened into an entry that led through the building. In the front on the right was his study, and on the left the parlour. Back of the study was the sitting and dining room, and opposite this was the kitchen. As far back as I can remember, in these rooms and passage-ways the same furniture,—chairs, tables, &c., stood in the same order. Once, when I was going into the house with him, he took off his low-crowned and broad-brimmed hat, and hung it on a large nail at the left side of the study-door. "There, Mr Jarvis," said he, "I have hung my hat for forty years on that nail and on no other in this house." I then examined the nail, and found it large, well and firmly driven into the casing, and worn somewhat brightly on the upper side.

All his ministerial relations, all his social relations, his business and pecuniary offices were managed in the same way. He always had a small salary, but, as he was a very careful economist, and an excellent administrator, he was enabled to gratify his inclination to be very generous. He, in the earlier or middle parts of his ministry, took some boarders; he and his daughters taught some private scholars, and thus money was raised to send his two sons to Harvard College. According to the earlier custom, much was given to him by the farmers and others to eke out his salary. Thus he lived comfortably, and within the means granted to him or rather earned by him, and I never knew of his being embarrassed in his pecuniary matters. He owned his house, and several acres of very valuable land, which he cultivated with the ordinary skill and success.

Allow me to state that there are some interesting reminiscences of Dr. Ripley in connection with the battle of Concord. It is a matter of history that on the 19th of April, 1775, the first battle of the Revolutionary War was fought in Concord and Lexington. The river which the British soldiers attempted to cross, was at the foot of Dr. Ripley's garden and along the land that belonged to him. The bridge where these soldiers were turned back was about thirty rods from his house; and the first British soldiers killed in that war lie buried on this land, at the place where the bridge formerly joined the land, in sight of the Doctor's windows. From the period of the Revolution, for fifty years and more, there was a controversy between the towns of Concord and Lexington for the honour of making the first forcible resistance to this foreign aggression. Dr. Ripley, true to his town, to the traditions of the place and the opinions of his people, wrote a pamphlet of sixty pages which was printed in 1827, to show that, though the British fired first in Lexington, the Americans fired first in Concord. And therefore to the people of that town, and to others assembled there on the morning of that day, this honour should be given.

In 1836, the town, with the aid of the State and of subscriptions, built a monument to commemorate this battle. Dr. Ripley gave the land, and a broad avenue leading from the highway to it, through his grounds, and took an intense interest in the structure, which is nigh to his dwelling. The building committee invited such as were able and willing, to propose inscriptions, out of which they would select one to be put on the monument. Many were sent to them, some very elaborate, some brief, and some beautiful. The committee selected one on account of its brevity and sententiousness, and adopted it entire with the exception of a single word, on which hinged the whole controversy between Concord and Lexington. The sentence was, "Here was made the first *effectual* resistance." But the committee, full in the faith that the first resistance by arms was made in Concord, changed the word *effectual* to *forcible*, which expressed their ruling idea in this matter. In vain it was urged upon them that the firing by the Americans on the British soldiers at Lexington was yet a mooted question; and even if it were not so, it was no concession of honour to admit that the people of that town did thus attempt to resist the progress of the invaders a few hours before they were resisted in Concord; for the resistance at Lexington was unsuccessful, and the British troops continued on in their intended course Westward, and reached Concord, and there the resistance was *effectual*. The troops were stopped at the Concord bridge and turned back. This was the first time that the Britons were effectually resisted in their war upon American liberties. But notwithstanding this argument, the Committee and all who viewed the matter as Dr. Ripley did, adhered to their first opinion that the Concord people made the first forcible resistance, and this should be put on perpetual record and told to all future generations. They then cared more for the doubtful honour of having fired the first gun than for the certain and greater honour of first turning the tide of war.

This monument and ground, so near to the Doctor's windows, were, through the rest of his life, objects of affectionate interest, and he seemed to care more for them than for his own estate.

Dr. Ripley had great confidence in the progress of society. He used to talk with much satisfaction on this subject. He thought each generation improved upon their fathers. He said there was much more religion of heart and life, though perhaps less of the language of religion, in his later than in his earlier years. He often said he loved to associate with young men and women, because they were so much better than the contemporaries of his youth. Consequently he drew many young people about him. He entered into their feelings, and they entered into his plans, and thus they cordially and pleasantly co-operated. Even to his latest years his house was a favourite place for young people of both sexes to visit.

He was exceedingly affable and courteous. He believed courtesy, regard to the feelings of others, to be a duty. He was punctilious, sometimes ceremonious and even stately, when occasion required; but it was all founded in his tender sympathy and his conscientious regard to the happiness of others. When riding anywhere, if he met a Funeral, he always turned his horse to the side of the road, stopped and uncovered his head. He said that, when young, he was in a funeral procession, burying a relative or friend who was very dear to him, and they met a farmer in a waggon who paid this tender respect to the sorrowing mourners, and it so affected his heart that he had done the same ever thereafter.

Not only was he affable and courteous but very intelligent, with great knowledge of the world, sufficiently learned, and provided with a rich fund of anecdote, and possessed of a great flow of conversation. He was, therefore, a very pleasant as well as a very instructive companion.

The same qualities for which Dr. Ripley had been distinguished during his life continued with him till life's close. Especially his indomitable energy, and perseveranee, and spirit of self-saerifice for the benefit of his fellow creatures, never forsook him. He was eminently honoured in his life and his death was deeply and widely lamented.

I am, Dear Sir, very faithfully yours,

EDWARD JARVIS.

JOSEPH MOTTEY.*

1779—1821.

JOSEPH MOTTEY, a son of Joseph and Hannah (Ingals) Mottey, was born in Salem, Mass., May 14, 1756. His father was a native of the Isle of Jersey, and of Freneh extraetion, but migrated to this country at an early period of life. During the War of the Revolution, he removed from Salem to Chelmsford, where he died in June, 1777, aged fifty-two years. He was a shipmaster and owner, and his son Joseph, at about the age of fifteen, twice sailed with him to the West Indies. The father was a man of an exemplary moral eharaeter, and his mother, a native of Salem, was a devout Christian; and both of them endeavoured, by precept and example, to guide their son into the ways of virtue. He was, however, left an orphan, while he was quite young — his mother dying sometime before he entered College, and his father, while he was an under-graduate. He was fitted for College at Dummer Aeademy, Byfield, and, at the age of about eighteen, entered Dartmouth College, where he graduated in August, 1778. Both at the Academy and at College, he sustained a high reputation for talents, industry and propriety of eonduct.

Immediately after his graduation, he was employed in Phillips' Academy, Andover, then reeently opened, and was the first Assistant of its first Preeeptor, the Rev. Eliphalet Pearson. He was afterwards employed, either as Assistant or Prineipal, in Dummer Aeademy. The exaet time when he began to preach eannot now be aseertained; though it is believed to have been soon after he left College. He preaehed as a eandidate in Marblehead, Linebrook parish in Rowley, and Newbury; and, from the two last named plaees, reeeived invitations to settle, whieh he deelined. He supplied the pulpit at Lynnfield for three years; meanwhile deelining all overtures of the people towards a permanent settlement; but he finally yielded to their wishes, and was ordained on the 24th of September, 1783. Here, within the limits of a small parish, and in eireumstanees of great seelusion, he passed the remainder of his days.

On Sunday, July 1, 1821, he preaehed both parts of the day with his usual interest, and, at the elose of the morning serviee, administered the ordinanee of the Supper. After the publie exereises of the day, he conversed with his family, as he frequently did, upon the subjeets on whieh he had been discoursing. "I have been labouring," said he, among other

* Sketch of his life by Rev. David Damon.—Mss. from Rev. A. Gannett and Mrs. Bancroft.

things, "to persuade those who heard me, to love God. I love Him—I do not fear Him,"—meaning, by the last expression, that he did not fear to place himself and all which belonged to him, at the Divine disposal. During the early part of the week, he continued in his usual health, and was occupied with his parochial duties. On Thursday morning, he was somewhat unwell, though there was nothing to indicate serious illness; but he observed to a friend who called to see him that, if it were the will of God, he could wish that this might prove to be his last illness. On Saturday evening it became apparent that his disease was taking on an alarming form, and he consented that a physician should be called. Soon after, he experienced such prostration and distress that he was able to speak only with the greatest difficulty. He gave a few directions, which evidently implied a full conviction that the hour of his departure had nearly come, and then remained in perfect calmness until death had done its work. He died on Monday, the 9th of July, after an illness of five days.

Mr. Mottey was married to Eliza Moody, of York, Me., at Byfield, Mass., April 12, 1780. They had five children,—three sons and two daughters. Mrs. Mottey died on the 27th of August, 1789, at the age of thirty-two. Mr. M. never formed a second matrimonial connection, but lived a widower thirty-two years. Mrs. Henry Bancroft, of Lynnfield, is the only one of his children who now survives.

Mr. Mottey published a Sermon on the Death of the Rev. Joseph Roby at Lynn, 1803, and an Address delivered at the Close of the War between England and the United States, 1815.

FROM THE REV ALLEN GANNETT.

LYNNFIELD, Mass., June 17, 1862.

Dear Sir: No one now remembers the early part of Mr. Mottey's ministry, but numbers are still living, whose recollections of him, as he was in later years, are distinct and vivid. I have endeavoured to gain from them the most exact impression of him that I could. Of course, it is not just what it would be, had I known him, or even seen him only for an hour; but the facts that will be stated you may rely upon as correct. One daughter, who was always with him till his death, has spoken to me freely of him.

Mr. Mottey was of medium size, erect figure, quick movements, and commanding presence. His complexion was light, his features regular, and his face altogether might be said to be handsome. His hair, which hung in ringlets about his shoulders, had fallen off considerably some years before his death. He wore small clothes till the last, and was very neat in personal appearance and in all his habits. In that respect he would have satisfied even the author of "Recreations of a Country Parson." An anecdote or two will illustrate and justify what has now been said. One extremely cold winter's night, after going to bed, he came to the conclusion that he should certainly die before morning. While reflecting upon it, and on being found dead in his bed, he bethought him that his appearance, as he then was, would not be just what he should like. So, getting up, he put on clean linen, and jumped into bed again. Very soon he fell asleep, slept soundly till morning, and, on awaking, was quite astonished to find that he was not dead. On the day of his Funeral, many went to see his garden, which he always took care of himself; and it was a common remark that there was not a weed to be found in it.

His integrity and exactness in all his dealings were proverbial. If, at any

time, he could not make change, for lack of half a cent, he was sure to remember and pay it afterwards.

In temperament Mr. Mottey was nervous and sensitive. Naturally, also, he was very modest and diffident. He rarely appeared in any pulpit other than his own. Though only nine miles from Salem, his native place, he could not be persuaded to preach there. He used to say that he would rather preach three Sabbaths at home than one away. Even at home, it seems to have been sometimes a trial to him. His daughter has told me that he, many times, said to the family, of a Sabbath morning, that he should not live through the day. After the labours of the day were over, he would tell them that he felt very well, though he really thought in the morning he should not live till night. Yet he seems never to have been troubled with religious despondency or gloom.

His sensibilities were delicate and refined. No one could remember that he ever kept a horse; but when I inquired of his daughter, she told me that he used to say he would not take a wife from her father's house to deny her any comforts to which she had been accustomed. So, after his marriage, he kept a horse and chaise till the death of his wife, who died young. He used to tell his daughter, who was born the day of her mother's death, that the chaise was sold to pay for her nursing. The horse died, and he never had another.

Mr Mottey was genial, affable, and very fond of social converse, though rarely going beyond the bounds of his own parish. He was also quick of perception, and could readily adapt himself to all sorts of people. He would inquire about their business, trade or profession, in a way to awaken interest and gain information. He was much interested in young students, and was very fond of theological discussions with men of his profession.

His peculiarities were marked and striking,—amounting, perhaps, to eccentricity A parishioner said to him one day,—"Mr. Mottey, you are a very odd man." "Yes," said he, "I set out to be a very good man, and soon found that I could not without being very odd." His peculiarities, however, were not, in any offensive sense, oddities—they were perfectly natural, and he was esteemed none the less on account of them.

His habits of intercourse with his people were free and familiar. He had great command of Scripture language, and was accustomed to blend it aptly in his conversation. In that way, as well as by the expression of his sympathy, he interested them at all times, and greatly comforted them in their seasons of affliction. Though seldom going abroad, he knew much better than many who were less recluse, what was going on in the world. He was studious and read much. His own library was small; and he used to say that, if his people had paid him a better salary, so that he could have bought more books, perhaps his religious opinions would not have changed. His sermons were well written, and his preparations for the Sabbath were seasonably made. Yet his way was to write when in the mood for it. In his observance of the Sabbath he was always very strict. He said he did not wish to make it a distinctly Jewish Sabbath, but to keep it in a proper manner With him it began on Saturday at sunset; and he would allow of no out-door recreation, or work in the house that could be put off till after the same time next day.

Some time after his settlement, his religious opinions underwent a change. The Rev. Mr Damon, who knew him well, says it was "at a period when his greatest afflictions were fresh upon him." That was in 1789. In 1803, he published a sermon in which, while discarding the view that "the incarnation, obedience, and sufferings of Christ were necessary to persuade the Deity to a placable disposition towards men," or, "to satisfy Divine Justice," he yet says, "his sufferings are necessary to vindicate the Father's character, and preserve the dignity of his government in the extension of mercy to sin-

ners;" and "the death of Christ was necessary to render our salvation possible." In the last sermon he preached, from the text,—"It is I; be not afraid," he said, "The present government of the world, the Scripture hath taught us, God hath consigned to the hands of Jesus Christ;" and "He is the constituted Sovereign Judge of mankind," with much more to the same purpose. At the same time, he spoke of the great importance of having right views of the character of Christ, and set forth several theories that were held, but did not distinctly state his own. But, whatever he may have thought of the person and work of Jesus, he did not believe the doctrine of the Trinity. He used to say that it was our business to receive Him as the Saviour of the world, and not trouble ourselves about the metaphysics of God. He was particularly hostile to the doctrine of original sin, as he understood it, regarding it as lying at the foundation of what is called the Orthodox scheme. Having heard that one of his nearest neighbours in the ministry, who was among the highest of the high Hopkinsians, had a daughter born to him,—meeting him one day, he asked what he called her. "Angelina," was the answer. "Angelina!" said Mr. Mottey, "I should think that, with your notions, you would call her Beelzebuba."

Mr. Damon speaks of Mr. Mottey's mind as "certainly nearly approaching the highest order." Judging of it from the few of his sermons that I have read, I should say, unhesitatingly, that he was possessed of superior abilities. His greatest admirers do not claim that he was, in the common acceptation of the word, an eloquent man. He appears to have read his sermons, with very little action or variety of tone. Yet educated men were attracted from neighbouring parishes to hear him. In the delivery of his sermons, he often showed great sensibility, and sometimes his emotion was so great as, for the moment, to obstruct his utterance. He was singularly mild in voice and manner; dwelt much on the merciful government of God, and did not meddle with controversy in the pulpit. His sermons were correctly written, and the train of thought was progressive and well sustained; but I think his originality and intellectual force must have been more strikingly exhibited in his conversation than his sermons. Some months before his death, he sat in an Ecclesiastical Council at an Ordination service, with President Kirkland, of Harvard College. When the festivity was over, Dr Kirkland said,—"Is it possible that there is such a man within twelve miles of Cambridge, and yet I have never heard of him before?" It has been said, I believe with truth, that he would have received the degree of Doctor of Divinity at the next Commencement, had he lived till then.

With much esteem,

Yours, affectionately,

ALLEN GANNETT.

JOHN PRINCE, LL. D.*

1779—1836.

JOHN PRINCE, a son of John Prince, was born in Boston, July 22, 1751. His parents were worthy, excellent people, and were careful to train their son to knowledge and virtue. His father, being a mechanic, designed that the son should be one also; and, accordingly, he was bound out as an apprentice to a pewterer and tinman, and continued to labour industriously in this employment, until his indentures had expired.

*Fun. Serm. by Rev. C. W. Upham.—Salem Reg. 1836.—Ms. from Hon. D. A. White.

But his heart, during all this time, had been in his books rather than in his trade. He seemed to have no interest in the usual sports of boyhood; and his hours of leisure, during his apprenticeship, were sacredly devoted to the acquisition of knowledge. As soon as he was at liberty, he commenced a course of study preparatory to entering College; and, in a very short time, was ready to be admitted. He entered Harvard College in 1772, and, about the same time, was admitted to the communion of the church, then under the pastoral care of the Rev. Dr. Andrew Eliot, of Boston. After leaving College, in 1776, he was engaged for some time in teaching a school. He pursued his theological studies under the direction of the Rev. Samuel Williams, of Bradford, Mass., afterwards a Professor in Harvard University.

At the death of Dr. Andrew Eliot, in 1779, Mr. Prince, having just completed his preparation for the ministry, was invited to officiate as a candidate for the then vacant pulpit; but, as many in the congregation were desirous that Dr. Eliot should be succeeded by his son, who also was then just entering the ministry, Mr. Prince magnanimously declined even the appearance of competition with him, and refused to be considered as a candidate. Shortly after, he received an invitation to preach with reference to settlement, to the First Church in Salem; and, in due time, a call from that church was made out for him; and, having accepted it, he was regularly constituted its Pastor, on the 10th of November, 1779,—the Sermon on the occasion being preached by his theological instructor, the Rev. Samuel Williams.

Mr. Prince's passion for acquiring knowledge early took a direction towards Natural Philosophy. In November, 1783, just four years from the time of his ordination, when he was thirty-two years of age, he communicated to the scientific world an improved construction of the air-pump. His letter to President Willard of Harvard College, giving an account of it, is preserved in the first volume of the Memoirs of the American Academy. This invention gave him a place among the first philosophers and mechanicians of his day. In this favourite field he continued to labour more or less till the close of his life.

In 1795, he was honoured with the degree of Doctor of Laws from Brown University.

Dr. Prince continued the sole Pastor of the church until December 8, 1824, when the Rev. Charles W Upham was set apart as his colleague. He, however, subsequently shared the services of the Sabbath, until the infirmities of age, and the inroads of disease, obliged him partially, and at length entirely, to withdraw. He preached his last sermon on the 17th of April, 1836,—less than seven weeks previous to his death. On the 4th of June, he bequeathed nearly four hundred and fifty volumes, of great value, as a theological library for the perpetual use of the ministers of the church with which he had been so long connected. He dictated to his colleague the following words, which were written, by his direction, on the catalogue of the books, over his signature:—"Sensible of the kindness of my people, through my long ministry and life, I bequeath these books as a lasting memorial of my affectionate gratitude." He died on the 7th of

June, 1836, aged nearly eighty-five years. His Funeral Sermon was preached by his colleague, the Rev. Mr. Upham, and was published.

Dr. Prince was married, in March, 1780, to Mary Bailey, of Boston, by whom he had four children, all of them sons. She died December 4, 1806, aged fifty-two. On the 27th of November, 1816, he was married to Mrs. Mille Waldo, widow of Dr. Jonathan Waldo, of Salem. She was originally from Wrentham, and her maiden name was Messenger. Dr. Prince's eldest son (*John*) was graduated at Harvard College in 1800, became a lawyer, and also clerk of the judicial courts in the County of Essex.

The following is a list of Dr. Prince's publications ;—

A Discourse delivered at Salem on the day of the National Fast, appointed by President Adams, on account of the Difficulties existing between the United States and France, 1798. A Discourse upon the Close of the Year, recommending the Improvement of Time, 1799. A Discourse delivered before the Salem Female Charitable Society, 1806. A Discourse occasioned by the Death of the Rev. Thomas Barnard, D. D., 1814. A Charge to John Emery Abbot, at his Ordination in Salem, 1815. A Discourse delivered in Salem before the Bible Society of Salem and its Vicinity, 1816. A Charge to Richard Manning Hodges, at his Ordination in Bridgewater, 1824. Description of a new stand for a Reflecting Telescope.

FROM THE HON. JOSEPH E. SPRAGUE.

SALEM, September 29, 1851.

My dear Sir: My opportunities for knowing the late Dr. Prince were probably not exceeded by those of any person now living. He was the classmate in College of my father, Dr. William Stearns, and they were always intimate friends. Both my father and my grandfather, Joseph Sprague, whose name I took, belonged to his Society, and I was myself a member of his church about twenty-five years. My first recollection of him is his offering a prayer at my sister's funeral, when I was five years old. As a child, a youth, and a man, I knew him well, and such was the estimation in which I held him, that it gives me pleasure to communicate to you my impressions concerning his character

In person Dr Prince was large and well formed, and had a face expressive of a thoughtful and earnest mind, and a kindly and generous spirit. His manners were simple and agreeable, but yet dignified and commanding. His mind was uncommonly inquisitive; and no field of knowledge could be open to him, which he was not intent upon exploring. His memory seemed like an inexhaustible treasury—everything that he had read and heard was deposited there, and his knowledge was so systematized as always to be at command. He had fine powers of conversation; and, as his life had been an eventful one, he could make himself most agreeable and entertaining to any company, gathering his materials altogether from within the circle of his own experience and observation. He was full of the milk of human kindness, and his house was a perfect museum of curiosities.

With high intellectual qualities he combined great manliness of spirit, prudence and generosity. He seemed always inclined to look on the bright side of men's characters; and even where he knew there were great defects, he was disposed to pass them over in silence. I do not suppose that a case ever occurred, during his whole ministry, in which he was even suspected of hav-

ing done anything needlessly to injure the reputation, or wound the feelings, of a single individual in the community. He had a quick sense both of justice and of honour, that was apparent in all his conduct.

As a Preacher, Dr. Prince could not, certainly within my day, have been considered popular. Though his appearance in the pulpit was always venerable, and his tones of voice melodious and impressive, he greatly lacked animation, and often failed to interest you from the fact that he seemed so little interested himself. In his theological views I have always understood that he was an Arminian and an Arian; but I do not think that he ever preached distinctively upon any of the points of controversy which, in his day, agitated the New England churches. His sermons were always marked by good sense, and were written in a style of great simplicity and perspicuity. It is due to candour, however, to say that they were less elaborated than some of his people could have wished; and I think it quite probable that if he had not been so good a philosopher, he would have been a better preacher.

It is hardly necessary to say that, in the department of Natural Philosophy, especially in the framing of philosophical instruments, Dr. Prince has had few, if any, superiors. In this respect, he had a European, as well as an American, reputation. He corrresponded extensively with several distinguished philosophers in Great Britain, and his labours were referred to, in terms of the highest respect, in several of their most valuable publications. In an edition of the Celestial Globe, published in London, by one of Dr. Prince's correspondents, (Mr Adams,) the constellation of the air pump was marked "*Prismatica Princiana;*" which led some one to say that Dr. Prince's name was written in Heaven. The high estimate in which his philosophical attainments were held, was the means of inducing several young persons, of both sexes, to come from a distance and board with him, that they might receive instruction from him in Philosophy, and especially Astronomy. Among them, I well remember, was Miss Catherine G. Hickling, daughter of the United States Consul at St. Michaels; and, at the same time, William (late Judge) Prescott, the son of the hero of Bunker Hill; and here it was that the preliminaries were settled for a matrimonial connection, to which the world is indebted for one of the greatest historians of modern times.

Allow me, before I close this communication, to state some incidents in Dr. Prince's life, which I received from his own lips, and some of which may serve to show how much he was identified with some of the most appalling scenes of the Revolution. He mentioned to me, as a remarkable instance of the care of Divine Providence, that, whilst a student in Divinity with Mr. Williams, of Bradford, he crossed the ice to Haverhill, and staid till late at night, when he recrossed it in returning home; but, as he rose the next morning, and looked from his window towards the river, the ice had all passed away. He had more interesting anecdotes of the incipient stages of the Revolution than any man I ever knew. At the time of the Boston Massacre, he was in State Street, and saw the whole; and, if I mistake not, he was a witness at the trial of Captain Preston and his soldiers. He was at Governor Hutchinson's house, at North End, when it was visited by the mob. He was at the Town-meeting, preliminary to the destruction of the tea ships. He was afterwards at the conference at Dr Church's, where the measures were concerted for destroying the tea, and was on board the ships when it was actually destroyed. He was the first to carry the news to General Warren that the British troops had left Boston for Lexington. Before he returned, he was standing at the head of Milk Row in Charlestown, with two or three other persons at his side, armed with muskets. He saw a person riding rapidly on horseback, and, as he passed them his cloak blew open, and disclosed a British uniform. One or more of them levelled their pieces at the horseman, and were nearly in the

act of firing, when Mr. Prince struck the guns up with his cane, saying, as he did it, "Don't kill him," or "Don't hurt him," or "Don't fire." This horseman was Colonel Small of the British army, hurrying into Boston, to inform the Commander of the straits into which the troops at Lexington and Concord had fallen. But for this, Lord Percy would not have gone out with his reinforcements, and the British troops would all have been intercepted and captured.

Yours very faithfully,

JOSEPH E. SPRAGUE.

AARON BANCROFT, D. D.*

1779—1839.

Aaron Bancroft was born at Reading, Mass., November 10, 1755. His father, Samuel Bancroft, was a highly respectable citizen, and a Deacon of the church to which he belonged. He was a member of the council that dismissed the Rev. Jonathan Edwards from Northampton, and, with his Pastor, the Rev. William Hobby,† protested against the decision of the majority. His mother, according to his own testimony, was "a pious and affectionate woman, who did every thing for him by her care, precept and example, that a tender mother in her situation could do for a child." That his parents were thoroughly Puritan in their religious views, and that he was himself early inclined to dissent from them, is sufficiently manifest from the following extract from one of his private papers:—"The Westminster Assembly's Shorter Catechism was early taught me. While young, I was, by my father, appointed reader to the family on Saturday evenings, and Willard's Body of Divinity, a large folio, was selected as my book. The Catechism I never understood or loved — my mind revolted against Willard. I could not assent to the popular creed; and I well remember the throes of my youthful mind when dwelling upon religious subjects."

His early years were spent in labouring upon a farm; and, as his father was an extensive landholder, and had himself a preference for agricultural pursuits, it was rather his desire that the son should become a farmer likewise. He, however, yielded to his son's wish for a liberal education, and allowed him to avail himself of such helps as his native town afforded, partly at a grammar-school, and partly under the instruction of his minister, to prepare for College. He entered at Harvard, at the age of nineteen, in the year 1774; and, though his collegiate course was not a little

* Dr. Hill's Fun. Serm.—Ms. from his daughter, Mrs. Davis.

† William Hobby was born in Boston, August 13, 1709; was graduated at Harvard College in 1725; was ordained at Reading, September 5, 1733; and died June 18, 1765. He was distinguished as well for his natural endowments as his acquirements. He preached with great fluency, copiousness and unction, and was a staunch advocate for the doctrines of Calvinism. He died in the joyful assurance of entering upon a better life. He left behind him a Serious Address to his People,—which is preserved in the fifth volume of the Massachusetts Missionary Magazine,—charging them to choose, as his successor, a faithful preacher of the Gospel. He published, The Faithful Minister the Glory of Christ: A Sermon at the Ordination of Daniel Emerson, at Hollis, N. H., 1743; An Inquiry into the Itinerancy and Conduct of the Rev. George Whitefield, 1745; A Discourse entitled "Self-examination in its Necessity and Advantages," 1746; A Vindication of the Protest against Jonathan Edwards' Dismission, 1751; An Artillery Election Sermon, 1757.

embarrassed and interrupted by the storm of the Revolution, he made the best use of the advantages afforded him, and graduated with honour in 1778.

On leaving College, he was engaged, for a short time, in teaching the public school in Cambridge; but, after a few months, he commenced the study of Theology, under the minister of his native parish, the Rev. Thomas Haven;* concerning whom he wrote, in after life, that he "was a man of fine intellect, liberal in his sentiments, and a sound, if not a learned, theologian." His theological course must have been very brief, as he commenced preaching in the autumn of the year 1779. Early in the spring of 1780, when he had preached but a few times, an application was made to him to go on a mission to Nova Scotia; and, though many of his friends advised him strongly against it, he determined to engage in the proposed mission. Accordingly, having obtained permission of the Executive Council of Massachusetts, (for the Revolutionary War was then at its height,) he went to Nova Scotia, and remained there three years, passing his time principally at Yarmouth, Annapolis Royal, and Horton. Though he had few advantages here for intellectual improvement, he had the opportunity of witnessing the developments of human nature under various, and some very peculiar, circumstances, and, on the whole, he considered this period as having marked a very important epoch in his life.

Mr. Bancroft returned to New England in July, 1783, and, immediately after he reached home, received an invitation to preach as a candidate in Worcester, Mass.; the Rev. Mr. Maccarty, the Pastor of the church there, being prevented by illness from performing his accustomed duties. As the church was generally Calvinistic, and he an Arminian, and an Arian, he was not acceptable as a preacher to the majority; and yet there were a considerable number, and among them some of the most prominent members of the congregation, who were greatly pleased with his ministrations. When Mr. Maccarty, being partially restored to health, resumed his duties, Mr. Bancroft, having completed his engagement, preached for a short time in several other places. In the spring of 1784, he supplied the pulpit in Stoughton, (now Canton,) eight Sabbaths; and, though they had been accustomed to Calvinistic preaching, and Mr. Bancroft held a different system, and "composed and delivered three sermons, liberal to the extent of" his "faith," the parish gave him a nearly unanimous call to settle among them; but he returned a negative answer. In the autumn of the same year, he was invited to preach as a candidate in East Windsor, Conn.; but, though some of the most prominent members of the congregation favoured his settlement, a large majority, not sympathizing with his theological views, were found adverse to it.

The church in Worcester having become vacant, in July, 1784, by the death of Mr. Maccarty, Mr. Bancroft preached there, by request of a committee of the town, in October following, and in January of the next

* THOMAS HAVEN was a native Wrentham, Mass.; was graduated at Harvard College in 1765; was ordained Pastor of the Congregational Church in Reading, November 7, 1770; and died May 7, 1782, aged thirty-nine. He published a Sermon at the Ordination of Jacob Burnap; [who was a native of Reading; was graduated at Harvard College in 1770; was ordained Pastor of the Church in Merrimac, N. H., October 14, 1772; and died December 26, 1821, aged seventy-three. He published a Fast Sermon, 1799; and a Discourse at the Funeral of Joseph Kidder, 1819. The degree of Doctor of Divinity was conferred upon him by Harvard College, in 1814.]

year, but the town refused to settle him as their minister. In consequence of this, a Second Congregational Church was formed, consisting of those who were friendly to Mr. Bancroft's peculiar views, and he accepted an invitation to become their Pastor. He was ordained and installed on the 1st of February, 1786,—the Sermon on the occasion being preached by the Rev. Dr. Thomas Barnard of Salem. It was published.

Mr. Bancroft was married to Lucretia, daughter of the Hon. John Chandler, of Worcester, in October, 1786. She died April 27, 1839, aged nearly seventy-four years.

In the early part of his ministry, Mr. Bancroft had many obstacles to contend with. His doctrinal belief was a bar to ministerial exchanges in the neighbourhood, and for several years he preached nearly the whole time to his own people. His pecuniary circumstances were also considerably straitened; but, notwithstanding this, when the Society voted, in 1789, to build a new house for public worship, he voluntarily relinquished one third of his salary, from a desire to bear his full proportion of the common burdens. Some years, in order to make out sufficient means of support for his family, he gave instruction to young men, and to the daughters of some of his parishioners, and received boarders into his house. His great moral courage and energy of character carried him triumphantly through difficulties, before which a less earnest and intrepid spirit would have quailed.

In 1807, Mr. Bancroft published the Life of General Washington;—a work on which he had bestowed great labour, and for which he received high and deserved praise. It was originally printed in one volume, octavo, but, in 1826, it was republished in two volumes, as one of the series of the Bedlington Cabinet Library.

In 1810, he was honoured with the degree of Doctor of Divinity from Harvard College.

In 1821, Dr. Bancroft preached a series of Sermons on Christian Doctrines. They excited great interest among his people, and were published, by their request, in an octavo volume, the next year. The Elder President Adams, in acknowledging the receipt of a copy of the work, which had been sent him by the author, writes as follows, under date of January 24, 1823:—

"I thank you for your kind letter of December 30th; and above all for the gift of a precious volume. It is a chain of diamonds set in links of gold. I have never read, nor heard read, a volume of sermons better calculated and adapted to the age and country in which it was written. I have conversed freely with most of the sects in America, and have not been inattentive to the writings and reasonings of all denominations of Christians and Philosophers; but, after all, I declare to you that your twenty-nine sermons have expressed the result of all my reading, experience, and reflections, in a manner more satisfactory to me than I could have done in the best days of my strength."

Dr. Bancroft continued alone in his pastoral charge till March, 1827, when he was relieved by the accession of a colleague, the Rev. (now Dr.) Alonzo Hill. Subsequent to this, however, he was active in the duties of his profession, preaching or performing more or less of private pastoral service, as occasion might require. On the 31st of January, 1836, he delivered a Discourse, on the termination of fifty years of his ministry,

which was afterwards printed, by request of the Society, with valuable historical notes. In this Sermon he says,—

"If the question of improvement has respect to the members of the Society, who are the individuals to whom I can appeal? They who with me began their course of Christian improvement, are removed from life; but one man remains of those who invited me to settle with them as their minister; and but two women now live, who, at that time, were heads of families. I am the oldest man in the parish, with one exception, and his connection with us was but of yesterday. I have been longer in a married state with one wife than any other living member of our community. I have outlived my generation, and, in the midst of society, may be considered a solitary man."

Dr. Bancroft preached, for the last time, in his own pulpit, on the last Sabbath of January, 1839; and, two Sabbaths later, he preached at the Hospital in Worcester, which proved to be the last public service he ever performed. His health was now so far impaired that he was able only occasionally to attend public worship on the Sabbath; and, with the death of his wife, which occurred in the spring, he relinquished all hope of recovery, and betook himself to his chamber with the confidence that he was soon to die. He died on the 19th of the succeeding August, and his Funeral Sermon was preached by his colleague, the Rev. A. Hill, and published. The following account of his last moments is from the pen of one of his daughters:—"After lying in a sleep of some hours, he suddenly roused, and, calling us to his bedside, spoke of the conviction he felt that the time was rapidly approaching when he must leave us. 'I do not pretend,' said he, 'to look forward to that solemn moment without emotion. We cannot bid adieu to the scenes and objects we have loved on earth, without pain; and the thought that we are to appear before the judgment seat of God, and account for the deeds done in the body, renders the contemplation of that event awful in the extreme. But I trust in the mercy of God, who has promised never to forsake those who put their trust in Him. I have studied the Bible to obtain a knowledge of his character, and what He reveals, through Jesus our Saviour, of the destiny of man. I think I may, without vanity, say I have endeavoured to make the precepts of the Gospel the rule of my life and conversation, and my aim has been to perform the duties assigned me, by my Heavenly Father, to the best of my ability. I have not the presumption to claim the merit of sinless obedience; but this I do say, my intentions have ever been to conform, as far as is in my power, to the bright example set before us by our blessed Saviour. * * * Death is the portal through which all must pass to reach their home in the Heavens; and the Gospel alone sheds light on its passage. Happy are they who shall sleep in Jesus."

Dr. Bancroft was the father of thirteen children, six only of whom survived him. One of his sons is the Hon. George Bancroft, the Historian, and one of his daughters was married to the late Hon. John Davis, formerly Governor of Massachusetts, and a member of the United States Senate.

Dr. Bancroft received many tokens of public favour. He was a member of the Board of Trustees of Leicester Academy for thirty years, and long its President; President of the Worcester County Bible Society; President of the American Unitarian Association, from its organization in 1825 to 1836; President of the Society for Promoting Christian Know-

ledge, Piety and Charity; Vice-President of the Worcester and Middlesex Missionary Society, afterwards merged in the Evangelical Missionary Society; Vice-President of the American Antiquarian Society from 1816 to 1832; Fellow of the American Academy of Arts and Sciences, and member of various other Societies.

The following is a list of Dr. Baneroft's publications:—

A Sermon at the Ordination of Samuel Shuttlesworth, at Windsor,* Vt., 1790. A Sermon before the Grand Lodge of Massachusetts, at Worcester, 1793. A Sermon on the Execution of Samuel Frost for Murder, at Worcester, 1793. A Sermon at the Installation of the Rev. Clark Brown, at Brimfield, 1798. A Eulogy on Washington, pronounced at Worcester, 1800. A Sermon on the Day of the General Election, 1801. An Address on the Importance of Education, delivered at the Opening of a New Building at Leicester Academy, 1806. Life of Washington, 1807 A Sermon at the Ordination of Nathan Parker, Portsmouth, N. H., 1808. A Sermon before the Society for Promoting Christian Knowledge, Piety and Charity, 1810. A New Year's Sermon, 1811. A Sermon on the Nature and Worth of Christian Liberty, 1816. A Sermon on the Duties of the Fourth Commandment, 1817 Vindication of the Result of an Ecclesiastical Council at Princeton, 1817. A Discourse on Conversion, 1818. A Sermon on the Death of Mrs. Mary Thomas, 1818. A Christmas Sermon, on the Doctrine of Immortality, 1818. A Sermon at the Installation of the Rev. Luther Wilson, Petersham, 1819. A Sermon on the Mediation and Ministry of Jesus Christ, preached at Keene, N. H., 1819. A Sermon on the Moral Purpose of Ancient Sacrifices, of the Mosaic Ritual and of Christian Observances, preached at Keene, N. H., 1819. A Sermon before the Convention of Congregational Ministers of Massachusetts, 1820. Sermons on the Doctrines of the Gospel, and on those Constituent Principles of the Church, which Christian Professors have made the Subject of Controversy, (an octavo volume,) 1822. An Examination of the Rev. Mr. Barstow's Remarks on the "Preliminary History of Two Discourses," 1822. A Sermon at the Installation of the Rev. Andrew Bigelow, Medford, 1823. A Sermon on the Duties of Parents, 1823. A Sermon before the Auxiliary Society for Meliorating the Condition of the Jews, 1824. A Sermon at the Funeral of the Rev. Dr. Joseph Sumner,† 1824. A Sermon on the Death of John Adams, 1826. A Sermon on the Sabbath following the Ordination of the Rev. Alonzo Hill, 1827 A Sermon at the Dedication of the New Unitarian Meeting House, Worcester, 1829. Three Sermons in the Liberal Preacher; published in 1827, 1828 and 1830,—namely, Office of Reason in the Concerns of Religion, 1827; Fe-

* SAMUEL SHUTTLESWORTH was a native of Dedham, Mass.; was graduated at Harvard College in 1777; was ordained Pastor of the Congregational Church in Windsor, Vt., June 23, 1790; was subsequently dismissed; and died in October, 1834, aged eighty-four years.

† JOSEPH SUMNER was born in Pomfret, Conn.; was graduated at Yale College in 1759; was ordained, and installed Pastor of the Church in Shrewsbury, Mass., in 1762; and died on the 9th of December, 1824, aged eighty-four years. The degree of Doctor of Divinity was conferred upon him by Harvard College in 1814. He was an earnest patriot in the Revolution, a warm friend to learning, and for many years a Trustee of the Leicester Academy. He published a Sermon at the Ordination of his son SAMUEL SUMNER; [who was graduated at Dartmouth College in 1786; was ordained Pastor of the Church in Southborough, June 1, 1791; resigned his charge December 1, 1797; and died in 1837;] a Thanksgiving Sermon, 1799; a Sermon at the Ordination of Wilkes Allen, 1803; and a Half-Century Sermon, 1812.

male Duties and Trials, 1828; Importance of Salvation, 1830. A Glance at the Past and Present State of Ecclesiastical Affairs in Massachusetts, published in the Unitarian Advocate, 1831. Family Prayers for Young Householders, 1832. A Sermon on the Termination of Fifty Years of his Ministry, 1836. A Sermon in the Christian Monitor, entitled The End of the Commandments. Moral Power of Christianity, published in the first volume of the Western Messenger.

I was introduced to Dr. Bancroft first in May, 1811, by Alfred Wright, afterwards a missionary among the Indians, who was, at that time, teaching a school in Worcester, and had one or more of Dr. B.'s sons among his pupils. I was a mere youth, but was much impressed by the Doctor's agreeable and urbane manner, and by one or two little acts of kindness, which he performed towards me, to which I was in no way entitled. There were several persons present at the interview, who did their part in the way of talking; but his superior powers of conversation cast them all into the shade. The next time I saw him was shortly after this, at Coventry, where he was a member of the second council that adjudicated the case of the Rev. Abiel Abbot; and, as I happened to be in the house where the council held its sessions, I knew him to be a very active and influential member, though I do not recollect that he performed any other service in public than perhaps to offer a prayer. In later years, and after I entered the ministry, I saw him several times at his own house, and elsewhere, and always found him frank, cordial, and highly intelligent upon every subject we conversed upon. Once, I remember, our conversation turned upon the first President Adams, with whom he had long been in intimate relations. He was a great admirer of the President's character; and the President had expressed his strong approval of a volume of his sermons, which had then lately been published. The only sermon I ever heard him preach was his Convention Sermon, delivered before the Congregational Clergy of Massachusetts, not long after the year 1820. It was on the text,—"I am set for the defence of the Gospel." The Discourse was marked by ability, and delivered without much apparent emotion; and, though it was not such a discourse as would have been most acceptable to the orthodox portion of his congregation, it had little or nothing of a controversial bearing, and contained much that found favour with all.

FROM THE HON. LEVI LINCOLN, LL. D.,
GOVERNOR OF MASSACHUSETTS, UNITED STATES SENATOR, &c.

WORCESTER, May 17, 1851.

Rev. and dear Sir: My deep reverence for the personal, social and professional character of Doctor Bancroft would demand a higher tribute of remembrance than any expressions of respect, in my poor ability, could render; nevertheless I do not feel willing altogether to decline the request with which you have honoured me. I may say then, in answer to your inquiries, that he was of small stature, of spare and slight habit, but of elastic and firm step—his manners and personal address courteous and affable, his conversation earnest and impressive, and his general appearance and bearing that of the accomplished gentleman of the old school. The prominent traits of his intellectual and moral character were, I think, careful observation, deep reflection, and great decision. He had the clearest perception of the character of others, and,

indeed, was rarely deceived in a first estimate of their worth. His own standard of merit was of the highest order, and he made no compromises with, and had no apologies for, selfishness, or meanness, or vice. As a scholar, he had rich and varied attainments, and was a ready and vigorous writer. In connection with his pastoral duties, he devoted much time and attention to the cause of general education, and, during his long ministry, and, I believe, to the very end, was associated with the management of the public schools of the town, and one of the most persevering and efficient advocates of their constantly progressive improvement. And for many years, he was a Trustee and the President, of the flourishing Academy at Leicester.

In the pulpit, the manner of Dr Bancroft was neither graceful nor impressive. His voice was not strong or musical; but there was often, especially in prayer, an earnestness and a fervency which gave it deep pathos and effect. His printed works,—his Sermons, and his Life of Washington particularly, will testify to his fidelity of research, and his powers of ratiocination and expression. In the social relations of life no man was more interesting. His society was everywhere sought and greatly cherished. He attracted the young, instructed the active and the busy, sympathized with the aged and the afflicted, and was at once the beloved and the venerated of his parish and the family circle.

Such, *currente calamo*, is my imperfect remembrance of Dr. Bancroft, offered only in apology for declining that more studied and careful sketch which is due to his memory.

With sentiments of the highest regard,

Your obedient servant,

LEVI LINCOLN.

FROM THE HON. GEORGE BANCROFT.

New York, January 28, 1862.

My dear Sir: You ask of me some personal account of my father. My earliest recollections of him are of a bright and cheerful man; fulfilling the duties of life with courage and hearty good-will; naturally given to hospitality, and delighting in the society of intelligent friends, who were attracted by the ready sympathy of his nature, his lively and varied conversation, and the quickness and clearness of his perceptions. His mind was calm and logical, discriminating and accurate, possessing the reflective powers in an eminent degree. He loved literature and its pursuits; and though, in his youth, the opportunities of becoming learned were interrupted by the War, his natural inclinations and activity made amends for the deficiency; so that in general culture he stood among the foremost of his day, and, far more than any man in his neighbourhood, preserved through life the tastes of a scholar. Of a bilious temperament and a delicate physical organization, he used to speak of himself as having been irascible in his boyhood; but this tendency he brought under subjection, without impairing his vivacity, and he obtained and preserved to the last a complete mastery over himself.

It never was his way to make a show of his virtues or his emotions. With him private devotion was strictly private. His affections were strong, but not demonstrative. One of his sons was lost at sea; though suffering most keenly from sorrow, he maintained his fortitude as an example to his family; but long after every one else had given up hope, he was always seen, with the arrival of the mail, walking in front of the post-office until the letters were distributed; and when day after day brought none to him, he would return to his study with undisturbed serenity, unquestioning and unquestioned. In all this prolonged period of sorrow and hope, he was never found

in tears but once, when his door was suddenly and unexpectedly opened. His love for his wife, or rather their mutual affection, was singularly great. She was remarkable for benevolence, very uncommon gifts of mind, and playful cheerfulness. In April, 1839, when they had been married more than fifty-two years, she died after a very short illness. My father, then past eighty-three years of age, attended her to the grave with no unusual display of grief; but, after returning from the Funeral, he never left his homestead again, and died in less than four months.

Throughout all his life, my father's means were limited, and during a large part of it, were very scanty; but he was never embarrassed, for he had made it a fixed rule not to incur debt. Small as was his income, he took it upon himself to support his widowed mother in comfort; and under his care she lived to be ninety-eight.

His knowledge of human nature and the springs of human action made him sought for by those who needed consolation and advice; and he was frequently appealed to as an arbiter His exactness and method made him a good man of business, and once, when circumstances compelled him to act as the administrator of a very complicated estate, he did it so well that he won the gratitude of all persons concerned. In politics he was a Federalist of the old school, from which he never deviated a hand's breadth; and had he lived a hundred years he would have been a Federalist to the last. But what he was most remarkable for was, that, while his own opinions were held with tenacity, and while he was often unavoidably engaged in theological polemics, he maintained a steady, consistent attachment to freedom of conscience and of thought, the right of free inquiry, the right of private judgment. In this I think nobody ever excelled him. It seemed to form an elemental part of him. Whenever members of his family consulted him on a question of belief, he never taught them by his own authority, but would set before them arguments on each side, and recommend to them the best writers on the subject; he really wished them to arrive at their conclusions by their own unbiased reflection. This respect for private judgment he carried into all departments; and I cannot recall a single instance in which he attempted to mould or sway my opinions on religious dogmas or politics. The candid and impartial exercise of the faculties of the mind, a teachable temper, and honest zeal for truth, formed his rule for himself and for all others.

His father, who was a leading man in his village, and remarkable for his gifts as a speaker, was known as a strict Calvinist, and a thorough supporter of Jonathan Edwards. So my father was trained in his boyhood in the straitest school of orthodoxy; but "the throes of his own youthful mind," as he used to say, revolted against the dogmas of predestination and election. His position in the theological world was further affected by his encountering, early in life, in a distant region, ignorant and presumptuous religious enthusiasts. These circumstances and his characteristic antipathy to all exaggeration, and his distrust of the effects of excitements, set him against fanaticism and excess in all their forms.

My father's theology was of New England origin, and, like that of so many others, was a logical consequence of the reaction against the severities of our Puritan fathers. He was thoroughly a Protestant and a Congregationalist. Of English theological writers, he was fond of reading, among others, Tillotson, Samuel Clarke, Price, Bishop Butler, the liberal Bishop Law, the Philosopher Locke. He had no sympathy with Belsham or his school, and read little or nothing of their's till late in life. For several years he was a subscriber to the Christian Observer, while it was an English Low Church periodical. He always remembered with pleasure that, happening to sojourn for a time in a town where there was but one building for public worship, he and

an Episcopal minister conducted the service alternately in perfect harmony. The division in the Congregational Church in Massachusetts he deplored and resisted. It met his cordial approval that his children should attend the services of a Calvinistic minister, where there was no other Congregationalist. Once he commended one of them by letter to a Calvinistic Church in another town, as a church-member in regular standing; and when one of his daughters married a Calvinist, he advised her to worship at the same church with her husband. He considered reason as a primary and universal revelation of God to men of all nations and all ages; he was sure of the necessary harmony between reason and true religion, and he did not scruple to reject whatever seemed to him plainly in contradiction with it.

Age may have impaired his vivacity; but his last years were serene; and whenever it was discussed whether a man would like to live his life over again, my father always expressed himself so well satisfied with his career that he would willingly run it once more.

He took little heed of what men said of him, whether in blame or in praise, but steadily went on his way with undeviating constancy, firmness, and good temper. His theological opponents, as well as his nearer friends, bore testimony to his uprightness; and his character gained for him, among all classes of the community in which he lived, a solid influence and respect such as I have never known exceeded; indeed I think I may say that it has not been equalled.

I am, my dear Sir,
Ever with great regard,
Very faithfully your friend,
GEORGE BANCROFT.

THOMAS THACHER.*

1780—1812.

THOMAS THACHER was a descendant, in the fourth generation, from the Rev. Thomas Thacher, the first minister of the Old South Church, in Boston. He was a son of Oxenbridge Thacher, Esq., a lawyer, of Boston, and was born on the 24th of October, 1756. In early life he evinced much more than ordinary force of intellect, but it was combined with an imprudent, reckless spirit, that gave little promise of either respectability or usefulness. At what period his mind took a more serious direction, I have been unable to ascertain. At the age of about fifteen, he entered Harvard College, where he was a vigorous and successful student, and graduated in 1775. How or where he spent the five years immediately succeeding his graduation does not appear; but, on the 7th of June, 1780, he was ordained and installed Pastor of the Third Church in Dedham. The indiscretions and follies of his youth had awakened strong prejudices against him, so that his ministry did not commence under the fairest auspices; and his peculiarities of temper and manner were such that those early prejudices probably never entirely died out.

Mr. Thacher took a deep interest in the politics of his day, though his political course is said to have been characterized by some degree of instability. In 1788, he was chosen a delegate, with the Hon. Fisher Ames,

* Columbian Centinel, 1812.—Worthington's Hist. of Dedham.—Ms. from Rev. Dr. Pierce.

for Dedham, to the Convention for ratifying the Federal Constitution, and made an earnest speech in behalf of its ratification. Even more than most of the ministers of that period, he carried political subjects into the pulpit, and discussed them with a freedom and boldness that gave him no enviable distinction with at least a portion of his hearers.

Mr. Thacher's social habits were doubtless somewhat modified by the fact that he lived till the close of life a bachelor. There is a tradition that, in the early part of his ministry, he made an unsuccessful effort to cast off that character, and that he resolved he would not expose himself to a second disappointment. But, though he had no wife to direct his domestic concerns, he was one of the most hospitable of men, and would sometimes carry his attentions to his guests to such a length that they even became burdensome. His attachment to his people was of the most devoted kind; and one of the sorest afflictions of his life was, that nearly a third part of his little flock left him, and joined a Baptist Society, on account of being dissatisfied with the location of a new meeting-house.

Mr. Thacher was a fine classical scholar, and was engaged, during nearly his whole ministry, in fitting young men for College.

There was something significant in the manner in which he disposed of his property. After making legacies to a few friends, he bequeathed the whole to his parish, on condition that they should settle a minister within five years from his death, and that he, and all his successors, should be moderately Calvinistic in their views, should be graduates of Harvard College, and should have received no part of their education at the Theological Seminary at Andover.

Mr. Thacher was a member of the American Academy of Arts and Sciences.

He died on the 19th of October, 1812, in the fifty-sixth year of his age, and the thirty-third of his ministry. His Funeral Sermon was preached by the Rev. Stephen Palmer, of Needham, from John xvii, 4.

FROM THE REV SAMUEL OSGOOD, D. D.

SPRINGFIELD, February 28, 1856.

My dear Sir: I might perhaps decline your request for my recollections of the Rev. Thomas Thacher, of Dedham, on the ground of my having never had a very intimate acquaintance with him, if I could refer you to any person whose knowledge of him is likely to be much more extended or particular than my own. I knew him first about the close of 1806, while I was a student of Theology under Dr. Harris, of Dorchester; and my opportunities for becoming acquainted with him were limited to the period of my residence in that neighbourhood. I have no doubt, in respect to my appreciation of his character, for its most distinguishing features were so marked and palpable that it was not easy to mistake in respect to them.

Mr. Thacher was a man of a portly and commanding figure, and had a face expressive of much more than common intellectual power His manners were sufficiently free and cordial, but somewhat blunt, and indicative of what he really possessed,—great independence of character. You could not meet him in the most casual interview, without perceiving that he had not the fear of man before his eyes. He had great power of sarcasm, and he indulged it sometimes perhaps without the most delicate regard to circumstances. But

there was a manifest openness and honesty of purpose that all recognized as a redeeming feature, and as rendering less objectionable that unceremonious bluntness, and even severity, which could hardly fail sometimes to give offence.

In his religious opinions, Mr. Thacher had the reputation of being a Unitarian; but I never heard him say any thing from which I could infer what was the particular type of his Unitarianism; and I think it quite possible, considering the period at which he lived, that he rather reposed in the negative conviction that the doctrine of the Trinity is not a Scripture doctrine, than in any very definite positive view of the subject. Some of his writings show clearly that he had not only no sympathy with Calvinism, but viewed it with marked disapprobation. I refer particularly to a brief notice of the life of Dr. West, of Boston, written shortly after Dr. W 's death, and published, I think, in connection with the Sermon preached at his Funeral.

As a Preacher, he had none of the graces of rhetoric, or other qualities fitted to render him especially popular; but he had a vein of strong sense, which, I believe, gave him considerable favour with persons of reflection and intelligence. His printed sermons, which are not very numerous, are written with great perspicuity and directness, and if they were a specimen of his ordinary preaching, I should say that his discourses could not have been lacking in well-arranged thought, however little they may have been distinguished for unction.

I believe it was generally considered that Mr. Thacher's very decided fondness, amounting almost to a passion, for mirthfulness and witticism, abated somewhat from both the dignity and the efficiency of his ministerial character. I have heard many humorous anecdotes illustrative of this, which I suppose to be authentic; but I will limit myself to one or two. He was observed, on a Sabbath afternoon, repeatedly to smile in the pulpit; and when some person, at the close of the service, asked him what was the cause of it, he replied, "Why, I was preaching the very same sermon, word for word, this afternoon, that I had preached in the morning, and I was laughing to see how gravely you took it—just as if you had never heard it before." On one occasion, he exchanged with Mr. Buckminster, of Boston. There were a number of young men, who were attracted to the Brattle-Street Church by Mr. Buckminster's eloquence; and if they found any other minister in the pulpit, they were accustomed abruptly to leave the house. When they saw Mr. Thacher there, probably without knowing who he was, they, as usual, rose and moved out. Mr. T. observed the indecorum, and alluded to it at his nephew's during the intermission, remarking, at the same time,—"I have at least shown myself possessed of one apostolical gift to-day—that of casting out devils."

Such are my recollections and impressions of Thomas Thacher—a man of decided talents, and, so far as I know, of amiable and generous dispositions; but eccentric, droll, and perhaps I must add, lacking in ministerial circumspection.

Faithfully yours,

SAMUEL OSGOOD.

JOHN REED, D. D.*

1780—1831.

The father of JOHN REED was the Rev. Solomon Reed, who was Pastor successively of the Church in Framingham, Mass., and of the North Church in Middleborough, and died in 1785. His mother's maiden name was Abigail Horton. He was born in Framingham, on the 11th of November, 1751; but, in consequence of the removal of his father, a short time after most of his early years were spent in Middleborough. Having gone through his preparatory studies, under the instruction of his father, he entered Yale College in 1768,—that institution being preferred to Harvard, chiefly on the ground of its being considered more favourable to the Calvinistic system of doctrine, of which his father was an earnest supporter. He maintained a high standing as a scholar during his college course, and graduated in 1772.

After his graduation, he remained at New Haven, and pursued his theological studies, probably under the direction of President Daggett. It was during this period that his mind underwent a great change in respect to Christian doctrine; and, instead of settling down in the Calvinistic creed, to which he had been educated, he became a thorough convert to the Arminian system, and always held to it with great tenacity during the rest of his life. After leaving New Haven, he continued his theological studies for some time under the direction of his father. Shortly after he began to preach, he was employed as a Chaplain in the Navy. He, however, never actually went to sea, though he held the office two years.

After becoming a candidate for settlement, he was invited to preach in a Parish in Bridgewater, which now forms the separate town of West Bridgewater. His services proved highly acceptable to the people, and they gave him a call to become Colleague Pastor with the Rev. Daniel Perkins,† the aged minister of the Parish. He accepted their call, and was ordained and installed on the 7th of January, 1780, the Sermon on the occasion being preached by his father.

In 1794, Dr. Reed was elected a member of Congress, and he continued a member six years. It was not an office of his own seeking, but he consented to it, in compliance with the earnest wish of his constituents, and from an honest desire to serve his country. He was regarded, in this relation, as eminently wise and judicious, and, though his voice was not often heard, he always spoke words of weight, and his opinion was highly respected. He was a Federalist of the Washington and John Adams school, and enjoyed the friendship and confidence of those illustrious men.

In 1803, he was honoured with the degree of Doctor of Divinity from Brown University. In 1812, he delivered the Dudleian Lecture at Harvard College.

* Hodge's Fun. Serm.—Ms. from his son, Mr. Sampson Reed.

† DANIEL PERKINS was born in Topsfield in 1696; was graduated at Harvard College in 1717; was settled as Pastor of the Church in West Bridgewater, October 4, 1721; and died September 29, 1782, aged eighty-six years.

Dr. Reed spent the last ten years of his life in total darkness, having irrecoverably lost his sight by means of cataracts. The last time that he could avail himself of the aid of a manuscript in preaching, was in November, 1820, at the Funeral of his friend and neighbour, the Rev. Dr. Sanger. He, however, continued to preach regularly until a short time before his death. He was accustomed to study his subjects thoroughly during the week, and to trust to the workings of his mind for the appropriate language, at the time of the delivery. The portions of Scripture, and the Hymns, which he had occasion to use, he committed to memory by hearing them read. As an illustration of the remarkable accuracy and discrimination which he attained in his hearing, after he became blind, he stated that he was riding, at a certain time, in Middleborough, where he lived when a boy, and he met a man driving a team. He stopped and spoke to him, saying that he could not see him, and had never seen him, but he could tell whose son he was, by the sound of his voice; and he actually told correctly.

Dr. Reed died of lung fever, on the 17th of February, 1831, in the eightieth year of his age, and the fifty-first of his ministry. In his last hours, he expressed a deep sense of his own unworthiness, and a grateful sense of the Divine goodness, and then took leave of his family with great composure and tenderness. The devotional services at his Funeral were, by his own request, conducted by the Rev. Pitt Clark, of Norton; and a Sermon, commemorative of him, was preached the Sabbath after his Funeral, by the Rev. R. M. Hodges, minister of the First Congregational Society in Bridgewater.

He was married in November, 1780, to Hannah, daughter of Uriah Sampson, of Middleborough. She was a descendant of the two veteran Puritans, John Alden and Miles Standish. They had eight children, five sons and three daughters. The eldest son, *John*, was graduated at Brown University in 1803, and subsequently practised Law at Yarmouth, Barnstable county. He was, for many years, a member of Congress, and subsequently Lieutenant Governor of Massachusetts, under the administration of Governor Briggs. His two youngest sons were graduated at Cambridge—one of whom, *Caleb*, studied Law, but, relinquishing the profession, became connected with a manufacturing establishment—the other, *Sampson*, studied Theology at Cambridge; but, having, during this period, become persuaded of the truth of the doctrines of Swedenborg, he relinquished the profession, and engaged in mercantile pursuits. Doctor Reed's first wife died in November, 1815; and he was married, the second time, in 1823, to Mrs. Phœbe Paddock, the sister of his former wife.

The following is a list of Dr. Reed's publications:—

A Sermon at the Ordination of Kilborn Whitman,* 1787 A Sermon at the Ordination of Jonas Hartwell,† 1792. The Right Hand of Fellow-

* Kilborn Whitman was a native of Bridgewater; was graduated at Harvard College in 1785; was ordained and installed Pastor of the Church in Pembroke, December 12, 1787; resigned his charge on the 12th of December, 1796; and died in December, 1835, aged seventy-one years.

† Jonas Hartwell was graduated at Dartmouth College in 1787; was ordained and installed Pastor of the Church in Kittery in 1792; was dismissed in 1798; and died in 1810, aged forty-nine.

ship at the Ordination of James Wilson, in Providence, 1793. The Right Hand of Fellowship at the Ordination of James Flint, in East Bridgewater, 1806. An Apology for the Rite of Infant Baptism, 1806. A Sermon before the Convention of Congregational Ministers in Massachusetts, 1807. A Sermon at the Ordination of Daniel Johnson, in Orleans, Mass., 1808. A Sermon before the Plymouth Association of Ministers, preached in Middleborough, 1810. A Sermon before the Society for Promoting Christian Knowledge, Piety and Charity, 1814.

In 1811, Dr. Reed was a member of the Unitarian Council convened at Coventry, in the case of the Rev. Abiel Abbot; and there I saw him for the first time. I remember distinctly his grave and dignified appearance, and my impression that he was one of the leading spirits of the Council. There was a public religious service, one afternoon, during the session of the Council, and Dr. Reed was the preacher. His text was,—"For why dost thou judge thy brother?"—and I remember it was understood to be a sermon for the occasion,—designed to rebuke the spirit that had dictated the decision of the Consociation of Tolland county, in respect to Mr. Abbot, a few weeks before. If my memory serves me, it was delivered with little animation, though with great gravity and solemnity of manner. I never saw him but once after this; and that was at his own house in Bridgewater, some two or three years before his death. He was then stone blind, but he gave me a very cordial welcome, for which I believe I was partly indebted to the fact that I had been settled at West Springfield, as a colleague with Dr. Lathrop, whose character he held in the highest reverence. I found him perfectly cheerful under his affliction, though never expecting to see the light of the sun again. I was struck with the clearness and comprehensiveness of his views upon every subject that was introduced, and was not a little entertained by many interesting incidents in connection with his own experience, especially while a member of Congress. He spoke in terms of high respect of Dr. Ashbel Green, for whom he used sometimes to preach, and with whom I understood he was in pleasant and quite intimate relations. It was evident that his mind was exceedingly active, and that which seemed so great a calamity,—the loss of his sight, was no doubt the means of increasing his power of abstraction and concentration. From his treatment of me, as well as from remarks that he made concerning others, I inferred that he was a person of enlarged, generous feelings, and of great hospitality.

In answer to an application which I made to Dr. Reed's family, through one of his successors in the ministry, for one or more of his manuscript sermons, which might give some idea of his views of Christian doctrine, I received one, entitled "Jesus the Mediator of the New Covenant," from which I am allowed to make the following extract:—

"Jesus Christ, in the capacity of Mediator between God and men, is a person whose character is exactly adapted to the case and circumstances of both parties.

"In the sacred Scriptures, our Lord Jesus Christ is often styled a Mediator,—the Mediator of the New Covenant and New Testament, which is denominated a 'better covenant than that of works, and established on better promises.' He is expressly said to be 'the only Mediator between God and man.' He is a daysman, an all-sufficient arbiter and reconciler,—one who is suitably qualified and able to come between God and man, *lay his hand upon* both, and remove the dreadful difference.

"Being God's own and only begotten Son, and dearly beloved, with his mediation

God is ever well pleased. Him the Father always heareth and regardeth, and accordingly He is capable of making peace between an offended God and offending man, by means of his incarnation, his obedience, his sufferings, his death, his intercessions, &c. For this reason, He is styled our peace or peacemaker; and the Gospel is called the word of reconciliation.

"The sufferings and death of Christ were requisite in order to set us a more complete and perfect example of resignation and submission to the will of God, in times of affliction and distress, and also of benevolence towards our fellow creatures. His death was also necessary to prepare the way for his resurrection, and ascension, and exaltation; for this, or on account of his great humiliation, and sufferings, and ignominious death of crucifixion, God hath highly exalted Him, and given Him a name which is above every name. But still his death was further requisite as an atoning sacrifice. His precious blood was the price of our redemption. In this sense, his blood cleanseth from all sin—from all filthiness of flesh and spirit. As Mediator, He suffered and died for our offences—He exchanged his own innocent, meritorious life for our guilty, forfeited lives. The iniquities of us all were laid upon Him. He bore the punishment due to our sins in his own body on the tree, that we might be pardoned and acquitted. Thus, by his active and passive obedience, by obeying the precepts and suffering the penalty of God's law, which mankind had broken, He hath fulfilled and made it honourable, and brought in an everlasting righteousness for their justification and salvation."

The discourse of which the above is a part is without date, but, from the appearance of the manuscript, I infer that it must have been among Dr. Reed's later productions.

FROM THE REV JAMES FLINT, D. D.

Salem, October 16, 1850.

My dear Sir: As you have asked of me, I give you, in brief, my recollections of the late Rev Dr John Reed, of Bridgewater, who was my neighbour and friend, and greatly respected father in the ministry, during my pastoral connection, of nearly fourteen years, with the First Church and Society in East Bridgewater; or, from 1807 to my removal to this place, in 1821.

In person, Dr. Reed was of more than medium size, of a firm, well-built frame, limbs and muscles well covered with flesh, though not corpulent; formed rather for strength than agility; with a large, well-shaped head; five feet and eight or ten inches, I should judge, in height; slightly bending and slow in his gait. His features were regular, and his eye black and penetrating. His countenance was indicative of intelligence and benignity, wearing, in a state of repose, a grave and meditative aspect; but, when engaged in earnest conversation, it was lighted up with a pleasant and cheerful smile. Though naturally sociable in his disposition, yet, finding but little congenial society in his immediate neighbourhood, he passed much of his time in silent self-communion, in abstract thinking and metaphysical speculation. When, however, the opportunity offered, no man delighted more in conversation with his brethren or other intelligent friends. His domestic affections were strong, and in his domestic relations and in quiet home enjoyments, he was eminently favoured. He was but sparingly endowed with the imaginative, or else he kept his imagination in rigid subjection to his reason—certainly he was no dealer in tropes. He expressed his thoughts in plain, unaffected phraseology; in words from "the pure well of English undefiled." He rarely, if ever, availed himself of a striking image or metaphor, either for ornament or illustration, in conversation or writing. He was chiefly distinguished for his strong good sense, a clear and discriminating judgment, and close and cogent reasoning; indeed, I think he had few superiors in conducting an argument, especially on an abstract subject.

Dr. Reed's manner in the pulpit was marked by unaffected seriousness, a distinct and deliberate utterance, seldom very animated, with no great variety of emphasis or modulation, his voice being of a pitch too much above the

grave key to be very commanding, or suited to fill a large space. The sound sense and vigorous reasoning which characterized his discourses never failed to secure the attention of the intelligent hearer. "He was," says Dr Bradford, in his New England Biography, "a practical, though an argumentative preacher, and sought to improve his hearers both in knowledge and virtue." His taste inclined him, as his talents fitted him, for metaphysical inquiries; and he had a friendly controversy upon the doctrine of Necessity with an acute and ingenious clergyman in his neighbourhood, the Rev. Mr Niles, of Abingdon. They both published the substance of their arguments in pamphlets; and Dr Reed, without convincing his antagonist or being convinced by him, defended his position with a very uncommon degree of metaphysical acumen. A man so accustomed to profound and abstract thinking, we should expect, would occasionally betray that unconsciousness of what was passing before him, which, in common parlance, we call absence of mind; and so it really was. His lady used to illustrate this by a pleasant anecdote. While his children were reading the chapter in connection with the morning worship of the family, some word or sentence awakened a train of thought, in which he remained absorbed some time after they had finished the chapter, when, recollecting himself, he called out to his young readers, much to their amusement,—"Come, get your Bibles, and read your chapter for prayers."

Dr. Reed was ranked, by his contemporaries, at the close of the last century, amongst the ministers who were Anti-Calvinistic or Arminian, in their theological views. In regard to the character of Christ, I think he was a high Arian, differing little, if at all, from the views of Dr. Samuel Clarke, or of Noah Worcester, as set forth in his "Bible News."

His general bearing in society was quiet, affable, unassuming, indicative of a cheerful and serene spirit, of great candour and freedom from prejudice, and he regarded as his Christian brethren all good men, of whatever sect or creed. He enjoyed, in a high degree, the affectionate respect of his people, and of his brethren in the ministry, and exercised a wide influence in the community at large.

With great respect,

Very truly yours,

JAMES FLINT.

CHARLES STEARNS, D. D.*

1781—1826.

CHARLES STEARNS, a son of Thomas and Lydia (Mansfield) Stearns, was born July 19, 1753. His father lived successively at Lynn, Lunenburg, Fitchburg and Leominster; in the latter of which places Charles was born. He entered Harvard University in 1769, and graduated in 1773, having been distinguished, during his whole course, for vigorous and successful application to study. Immediately after his graduation, he engaged in teaching a school, and at the same time commenced the study of Theology; but when or by what Association he was licensed to preach I have not been able to ascertain. During the years 1780 and '81, he was Tutor at Cambridge, and, on his resigning the place, the class under his immediate care gave him a substantial token of their good-will and

* Mss. from Rev. Dr. A. P. Peabody, Rev. J. L. Sibley, Rev. C. C. Sewall, and William F. Wheeler, Esq.

regard. He was a fine classical scholar, and, in the course of his ministry, upwards of forty young men were prepared by him for admission to College.

Mr. Stearns was first employed to preach at Lincoln in October, 1780. On the 15th of January, 1781, the church voted unanimously (twenty-nine votes) to give him a call to settle with them in the ministry. On the 5th of February, the town concurred, (sixty-five to five,) and voted him "£220 in hard money or its equivalent," (to which £70 was subsequently added,) as a settlement, and £80 and 15 cords of wood a year. In 1797, the town voted "that the Rev. Mr. Stearns' salary should be £80 per year, at all times when the current price of Indian corn is 3s. and rye 4s. per bushel, and beef 20s. and pork 33s. per hundred; and to be increased or diminished according as the prices of those articles vary."

Mr. Stearns, having accepted the call from the congregation at Lincoln, was ordained and installed on the 7th of November, 1781, the Sermon on the occasion being preached by the Rev. Zabdiel Adams of Lunenburg.

In 1792, some of the principal citizens of Lincoln joined in establishing a school of a high order, of which Mr. Stearns became the Principal. This school continued about ten years, and was eminently successful. Six quarto volumes, containing his Lectures and Addresses to the pupils, and records of their attendance and acquirements, are still in existence.

In 1810, he was honoured with the degree of Doctor of Divinity from Harvard College. He was also Fellow of the American Academy of Arts and Sciences.

Dr. Stearns' ministry, which lasted through a period of nearly forty-five years, was eminently acceptable to his people, and was, in a very unusual degree, free from disturbing influences. He admitted a hundred and fifty-five to full communion, and seventy-eight, after the fashion of that day, owned the covenant.

Dr. Stearns retained both his bodily and mental faculties in a remarkable degree. He preached his last sermon on the first Sabbath in July, 1826; and, within a few days after this, was attacked with an acute disease, (it is believed to have been bilious cholic,) which terminated his life on the 26th of that month. He died at the age of seventy-three. His Funeral was attended on the 29th, and a Sermon preached on the occasion by the Rev. Dr. Ripley, of Concord. The town erected a monument to his memory, with an inscription of which the following is a part:—

"He was distinguished for his high attainments in various branches of science; for strength and soundness of mind; for method and accuracy of reasoning, and facility in communicating knowledge. By his piety, benevolence and learning, he gained the affection and respect of his beloved people, the esteem and confidence of his numerous friends, and the well-deserved honours of Literary Societies. His life was full of practical goodness, the genuine fruit of deep-felt piety, and his death, of religious hope and peace. By the habitual exercise of faith, humility, patience and charity, he exhibited Christianity in a strong and prominent light; and is gone, it is believed, to enjoy the rewards of a good and faithful servant of Jesus Christ."

The following is a list of Dr. Stearns' publications:—

A Sermon at an Exhibition of Sacred Music in Lincoln, 1792. The Ladies' Philosophy of Love: A Poem in Four Cantos, written in 1774, published in 1797. Dramatic Dialogues for the Use of Schools, 1798. Principles of Religion and Morality, 1798, (2d ed. 1807.) A Sermon preached at the Interment of Hon. Eleazar Brooks, 1806. A Sermon

delivered at Concord before the Middlesex Bible Society, 1815. A Sermon before the Convention of Congregational Ministers, Boston, 1815. A Sermon at the Interment of Mrs. Phœbe Foster, wife of the Rev. Edmund Foster, at Littleton.

Mr. Stearns was married, January 7, 1782, to Susannah, daughter of Jonathan and Susannah Cowdry, of Reading. They had six sons and five daughters. Two of the sons entered the ministry. WILLIAM LAWRENCE, born October 30, 1793, was graduated at Harvard College in 1820; studied Theology with his father; was licensed to preach in 1823; was ordained at Stoughton, Mass., in November, 1827; was dismissed in December, 1830; was installed in Rowe, in 1831; was married to Mary Monroe, of Lincoln, in 1828; and died in 1857 DANIEL MANSFIELD, a twin of the preceding, was graduated at Brown University in 1822; was settled as a minister at Dennis in 1828; was dismissed in 1839; was married to Betsey Monroe, of Lincoln, in 1825; and died in his native place in 1842. Mrs. Stearns, the mother, died on the 24th of July, 1832, aged seventy-seven years.

FROM THE REV NATHANIEL WHITMAN.

DEERFIELD, Mass., April 4, 1864.

Dear Sir: In compliance with the request contained in your letter just received, I am happy to communicate to you what I remember of the Rev. Dr. Stearns, only regretting that I have not the means of more fully meeting your wishes.

I saw him for the first time in 1806 or '07, while I was an undergraduate at Harvard College, on the occasion of his exchanging pulpits with Dr. Holmes. His sermon was designed to show that the proof of the Divine origin of Christianity is various, and amounts to perfect moral demonstration. "And yet," said he, "objections are urged against this position with great confidence; and it is even asserted, with a pretentious air, that Human Reason, unassisted by any higher power, furnishes all the light that we need." Pausing a little, and then raising his head, with a mild but significant expression, and in a gentle voice, he said, "These objections naturally remind one of the saying of the pretended philosopher, that he wondered why the sun shone at all, inasmuch as it shines only in the day time, when we have light enough without it." I well recollect how emphatic seemed to be the impression of his words, illustrating the baselessness and folly of Infidelity, on the body of the students.

Dr. Stearns preached the Sermon before the Annual Convention of the Congregational ministers of Massachusetts, about the period when there had come to be great agitation among a portion of the clergy who called themselves orthodox, in regard to the duty of effecting an ecclesiastical separation from the so-called Unitarians. The general scope and aim of the Sermon were to show that, in his opinion, such a separation would be in a high degree unwise; that the Congregational ministers should go together as far as they were agreed; that they should manage their differences with a Christian spirit, and should build up their churches and societies respectively on the Gospel foundation, and with Gospel materials. The estimation in which Dr. Stearns was held by his clerical friends is indicated by the fact of his being chosen to preach the Convention Sermon at this exciting and stormy period. And, as he was a lover, not of controversy, but of peace, charity and conciliation, they hoped that his words might prove an excellent oil poured upon the rising waves of controversial bitterness.

An invitation had been given in the papers to meet at Concord and form a Bible Society for Middlesex County. I was present on the occasion. It appeared that the invitation had been published in only two papers; and consequently it had been seen by few, and our gathering was very small. Dr. Stearns was chosen Moderator. The question came up,—"What shall we do? Shall we *now* organize, or adjourn till we have a fuller meeting?" Dr. M——— pleaded earnestly for organizing *then*—Dr. R——— pleaded as earnestly for adjournment. Thus we were in quite a quandary. The Moderator, looking blandly around, said,—"Dr. M———, I admire your zeal, for it is good to be always zealous in a good cause; and I also, Dr. R———, admire your conservatism, because we should let our moderation be known to all men, inasmuch as the Lord is at hand." Then addressing the little company, he said,—"Gentlemen, is it your pleasure that we adjourn?"—and the general response was an emphatic *yea*. At the adjourned meeting, Dr. Stearns was chosen first preacher. His sermon was an elaborate and well adapted discussion of the leading characteristics and infinite value of the Bible; of the need of its distribution far and wide; and of our obligation to labour systematically in such a cause. The Sermon was published, and was, in every respect, a highly creditable performance.

As Dr. Stearns belonged to the Cambridge Association, and I to the Andover Association, both of which covered a large extent of country, my exchanges with him were rare; nor had I the opportunity of often hearing him preach. Of the general character of his preaching, however, I retain a distinct impression. His discourses were sensible, practical, and in a high degree biblical; and he was ever gratefully welcomed by all our Societies. Of his views upon certain points of Christian doctrine, I am unable to speak confidently; but I have no doubt that he was an Arminian and an Arian. I have always supposed that he preferred to express his views in respect to the Saviour in Scripture language rather than in any other

Dr. Stearns was of about the medium height, well-proportioned, though somewhat fleshy and rotund, of a dignified aspect, and genial, social expression, which could hardly fail to attract you to him, and to secure your confidence. His family being not small, and his salary not large, and the education of his children drawing hard upon him, he was necessitated to be much at home, to practise rigid economy, and to content himself with a library of only moderate extent. He was always of a cheerful, contented, happy spirit, and till the close of life kept up the habit of diligent study. He was accustomed to walk a good deal in his garden, studying all the time, and sometimes unconsciously studying aloud; and, when he had got ready to use his pen, he would step into his study, and commit his well matured thoughts to paper; and thus his sermon would be made. Some of his neighbours who watched these movements, were sometimes not a little amused by them.

He was fond of educational processes. He loved the young. And his slender means for a living he laboured to increase by keeping a school, during several years, for the young women of his Society. One of these ladies became a member of my congregation. From her I learned all about this school. It was very popular and very useful. No Society in his immediate neighbourhood, I believe, stood so high as his, as to the actual, practical standard of female education; and this was owing mainly to the influence of his school.

Of my last interview with the Doctor I retain a vivid impression. Returning from an exchange near the close of his ministry,—though he was yet well and vigorous,—I passed by his house, and called and spent an hour with him in most agreeable conversation. He had been compelled to sell his house in which his life had been chiefly spent, and his pleasant garden where he had

been accustomed to pass many happy hours. The house in which he was living was a pleasant and commodious one; but it was not his own. He spoke of the change which had come over him in this respect with freedom and cheerfulness. His countenance brightened as he spoke of his advancing years, and of the many mercies with which Providence had crowned his life, and concluded by saying,—"I have got a life-lease of this pleasant house." I left him at his door with a kindly smile upon his face, and never saw him afterwards.

Most respectfully and truly yours,

NATHANIEL WHITMAN.

FROM THE REV JOSEPH FIELD, D. D.

WESTON, Mass., April 18, 1864.

My dear Sir: I have, within a few days, received your letter of the 8th instant, in which you ask me to write out for you what I remember concerning the Rev. Dr. Charles Stearns.

My intercourse with him was only during the last ten years of his life, and was infrequent,—seldom seeing him but on our yearly exchanges, and at the meetings of our Ministerial Association.

As a Preacher he was very acceptable to my people. There were none of the clergy of his age whom they were more glad to see in my pulpit. He was, as I have heard, an excellent scholar. His mind was enriched by much study, reading and meditation. As a man and a clergyman, he was universally respected, esteemed and beloved. And I cannot doubt that he is worthy to be commemorated in your valuable publication.

Allow me to supplement what I have written concerning Dr. Stearns by an extract from an obituary notice of him, which appeared in the Christian Register, shortly after his decease.

"The natural genius of Dr Stearns led him to the study of Mathematics and Metaphysics. And had he pursued these branches of science more exclusively, he would have been conspicuously eminent. He was peculiarly fond of ethical studies, and possessed a happy faculty of reasoning correctly and usefully on moral subjects. He was remarkable for blending a large portion of common sense with his most philosophical and accurate reasonings. This rendered his arguments intelligible and satisfactory. His talents of this character recommended his instructions when a Tutor, and, at all times, made them highly beneficial and gratifying. Instances have been known where he was very successful, by his luminous instruction, in extricating the minds of young persons from doubts, perplexity and distress, on religious subjects. He had treasured up a rich fund of the most useful kind of knowledge, which he had acquired with facility, and, by the aid of a strong and retentive memory, he seldom, if ever, lost what he had acquired.

As a Theologian and Christian Minister, Dr. Stearns was enlightened, sound and evangelical. His sermons, published and preached, are evidence of the truth of this assertion. The Bible was read by him in its original languages, and it was his great aim to understand and present the truth as revealed. On disputed points in Theology he avoided extremes, believing that those articles of faith and nice distinctions in which the learned and godly could not agree, could not be essential to the salvation or edification of the unlearned. But he was candid and liberal in his opinions and feelings towards those who differed from him on religious subjects of controversy, and rejected, with entire disapprobation, bigotry and an exclusive spirit and practice. He thought for himself, and refused to attach himself to any modern sect, or to call any man master on earth. If he preferred any designating appellation, it was that of a *Congregational Minister of Jesus Christ.*

"With all the learning and enlarged powers of Dr. Stearns, he could not probably be called an eloquent preacher. Yet his enunciation was distinct and agreeable, and his sermons well-written, correct, and often powerful to serious and intelligent hearers. * * * *

"His social disposition and his capacity to enjoy good in the world were remarkable. He enjoyed his family, his friends and society, in a high degree, and seemed to be happy and thankful in circumstances in which most men would be comfortless and wretched. Naturally he possessed strong feelings and quick sensibility. But he had happily acquired the government of his passions and feelings. This conquest was gained under the influence of the Christian religion."

I am, my dear Sir,

Very sincerely yours,

JOSEPH FIELD.

FROM THE REV SAMUEL SEWALL.

BURLINGTON, Mass., April 29, 1864.

My dear Sir: My acquaintance with the Rev. Dr. Stearns, of Lincoln, was but partial, so that I am able to communicate but little in respect to him.

He was in person, I should think, about five feet and a half tall; was exceedingly corpulent for a clergyman, and had a very mild, placid countenance, that was quite indicative of his temper and disposition.

I well remember when, after my defection from the Episcopal Church, on account of some scruples I had in regard to the personality of the Holy Spirit, I made, in June, 1811, application to the Cambridge Association for approbation to preach, (though I had received Deacon's Orders from Bishop Moore, at New York, in February, 1810,) that Dr. Stearns was present; and I well remember too how mild and candid he was at my examination. From all that I ever saw or heard of him, I suppose that, like his neighbour, Dr. Kendall, of Weston, he must have been originally an orthodox man, but softened down in his sentiments to Arminianism, and at length strongly inclined to Unitarianism at least, if he was not *absolutely* a Unitarian, from his intercourse with many of the clergy in the vicinity of Cambridge. He had the reputation of being a good scholar; took much interest in the schools of Lincoln, I have always understood, the benefit of which they enjoyed for years, I believe, after his decease. The people of Lincoln always seemed to respect him very highly; and, under his fostering care for the interests of education among them, they became (as it seemed to me) an unusually well-informed and orderly community. The Hon. Samuel Hoar, of Concord, Samuel Farrar, Esq., my particular Tutor at Harvard, (still living at South Andover,) and his brother, the late Professor John Farrar, were all of them, as I believe, fitted for College by him; and, if I do not greatly misrecollect, I heard the latter gentleman once say that Dr. Stearns published a Reading Book, which was once used in the schools at Lincoln.

Attending a meeting of the Middlesex Bible Society, at his house in Lincoln, about May, 1823, (a Society in which Dr. Stearns took much interest,) I engaged an exchange with him for a Sabbath in July following, which we fulfilled. I remember that when there, on that or some similar occasion, I could not but admire the good sense of his lady, and the appearance of neatness, order and economy, which prevailed in and around the house; by which excellent qualities her husband was enabled to live comfortably and reputably on a very limited salary He had three sons, I believe, who have been men of distinction in the community.

With great respect,

Yours truly,

SAMUEL SEWALL.

FROM THE REV JOHN B. WIGHT.

WAYLAND, Mass., May 24th, 1864.

Rev. and dear Sir: You ask me to state some of my impressions concerning my venerable and lamented friend, the late Rev Dr Stearns of Lincoln.

In looking back from forty to fifty years, he rises to my view with many pleasant and interesting associations. In his bodily frame he was large and corpulent. His features were regular and comely His clear black eyes occasionally sparkled with brightness. His habitual demeanour was remarkably calm and tranquil. His voice was agreeable and his utterance deliberate and impressive. His scholarship was uncommonly good. He was appointed to a Tutorship at Harvard, on leaving which he received, from the class he had instructed, a present of a silver tankard, which he afterwards consecrated to a religious use by giving it a place on the Communion table of his church. His mind was clear and logical. His habits were contemplative and studious. He composed good sermons with facility and felt no need of exchanges as a relief from his labours in this respect. The aged members of his Society still speak with pleasant remembrances of the interest and benefits of his official ministrations and his social intercourse with his people. The period in which he lived was not a time of the awakened zeal and strenuous efforts which now distinguish many Congregational clergymen in the exercise of their ministry. It was simply his aim and endeavour, as it was in general that of his brethren around him and throughout the country, to fulfil with acceptance and spiritual benefit the recognized and customary duties of a Christian Pastor and Teacher. This he faithfully and diligently accomplished through many years; and his labours were not in vain. Under his ministrations, while, as subsequent years have manifested, there were not wanting many instances of the deeper experiences and richer fruits of religion, the people generally, as a Religious Society, were gradually advancing in Christian knowledge, and civilization, and good conduct, and attachment to the institutions of religion; and the town of Lincoln, which constituted the parish of Dr. Stearns, then held, and still holds, a high character among the most respectable and improved country towns.

In the course of his ministry he instituted a High School for the young, which he taught with much popularity and success for several years. By this means he contributed much to the greater efficacy of his religious ministrations, as he thereby surrounded himself with a rising generation of superior intelligence and culture and peculiar personal attachments. His professional services in the adjacent parishes were always highly esteemed, and, in the latter years of his life, when his fine countenance was lighted up with the transfiguring influences of his increasing faith and love, his appearance in the sanctuary was venerable and beautiful in a very remarkable degree.

Yours with best regards,

JOHN B. WIGHT.

WILLIAM BENTLEY, D. D.*

1782—1819.

William Bentley was a son of Joshua Bentley, a ship carpenter, and was born in Boston, June 22, 1759. His great-grandfather came from England in the expedition against Quebec, in which he perished, leaving his orphan child, the grandfather of William Bentley, in Boston. He took his Christian name from his maternal grandfather, William Paine, who, being a man of property, and much attached to this grandson, was at the principal expense of his education. He became early distinguished for his acquisitions in classical and general literature. He was graduated at Harvard College in 1777, and was immediately employed as an assistant in the Boston Latin Grammar School, in which he had been fitted for College. In 1779, he was Preceptor of the North Grammar School in Boston. In 1780, he was appointed Latin and Greek Tutor in Harvard College, and held the office until 1783, devoting a portion of his time to the study of Theology, with a view to entering the ministry. At this time, he formed an intimate acquaintance with Albert Gallatin, who was instructor in the French language in the University.

In September, 1783, Mr. Bentley was ordained as Colleague Pastor with the Rev. James Dimon, over the East, or Second formed, Church in Salem. On the decease of his colleague, in 1788, he became sole Pastor, and continued so as long as he lived. In the early part of his life, he is said to have been a decided and earnest Calvinist; and, while he was in College, was associated with a very small number in holding private religious meetings, which drew upon him the imputation, from many of his fellow students, of being righteous over much. He was licensed to preach, and occasionally preached in different places, while he held the Tutorship; and, even at that period, he is said to have been regarded as a Calvinist. Soon after his settlement, however, he seems to have renounced Calvinism; and both he and his college classmate, the Rev. (afterwards Dr.) James Freeman of Boston, became avowed Unitarians.

In 1794, when the Salem Gazette was published by William Carlton, Mr. Bentley undertook to aid him in his enterprise by writing a summary of news for his paper; which he afterwards continued in the Register as long as he lived. During a severe illness of Mr. Carlton, Mr. Bentley, as an act of friendship, conducted his paper for him. At this period, he commenced a correspondence with Professor Ebeling, of Hamburg, who was preparing a History of the United States. The Professor was in want of materials, and Mr. Bentley took unwearied pains to collect and forward them to him. The making of this collection is said to have first suggested to Mr. Bentley the writing of the summaries. The papers received in exchange for the Gazette and Register he was accustomed to pack, and send to Professor Ebeling, and, in return, he received valuable German

* Salem Gazette, 1819.—Ms. from Mr. J. E. Sprague.—Communication from Mr. Wm. Ropes.

publications. The Professor had the papers bound, and they form quite an interesting portion of his library, which Colonel Israel Thorndike purchased in 1818, and presented to Harvard College.

Mr. Bentley was once elected Chaplain to Congress, but he declined the honour. In 1805, he was virtually, if not actually, appointed to the Presidency of the College established by Mr. Jefferson in Virginia; but he declined the appointment, observing that his people were his wife, (they were the only wife he ever had,) that he could not take them with him, and would not consent to a divorce. He was one of the earliest members of the Massachusetts Historical Society, and commenced the History of Salem in its Collections, but was prevented from completing it on account of some dissatisfaction with the publishing committee. In 1819, he received the degree of Doctor of Divinity from Harvard College.

Dr. Bentley's parishioners, being many of them seafaring men, and trading to all parts of the globe, brought home to him various curiosities from different countries, which formed a very interesting cabinet. This he gave to the East India Marine Society's Museum in Salem,—a Society in which he took an early and deep interest. His library, which was one of the largest private libraries in the country, he bequeathed to Meadville College, in Pennsylvania, and to the American Antiquarian Society, at Worcester.

Dr. Bentley had, for many years, suffered from an organic disease of the heart. Having been out one night very late, on a visit to a parishioner, who had just returned from a long voyage, he hurried home, and, as the weather was intensely cold, he stood warming himself with his back to the fire. The sudden transition from cold to heat caused the blood to flow to his head, and he fell dead in a moment. He died on the 29th of December, 1819, aged sixty-one years. His Funeral took place January 3, 1820. President Kirkland and Dr. Prince prayed, and Edward Everett, then Professor in Harvard College, delivered a Funeral Oration. He had been a zealous Freemason, and was buried with Masonic honours.

The following is a list of Dr. Bentley's publications:—

A Sermon preached at the Stone Chapel, Boston, 1790. A Sermon delivered at Salem, on the Death of Jonathan Gardiner, 1791. A Collection of Psalms and Hymns, 1795. A Masonic Discourse delivered at Roxbury, 1796. The Artillery Election Sermon, 1796. A Sermon delivered at Salem on the Death of General John Fiske, 1797 A Masonic Discourse delivered at Amherst, N. H., 1797. A Masonic Charge delivered at Worcester, 1798. An Address before the Essex Lodge, delivered at Salem, 1798. Description and History of Salem, published in the sixth volume of the Massachusetts Historical Collections, 1800. A Sermon delivered at the Funeral of B. Hodges, 1804. A Sermon delivered at the Ordination of Joseph Richardson, at Hingham, 1806. A Sermon delivered before the Salem Female Charitable Society, 1807. A Sermon delivered before the Legislature of Massachusetts on the occasion of the General Election, 1807

FROM THE HON. JOSEPH E. SPRAGUE.

SALEM, Mass., November 20, 1851.

My dear Sir: If I do not succeed in giving you a correct idea of the character of Dr. Bentley, it surely will not be for the want of sufficient opportunities of knowing him. He was one of the three Unitarian ministers in this town, and, for many years was in the habit of frequently exchanging with my minister, Dr. Prince. He had two or three pupils, one of whom was my eldest brother, who was also a member of his church. He was a zealous politician, and belonged, in high party times, to the same party with myself. We served together several years on the school committee, and were, for a long time, the two principal writers in the same newspaper.

In stature Dr. Bentley was below the middle size,—thickly set, weighing, at the age of fifty-two, two hundred and fourteen pounds. He took a great deal of exercise, walking several miles daily, without regard to the weather. There was a pile of stones on the Salem Neck, which was one of the limits of his walks, and was hence called "The Bentley Monument." He retired early, and uniformly rose an hour or two before the sun. He never guarded his feet against the wet, but perforated the sides of his shoes, as the most effectual security against taking cold. He had no chair in his study, but always wrote in a standing posture. His food, when he was at home, was uniform and very simple. He was sensible, for many years, that he had an organic disease of the heart, and supposed that his death would probably occur suddenly.

That Dr. Bentley was a man of extensive and varied learning, and of immense industry, no one who knew him ever doubted. He is said to have written thirty-three hundred sermons, and fifty-six volumes of other manuscripts, many of them of large size. In his diary, he noted every thing that came to his knowledge, including his observations on Philosophy, Theology, Astronomy, Meteorology, and other branches of science, which were then quite in their infancy. He was reputed to have understood twenty-one languages. He corresponded in Arabic, through the shipmasters in his parish, with some of the petty chiefs in Arabia and Eastern Africa. The Government, in one or two instances, put in requisition his knowledge of the Oriental languages, for translating the credentials of an Eastern Ambassador.

As a Preacher, Dr. Bentley may be said to have been unique—he certainly possessed a volubility, a sort of eloquence, that I am sure you would not hear from any other person; but there was a great lack of clearness in his style, and I am constrained to say, of reverence also, in his manner. He delighted in preaching upon odd texts, and upon special occasions; and no event could occur, of the least moment, private or public, but that he was sure to make it the subject of a discourse, and he would generally find a text that seemed exactly suited to it. When the news came that the embargo was raised, previous to our last war with Great Britain, he arose and looked round upon his audience and announced his text thus,—"*There* go the ships." It is but fair to say that his preaching was generally considered, even by his own denomination, as less serious and scriptural than could have been desired. In his religious opinions he was generally regarded as a Humanitarian. After his very respectable successor, Dr. Flint, was settled in his place, he preached a sermon on the importance of Family Prayer, and I remember to have been amused at hearing a person who had been trained under Dr. Bentley's more liberal ministrations, denounce it as *Calvinism*.

In his politics, Dr. Bentley was an ardent Republican, of the Jefferson and Madison school. During the war, he, with the Universalist clergyman, and three lawyers, joined a voluntary company, all the other members of which were sailors. In the summer of 1814, the Constitution frigate, Commodore Stewart, was chased into Marblehead, by a British squadron, on Sunday

afternoon. It was just at the commencement of the afternoon service. Observing a movement amongst his people, and learning what was taking place, he announced the fact from the pulpit, and said that the best service for the afternoon was to defend the Constitution; and immediately dismissed his people, joined his company, and marched to Marblehead.

Dr. Bentley was exceedingly talkative, full of amusing anecdote, and impatient of opposition in any thing. He was Chairman of the School Committee; and there was no getting on with business, without interrupting him, sometimes almost rudely, as his anecdotes about the Boston schools would have otherwise engrossed the whole time. On the Fourth of July, 1810, both political parties having engaged the same band of music, the committee, to meet this contingency, wished to hasten some of their exercises, and requested Dr. Bentley to offer a short prayer. He was so offended at what he deemed an impertinent interference, that he prayed nearly an hour—the consequence of which was that the band were obliged to leave the house before the Oration was finished. On the Fourth of July, 1812, the committee wished to substitute for the reading of the Declaration of Independence, the reading of certain parts of Mr. Madison's Manifesto, or the Declaration of War. They requested me to select the parts to be read, and to mark them. This I did; and mentioned the wishes of the committee as delicately as I could to Dr. Bentley He utterly refused to comply with the request, and declared, with much spirit, that he was not to be dictated to as a school-boy. I mention these incidents—certainly of no great importance in themselves—to illustrate a trait of Dr. Bentley's character, which was so prominent that it would be impossible to omit it, and give any just idea of the man.

Dr. Bentley, though eccentric, and, as a minister, not without great faults, had some fine social and moral qualities, which it is pleasant to contemplate. He was distinguished for his benevolence. He had an eye to the temporal wants of his people, a heart that was quick to feel, and a hand that was ready to move for the bestowment of generous benefactions. He had great influence with his congregation, and, as it cost him no effort to express his wishes, it seemed to cost them no sacrifice to comply with them. His zeal in politics, connected perhaps with some other circumstances, had pretty nearly put an end to exchanges between him and the other ministers of the town some time before his death—still I believe his brethren were always ready to acknowledge his good qualities, and the whole community regarded him as an extraordinary man. I might enlarge much upon Dr. Bentley's character, but what I have written may perhaps suffice for your purpose.

I am, my dear Sir, faithfully yours,

JOSEPH E. SPRAGUE.

ELIPHALET PORTER. D. D.*

1782—1833.

Elpihalet Porter was born in what is now called North Bridgewater, Mass., June 11, 1758. He was a son of the Rev. John Porter, a native of Abington, who was graduated at Harvard College in 1736, was ordained at North Bridgewater in 1740, and died in 1802, at the age of eighty-seven. He (the father) was, in his religious views, a decided

* Dr. Putnam's Fun. Serm. Ms. from Dr. Pierce.

Calvinist, and one or two controversial pamphlets of his remain, to show with what tenacity he held that system of doctrine, and with what earnestness he defended it.

The son entered Harvard College in 1773, and was graduated in 1777, the youngest of three brothers in the same class. He held a highly respectable rank as a scholar, and was distinguished by the sobriety and correctness of his habits. His theological studies he prosecuted under the direction of his father. The First Church in Roxbury had been vacant from the death of the Rev. Amos Adams,* in 1775, for seven years; and, having heard various candidates, they finally, in 1782, extended a nearly unanimous call to Mr. Porter, of which, in due time, he signified his acceptance. He was ordained Pastor of the church, October 2, 1782, the Sermon being preached by his venerable father, and the Charge delivered by Dr. Samuel Cooper of Boston.

In October, 1801, he was married to Martha, daughter of Major Nathaniel Ruggles of Roxbury. She died without issue, in December, 1814.

In 1807, he was honoured with the degree of Doctor of Divinity from Harvard College.

In 1810, Dr. Porter preached the Annual Sermon at the Convention of the Congregational Ministers of Massachusetts; and this perhaps may be considered the most prominent event of his life. The controversy between the two parties, known as the "orthodox" and the "liberal," was really at that time no new thing; but, so far as the latter class at least were concerned, it had rarely, if ever, been introduced into the pulpit, especially on any great public occasion. Dr. Porter, on the occasion referred to, stepped aside from the course of his predecessors, and, without making any very distinct statement of his own views, brought out a bold and earnest defence of some of the general principles for which the liberal party were contending. The Sermon produced great excitement at the time, and it has been acknowledged, by those who disliked as well as those who liked it, to be the *ablest* of Dr. Porter's printed productions. It is important now, chiefly as having marked a sort of epoch in the controversy, and as indicating the then existing state of theological opinion.

The subject of the Discourse was "the Simplicity that is in Christ, and the Danger of its being corrupted." Its general spirit and character may be sufficiently indicated by the following extract:—

* Amos Adams was born at Medfield, September 1, 1728; was graduated at Harvard College in 1752; was ordained and installed Pastor of the First Church in Roxbury, September 12, 1753; and died October 5, 1775, aged forty-eight. He published the Massachusetts Election Sermon, 1759; a Thanksgiving Sermon on the Reduction of Quebec, 1759; a Sermon at the Ordination of John Wyeth [who was born at Cambridge; was graduated at Harvard College in 1760; was ordained at Gloucester, February 5, 1766; was dismissed in 1768; and died February 2, 1811; aged sixty-eight;] a Sermon preached at Roxbury, 1767; Two Thanksgiving Discourses on Religious Liberty, 1767; Two Fast Discourses, 1769; a Sermon at the Ordination of Caleb Prentice, [who was born at Cambridge, November 25, 1746; was graduated at Harvard College in 1765: was ordained and installed Pastor of the Church in Reading, October 25, 1769, and died February 7, 1803, aged fifty-six. He belonged to the class who were called "Moderate Calvinists," differing, however, very little, if at all, from Arminians. In the War of the Revolution he was a most earnest patriot, and in more than one instance shouldered his musket to meet the enemy. He was greatly respected, not only in his own parish, but throughout the region in which he lived. He was married to the eldest daughter of the Rev. John Mellen, of West Lancaster (now Sterling), and had thirteen children,—one of whom (*Charles*) was graduated at Harvard College in 1795, and died in 1820; and another (*John*) has, for many years, been well known as the editor of a newspaper in Keene, N. H., and still survives (1862) at an advanced age.]

"But it will be asked if the simple proposition which has been mentioned"—[Jesus of Nazareth is the Christ] "is all that we have to demand in the way of Gospel belief. What are we to think of those articles of faith which have been long received in the Church, and considered, perhaps generally, as fundamentals, and essential to be believed? What are we to think, not of those doctrines which have been exploded by Protestants, and which have had, and now have, their turn of being viewed as essential, more extensively than any others; but of those disputed articles of faith which have been retained or taught and required in the Catechisms and Confessions of Protestant and Reformed Churches, and in particular among ourselves? Or, to be more explicit still, for I wish to be understood,— what are we to think of the doctrines of original sin and total depravity; of imputation of sin and righteousness; of a trinity in unity; of the mere humanity, superangelical nature, or absolute Deity of Christ; of particular and general redemption; of unconditional decrees of personal election and reprobation; of moral inability, and the total passiveness of man in regeneration; of the special and irresistible operation of the Holy Spirit; of perseverance, or the impossibility of the believer's total apostacy; and, to mention no more, the absolute eternity of the torments to which the wicked will be sentenced at the last day.

"My individual belief, in respect to the truth or error of these points, can be of but little importance, and my subject no way requires that it should be given. It rather becomes me to follow the example which has been sometimes set by learned judges on the bench, when difficult questions suggested themselves, but whose decision the main subject before them did not require; and prudently say,—*Neque teneo, neque refello*. But it is pertinent to the object of this discourse, and consonant to my serious and deliberate conviction, to observe that I cannot place my finger on any one article in the list of doctrines just mentioned, the belief or the rejection of which I consider as essential to the Christian faith or character. I believe that an innumerable company of Christians who never heard of these articles, or who were divided in their opinions respecting them, have fallen asleep in Jesus; and that innumerable of the same description are following after."

Dr. Porter's life, like that of most parish ministers, was marked by little variety. He continued his stated labours without much interruption till he was past seventy, when it became apparent to both himself and others that his strength was inadequate to the full discharge of the duties of his office. Accordingly, it was agreed that he should have a colleague; and Mr. George Putnam was called and settled, with his hearty consent and approbation. The relations which existed between the Senior and Junior Pastors were mutually kind and agreeable, and when the former died, the latter, in a Funeral Discourse, rendered a warm and grateful tribute to the memory of his venerated friend.

On the 7th of October, 1832, the Sabbath next succeeding the completion of fifty years of his ministry, Dr. Porter preached a Sermon containing some historical sketches of his parish, and particularly a review of his own ministerial labours. Having referred to his Ordination, he says:—

"The solemn transactions of that day were adapted to excite reflection, lead to resolutions, and make impressions on the mind, which half a century ought not, and, as the speaker trusts, has not, wholly effaced from his mind. But he laments that they have not had a more constant, powerful and salutary effect on his life and labours. He laments that he has not better fulfilled the ministry he received of the Lord, and better performed his vows. A sense of his many neglects and defects in duty, he can truly say, is the greatest burden of his life; and he would this day humble himself before God, and in the presence of the great congregation, for his want of greater diligence and activity, constancy, faithfulness, and zeal, in the discharge of the work given him to do."

Dr. Porter's health had been gradually sinking for three or four years previous to his death, though he died at last from an attack of pneumonia. His sufferings, during his last illness, were sometimes very severe, but were endured with a patient and uncomplaining spirit. His death occurred on Saturday, 7th of December, 1833, and his Funeral was attended on the succeeding Wednesday, by a large concourse. The Sermon, by his surviving colleague, was from Genesis xxv, 8, and was published.

Dr. Porter held several important public trusts. He was a member of the board of Overseers of Harvard University, and, from 1818 till his death, a member of the Corporation. He was Treasurer for many years of the Massachusetts Congregational Charitable Society; was an original Trustee of the Massachusetts Bible Society; and was among the founders of the Society for the Suppression of Intemperance.

The following is a list of Dr. Porter's publications:—

A Thanksgiving Sermon, preached at Roxbury, 1783. A Discourse delivered before the Roxbury Charitable Society. 1794. A Discourse delivered at Brookline and Roxbury on the National Fast, 1798. A Sermon on the Death of Governor Sumner, 1799. A Eulogy on George Washington, 1800. A Discourse before the Humane Society, Boston, 1802. A Sermon at the Ordination of Charles Lowell, 1806. A Sermon before the Society for Propagating the Gospel among the Indians and others in North America, 1807. A Sermon before the Massachusetts Convention of Ministers, 1810. An Artillery Election Sermon, 1812. A Sermon at the Ordination of John G. Palfrey, 1818.

I met Dr. Porter, once or twice, in the early part of my life, but the most that I remember concerning him then is a staid manner, a dignity and gravity, ill-adapted to put a boy at his ease. I saw him at a later period, when he was much more accessible and cordial, showing a rich vein of good sense, but without any excess of vivacity. The movements of both his body and his mind seemed marked by great deliberation.

FROM THE REV JOHN PIERCE, D. D.

BROOKLINE, February 6, 1849.

My dear Sir: The Rev. Dr. Porter, of Roxbury, concerning whom you inquire, was my intimate friend, and, during much the greater part of my ministry, one of my nearest clerical neighbours. It costs me no effort, therefore, to comply with your request in giving you my impressions of his character.

As to his person, he was not above the common stature, and in his figure was erect and well-proportioned. His hair, which was of chestnut colour, scarcely underwent any perceptible change till the time of his death. He was a remarkable instance of unfailing eyesight—neither he nor his father before him ever used glasses.

The predominating characteristic of his mind was a sound judgment. He always came to his conclusions cautiously, and seldom had occasion subsequently to alter them. He had what is usually called a discriminating mind—he readily discussed minute points of difference, and sometimes evinced no inconsiderable skill in the management of subtle and knotty questions. He had little or no imagination and pretended to none. But he was distinguished for his sober and correct estimate of things, generally saying the right thing, in the right manner, and at the right time. So remarkable was he for discretion in his social intercourse that it has been said of him that, if his most intimate associates were to become his bitterest enemies, they would find it difficult to use even his most confidential communications to his disadvantage. In mixed company he was generally very taciturn; but, among his intimate friends, he was a cheerful and agreeable companion.

Dr. Porter could, by no means, be ranked among the popular preachers of his day. His manner was entirely simple and unadorned, and his matter, though well digested, and always indicating thought and study, was destitute

of those striking qualities that usually render a preacher attractive. His discourses were the product of labour rather than excitement; and they were addressed rather to the understanding than the affections. The late Judge Lowell, who was long one of Dr. Porter's constant hearers, is said to have remarked that of all the preachers whom he was accustomed to hear, there was no one who furnished more food to his intellect than his own Pastor. But, as I have already remarked, with the mass of hearers he could not be regarded as a favourite.

Being naturally of a reserved habit, his intercourse with his people was less frequent and less free than some of them would have wished; but I believe he was never lacking in due attention to the sick and afflicted. His general gravity and dignity of deportment always secured the respect, not only of his own people, but of the community at large.

Of Dr. Porter's religious opinions I need say little, as they are perhaps sufficiently indicated by his Convention Sermon, which had considerable celebrity in its day I may just remark, however, that he was educated a Calvinist, but gradually departed from that form of doctrine, till he settled down, as I have reason to believe, on Arian ground. He was strongly opposed to Creeds and Confessions as a basis of Church Communion, and insisted that all should meet on the common platform of the Bible.

Dr. Porter evinced great wisdom in the management of his worldly concerns. Indeed, so exact was he that he did not always escape the suspicion of an undue regard to his own interest. But it was not true, after all, that he was a selfish man — on the contrary, he was distinguished for his generosity to the poor; and his hand was always open to every object that he considered a deserving one.

I must not omit to say that Dr. Porter felt a deep interest in the affairs of the State and the Nation, and sometimes spoke out his political sentiments with considerable freedom. Several times he showed that his prudence was not timidity, by expressing views in the pulpit, which brought him in conflict with some leading individuals of his parish. Some temporary coolness, if not alienation, grew out of his fearlessness in this respect, but I believe that it had nearly all ceased before those in whom it had appeared went to their graves.

I am, my dear Sir,

faithfully yours,

JOHN PIERCE.

FROM THE REV. CHARLES LOWELL, D. D.

CAMBRIDGE, February 11, 1853.

My dear Friend: My recollections of Dr. Porter are of course very distinct, as I scarcely remember the time when his face was not familiar to me. He was the minister of my childhood at Roxbury. I attended his catechising, which was held once a year. We recited the Assembly's Catechism. After I had entered the ministry, and was a member of the same Association with the Doctor, I asked him whether he really wished to indoctrinate the children in Calvinism. "Oh!" said he, "I did not think you would understand enough to do you any harm," or something like that. He preached my Ordination Sermon and was my friend as long as he lived.

Dr Porter was usually taciturn when I knew him in Roxbury. I remember it was a subject of great solicitude with my sisters, how they should entertain him, when he made a visit at our house. When I knew him as a brother minister, he bore his full part in conversation. He was a man of good sense and good judgment, and, in addition to this, he had a good deal of what is termed dry wit or humour, though he looked so sedate, not to say

grave; and he had great shrewdness and adroitness in parrying a pleasant thrust at him. I should be glad to put down many of his good sayings, if I had time and strength to task my memory for them. I recall at this moment but two or three.

He and I were talking one day together about the Medical Faculty Both of us had and expressed a high respect for physicians. He was led, however, in the course of conversation, to some expressions that seemed, in a measure, to qualify his praise. I referred to the Scripture as speaking of the profession with commendation, and I quoted,—"Honour a physician," &c. "Oh!" said he, "That is in the Apocrypha. I do not remember just now any thing the Bible has said about them, except in reference to the woman, who was vexed with many physicians and grew nothing better, but rather worse."

He was on a visit to one of his parishioners one afternoon, where there was a little party of young people. The lady of the house told the Doctor, hesitatingly, that the young folks would be glad to have a little dance with the aid of the pianoforte, but were afraid to do it lest he should be offended. "Oh no," said he "let them dance, only I hope they will excuse me, as I have my boots on."

He was very happy in his choice of texts for occasional sermons. By the text which he selected after the death of two of the sons of a very respectable parishioner, he converted the old gentleman into a firm friend, although he had opposed his settlement, and was still unreconciled to it. This gentleman had several sons settled in Baltimore — namely, Joseph, Simeon, Benjamin, &c., Joseph and Simeon died, and Benjamin was taken very ill. The Doctor took for the text of a consolatory sermon,—"Joseph is not, and Simeon is not, and ye will take Benjamin away!" The old man's heart at once warmed towards his minister; and when the Doctor shortly after went to see him, he greeted him most cordially.

If these anecdotes will serve, in any degree, to illustrate the character of my friend, I shall be glad that they happened to occur to me.

Affectionately Yours,
CHARLES LOWELL.

JAMES FREEMAN, D. D.

1782—1835.

FROM THE REV JAMES FREEMAN CLARKE, D. D.

BOSTON, September 14, 1850.

Dear Sir: In complying with your request to furnish you with a Memoir of the late Rev. James Freeman, D. D., of Boston, I anticipate some difficulty from the very nearness of the object I am called to describe. One living within the shadow of a mountain cannot draw its outline as well as another at a greater distance. I may experience a like embarrassment, since my boyhood and youth were passed within the near influence of Dr. Freeman's mind. Nevertheless, it is a great pleasure to me to write about him, and, making use, as I shall, of the notices and reminiscences of others, I hope to give a correct statement of the events of his life, and a sufficiently just estimate of his character and influence.

Dr. Freeman is known to the religious public as the first avowed Preacher of Unitarianism in the United States; he is remembered by the people of

Boston as one, who, for fifty years, was identified with all the best interests of that community — though never ambitious of literary distinction, his writings occupy an important place in the literature of the country, both for justness of thought and purity of expression. But the friends of Dr. Freeman forget all these things in remembering his personal qualities. They recall him as the playfellow of children, the friend and counsellor of youth, the charming companion in social intercourse, whose happy sentences were always freighted at once with wit and wisdom, and in whose character were beautifully blended the most austere uprightness and the most generous sympathy. As, however, I cannot speak of these things without appearing to the public to exaggerate, and to his friends to understate, his peculiar excellence, I shall rather dwell on the outward events of his life, adding, at the close, some traits illustrative of his private character.

The first ancestor of Dr. Freeman who came to this country was *Samuel Freeman*, who was proprietor of the eighth part of Watertown, Mass., a town settled in 1630. His son *Samuel*, went to Eastham, on Cape Cod, with his father-in-law, Thomas Prince, Governor of Plymouth. He inherited his father-in-law's estate in Eastham, and the family remained on Cape Cod till Constant Freeman, the father of the subject of this notice, removed to Charlestown, Mass., about 1755. JAMES FREEMAN was born in Charlestown, April 22, 1759. But his father moving to Boston soon after, he was sent to the public Latin School in that city, then under the care of Master Lovell, a somewhat famous teacher in his day. He entered the school in 1766, being seven years old, which was at that time the usual age fixed for admission. Among his classmates were the late Judge Dawes, of the Supreme Court of Massachusetts, Rev. Jonathan Homer, D. D., of Newton, Admiral Sir Isaac Coffin, of the British Navy, and Sir Bernard Morland, afterward a member of the British Parliament. When his friend, Dr. Homer, used to speak of the great men who belonged to their class in the Latin School, Dr. Freeman would sometimes add,— "But, Brother Homer, you forget our classmate who was hanged." The name of this unfortunate member of the class cannot now be supplied.

James Freeman entered Harvard College in 1773, and was graduated in 1777, at the age of eighteen. Among his classmates, were Dr. Bentley and Rufus King. The American Revolution dispersed the College, and interrupted for a time his studies. But he must have laid the foundation of good scholarship there. In after years, he was an excellent Latin scholar, a good mathematician, and read with ease the French, Italian, Spanish and Portuguese languages. In the latter languages, I recollect his reading for amusement, at the close of his life, the works of Father Feyjoo and Father Vieira. It was his custom to spend an hour after dinner with his slate and pencil, working out some mathematical problem. With the writings of Cicero, Tacitus, Lucretius, and other Latin authors, he was thoroughly acquainted. Though he always spoke lightly of his own learning, he was far more of a scholar than many men of greater pretensions.

After leaving College, Mr. Freeman went to Cape Cod, to visit his relatives there, and, as he strongly sympathized with the Revolutionary move-

ment, he engaged in disciplining a company of men, who were about to join the Colonial troops. In 1780, he sailed to Quebec, in a small vessel, bearing a cartel, with his sister, to place her with her father, who was then in that city. On his passage, he was captured by a privateer, and was detained at Quebec after his arrival, in a prison-ship, and as a prisoner on parole. He did not leave Quebec till June, 1782, when he sailed again for Boston, arriving there about the 1st of August. Being a candidate for the ministry, he preached in several places, and was invited, in September, to officiate as Reader at the King's Chapel, in Boston, for a term of six months.

The King's Chapel was originally an Episcopal Church. It was founded in 1686, and a wooden edifice for public worship was built in 1690. It was the first Episcopal Church in New England. The present building, which is of stone, and which is still one of the finest specimens of Church architecture in New England, was erected about one hundred years ago,— the corner-stone having been laid in 1749. Dr. Caner, the Rector of the Church, had espoused the British cause, and he accompanied the British troops, when they evacuated Boston, in 1776. The few proprietors of King's Chapel, who remained in Boston, lent their building to the congregation of the Old South Congregational Church, whose house of worship had been used by the British army as a riding school. The two Societies occupied the building alternately, each with its own forms and its own minister,— one in the morning and the other in the afternoon. Under these circumstances Mr. Freeman commenced his services as a Reader.

I have in my possession a file of letters which Mr. Freeman wrote to his father in Quebec, from which I will make some extracts, showing his opinions and feelings at this time. These letters have probably not been opened for sixty years.

December 24, 1782. * * * "I suppose, long before this reaches you, you will be made acquainted with my situation at the Chapel. I am now confirmed in the opinion that I shall obtain the settlement for life. The church increases every day, and I am happy to find that my friends are still very partial. I trust you believe that, by entering into this line, I have imbibed no High Church notions. I have fortunately no temptations to be bigoted, for the proprietors of the Chapel are very liberal in their notions. They allow me to make several alterations in the service, which liberty I frequently use. We can scarcely be called of the Church of England, for we disclaim the authority of that country in ecclesiastical as well as in civil matters. * * * I forgot to mention in my former letter the sum I receive for preaching. For the first six months, I am to be paid fifty pounds sterling. This is not much, but, when I engaged, the church was small, consisting only of about forty families. It has already increased to nearly eighty. So that I imagine that at the end of the six months, when I shall enter into new terms, the salary will be increased to two hundred and fifty or three hundred pounds lawful money per annum. I wish for no more. Indeed, if at any period of life, I knew what contentment was, it is at the present."

In the course of the year or two following his settlement, Mr. Freeman's opinions on the subject of the Trinity were so far modified by his studies

and reflections that he found it necessary to propose to his church to alter the Liturgy in the places where that doctrine appears. An English Unitarian minister, Mr. Hazlitt, was at that time, residing in Boston, and his intercourse with Mr. Freeman may have contributed to this change of sentiment. But only as an occasion — for this change of view lay in the direction of the tendencies of Mr. Freeman's mind and of the tendency of thought in that community, as appears from the ease with which Unitarianism spread in Boston. Mr. Hazlitt was the father of William Hazlitt, the essayist. The latter was born in Boston, and Dr. Freeman used to speak of him as a curly-headed, bright-eyed boy.

Dr. Greenwood, in his Sermon preached after the Funeral of Dr. Freeman, thus speaks of the way in which this change of the Liturgy was effected. He says that Mr. Freeman first thought of leaving his Society. "He communicated his difficulties to those of his friends with whom he was most intimate. He would come into their houses and say,—"Much as I love you, I must leave you. I cannot conscientiously any longer perform the service of the Church, as it now stands. But at length it was said to him,—'Why not state your difficulties, and the grounds of them, publicly to your whole people, that they may be able to judge of the case, and determine whether it is such as to require a separation between you and them or not?' The suggestion was adopted. He preached a series of sermons, in which he plainly stated his dissatisfaction with the Trinitarian portions of the Liturgy, went fully into an examination of the doctrine of the Trinity, and gave his reasons for rejecting it. He has himself assured me that when he delivered these sermons, he was under a strong impression that they were the last he should ever pronounce from this pulpit. * * * But he was heard patiently, attentively, kindly. The greater part of his hearers responded to his sentiments, and resolved to alter their Liturgy and retain their Pastor."

Alterations were accordingly made in general conformity with those of the amended Liturgy of Dr. Samuel Clarke, and, on the 19th of June, 1785, the proprietors voted, by a majority of three-fourths, to adopt those alterations.* In a letter to his father, dated the first of June, he says, after describing the changes which had been made in the Liturgy,—"In two or three weeks, the Church will finally pass the vote whether they will adopt the alterations or not. I flatter myself the decision will be favourable; for out of about ninety families of which the congregation consists, fifteen only are opposed to the reformation. Should the vote pass in the negative, I shall be under the necessity of resigning my living." He adds, however, that, in this case, he has no fear but that he shall find employment elsewhere. "Thus," says Mr. Greenwood, "the first Episcopal Church in New England became the first Unitarian Church in the New World. I mention this not as a matter of boasting, but as an historical fact. He, our departed father, never boasted of it, or, indeed, of any thing he ever did or helped to do, and, at that time, the change in doctrine and

* Before this vote was taken, the proprietors had taken measures to ascertain who properly belonged to the church as pew-holders, and what pews had been forfeited by the absence of their former owners, according to the letter of their deeds. And, that no ground of complaint should exist, the proprietors engaged to pay for every vacated pew, *though legally forfeited*, the sum of sixteen pounds to its former owner."— Greenwood's History of King's Chapel.

service which was effected, was certainly not regarded by Pastor or people as a subject of triumph, but of serious and arduous duty. The young Reader at King's Chapel was surely placed in peculiar circumstances. It is his praise that he made a right and manly use of them; that he did not smother his convictions and hush down his conscience, and endeavour to explain away to himself, for the sake of a little false and outward peace, the obvious sense of the prayers which he uttered before God and his people, but took that other and far better course of explicitness and honesty. By this proper use of circumstances he placed himself where he now stands in our religious history."*

The next thing to be considered was the mode of Ordination to be received by Mr. Freeman, who was as yet only a Reader. In a letter to his father, dated Oct. 31st, 1786, he describes an application made to Bishop Seabury of Connecticut, and Bishop Provost of New York, for Ordination, from which the following extracts are taken, which illustrate both the opinions of the time, and the cool self-possessed character of Mr. Freeman.

"My visit to Bishop Seabury terminated as I expected. Before I waited upon him, he gave out that he never would ordain me, but it was necessary to ask the question. He being in Boston last March, a committee of our Church waited upon him, and requested him to ordain me, without insisting upon any other conditions than a declaration of faith in the Holy Scriptures. He replied that, as the case was unusual, it was necessary that he should consult his presbyters — the Episcopal clergy in Connecticut. Accordingly, about the beginning of June, I rode to Stratford, where a Convention was holding, carrying with me several letters of recommendation. I waited upon the Bishop's presbyters and delivered my letters. They professed themselves satisfied with the testimonials which they contained of my moral character, &c., but added that they could not recommend me to the Bishop for Ordination upon the terms proposed by my church. For a man to subscribe the Scriptures, they said, was nothing, for it could never be determined from that what his creed was. Heretics professed to believe them not less than the orthodox, and made use of them in support of their peculiar opinions. If I could subscribe such a declaration as that I could conscientiously read the whole of the Book of Common Prayer, they would cheerfully recommend me. I answered that I could not conscientiously subscribe a declaration of that kind. 'Why not?' 'Because there are some parts of the Book of Common Prayer which I do not approve.' 'What parts?' 'The prayers to the Son and the Holy Spirit.' 'You do not then believe the doctrine of the Trinity.' 'No.' 'This appears to us very strange. We can think of no texts which countenance your opinion. We should be glad to hear you mention some.' 'It would ill become me, Gentlemen, to dispute with persons of your learning and abilities. But if you will give me leave, I will repeat two passages which appear to me decisive: *There is one God, and one Mediator between God and man, the man Christ Jesus. There is but one God, the Father, and one Lord Jesus Christ.* In both these passages Jesus Christ is plainly distinguished from God, and in the last, that God is expressly declared to

* Greenwood's Sermon after the Funeral of Dr. Freeman, p. 11.

be the Father.' To this they made no other reply than an 'Ah!' which echoed round the room. 'But are not all the attributes of the Father,' said one, 'attributed to the Son in the Scriptures? Is not Omnipotence for instance?' 'It is true,' I answered, 'that our Saviour says of Himself, *All power is given unto me, in Heaven and Earth.* You will please to observe here that the power is said to be *given.* It is a derived power. It is not self-existent and unoriginated, like that of the Father.' 'But is not the Son omniscient?' Does He not know the hearts of men?' 'Yes, He knows them by virtue of that intelligence which He derives from the Father. But, by a like communication, did Peter know the hearts of Ananias and Sapphira.' After some more conversation of the same kind, they told me that it could not possibly be that the Christian world should have been idolaters for seventeen hundred years, as they must be according to my opinions. In answer to this, I said that whether they had been idolaters or not I would not determine, but that it was full as probable that they should be idolaters for seventeen hundred years as that they should be Roman Catholics for twelve hundred. They then proceeded to find fault with some part of the new Liturgy. 'We observe that you have converted the absolution into a prayer. Do you mean by that to deny the power of the Priesthood to absolve the people, and that God has committed to it the power of remitting sins?' 'I meant neither to deny nor to affirm it. The absolution appeared exceptionable to some persons, for which reason it was changed into a prayer, which could be exceptionable to nobody.' 'But you must be sensible, Mr. Freeman, that Christ instituted an order of Priesthood, and that to them He committed the power of absolving sins. *Whose soever sins ye remit they are remitted unto him, and whose soever sins ye retain they are retained.*' To this I made no other reply than a return of their own emphatic *Ah!* Upon the whole, finding me an incorrigible heretic, they dismissed me without granting my request. They treated me, however, with great candour and politeness, begging me to go home, to read, to alter my opinions, and then to return and receive that Ordination, which they wished to procure me from their Bishop. I left them and proceeded to New York. When there I waited on Mr. Provost, Rector of the Episcopal Church, who is elected to go to England to be consecrated a Bishop. I found him a liberal man, and that he approved of the alterations which had been made at the Chapel. Of him I hope to obtain Ordination, which I am convinced he will chcerfully confer, unless prevented by the bigotry of some of his clergy. The Episcopal ministers in New York, and in the Southern States, are not such High Churchmen as those in Connecticut. The latter approach very near to Roman Catholics, or at least equal Bishop Laud and his followers. Should Provost refuse to ordain me, I shall then endeavour to effect a plan which I have long had in my head, which is to be ordained by the Congregational ministers of the town, or to preach and administer the ordinances without any Ordination whatever. The last scheme I most approve; for I am fully convinced that he who has devoted his time to the study of divinity, and can find a congregation who are willing to hear him, is, to all intents, a minister of the Gospel; and that, though imposition of hands, either of Bishops or Presbyters, be necessary to constitute him

Priest in the eye of the law, in some countries, yet that, in the eye of Heaven, he has not less of the indelible character than a Bishop or a Patriarch. Our early ancestors, who, however wrong they might be in some particulars, were in general sensible and judicious men, were of this opinion. One of the articles of the Cambridge Platform is that the call of the congregation alone constitutes a man a minister, and that imposition of hands by Bishops or Elders is a mere form, which is, by no means, essential. The same sentiments are adopted by the most rational clergy in the present day, who give up the necessity of Ordination as indefensible, and ridicule the doctrine of the uninterrupted succession as a mere chimera. I am happy to find many of my hearers join with me in opinion upon this subject."

As might, perhaps, have been foreseen, it was found impossible to procure Episcopal Ordination, and Mr. Freeman and his church finally determined on a method differing from both of those suggested in his letter. He was neither ordained by the Congregational ministers of Boston, nor yet did he omit all ceremony of induction, but (as Mr. Greenwood says) he fell back on first principles, and was ordained by the church itself, by a solemn service at the time of evening prayer, November 18th, 1787. The Wardens entered the desk after the usual evening service, and the Senior Warden made a short address, showing the reasons of the present proceedure. The first ordaining prayer was read, then the ordaining vote, to which the members gave assent by rising, by which they chose Mr. Freeman to be their "Rector, Minister, Priest, Pastor, and Ruling Elder." Other services followed, among which was the presenting a BIBLE to the Rector, enjoining on him "a due observance of all the precepts contained therein."

On the 17th of July, 1788, Mr. Freeman was married to Martha (Curtis) the widow of Samuel Clarke, merchant of Boston. He had no children, though Mrs. Freeman had one son by her first marriage. She died on the 24th of July, 1841, aged eighty-six years.

From the time that Mr. Freeman was thus set apart to his office, he sustained the various duties of the ministry till 1809, when the Rev. Samuel Cary was, at his request, associated with him as colleague; after whose death, in 1815, he again served alone till 1824, when the Rev. F. W P Greenwood was inducted as colleague. In 1811, he was honoured with the degree of Doctor of Divinity from Harvard College. In 1826, his health, had so far given way that he was obliged to give up his duties to Mr. Greenwood, and retire to a country residence near Boston. Here he lived nine years, surrounded by the affection of young and old, and, though suffering from painful disease, always cheerful, and at length expired, November 14, 1835, in the seventy-seventh year of his age, and the fifty-fourth of his ministry.

Dr. Freeman was a member of the first School Committee ever chosen by the people of Boston, which was elected in 1792, the schools before that time being under the charge of the Selectmen of the town. He was for many years on this Committee, and was one of those by whose labours the Public School System of Boston has been brought to its present excellent condition. He was one of the founders of the Massachusetts Historical Society, and, during a long period, one of its most active collaborateurs, contributing many valuable papers to its Collections. He was a member

of the Ameriean Aeademy of Arts and Seienees. His publications consist of a Thanksgiving Sermon, 1784; a Deseription of Boston, published in the Boston Magazine, 1784; Remarks on Morse's Ameriean Universal Geography, 1793; a Sermon on the Death of Rev. John Eliot, D. D., 1813; a volume of Sermons published in 1812, whieh passed through three editions; and another volume in 1829, printed as a gift for his parish, but not published; besides many articles in periodicals. He printed no eontroversial sermons, and seldom preaehed them. His style was sententious and idiomatie, and has often been spoken of as a model of pure English. Though there is no traee of ambitious thought or expression in his writings, their tone and spirit are wise and healthy.

Although Dr. Freeman was the first, who, in this eountry, openly preached Unitarianism, under that name, he never elaimed the eredit of that movement, but referred to Dr. Mayhew and others as having preaehed the same doctrine before. This was no doubt true. Some form of Arianism had prevailed in New England for several years before Dr. Freeman's time. Yet, as he was the first to avow and defend the doctrine by its distinct name, he may no doubt be eonsidered as its first preacher. This fact necessarily brought him into relations with other advoeates of these opinions, and he eorresponded with Priestley and Belsham, and espeeially with Theophilus Lindsey, whose eharaeter he mueh esteemed. He also had sympathy from Chauney, Belknap, and others older than himself, and among his contemporaries from men like Bentley, Clarke, Eliot, Kirkland. And, as he loved to "keep his friendships in repair," he was surrounded in after years by multitudes of younger friends and diseiples. He loved the young, and always sought to help them. I have been told of his urging new married people among his parishioners to join the smaller and struggling parish of some young minister — "Go there," he would say. "and grow up with that chureh, and make yourselves useful in it." He sympathized with young men in their diffident first efforts, and always encouraged and befriended them. How then eould the young help loving him? He was no zealot for his own opinions, but a thoroughly liberal man, and was intimate with men of all denominations. The good Bishop Cheverus was one of his best friends. He eould not tolerate intolerance, and disliked Unitarian bigotry quite as mueh as Orthodox bigotry. I have heard him say "Sterne eomplains of the eant of eriticism. I think the eant of liberality worse than that. I have a neighbour who eomes and entertains me that way, abusing the Orthodox by the hour, and, all the time, boasting of his own liberality." He earried this freedom of mind into matters of taste as well as matters of opinion. Bred in the school which admired the writers of Queen Anne's day, he loved Addison, Pope, Swift, Gay, and in Theology, such writers as the Boyle Leeturers and James Foster. But finding that many young persons were interested in Wordsworth and Coleridge, he patiently read these authors to see if he could find any good in them. I remember his reading Coleridge's "Aids to Reflection," and his "Friend," in the last years of his life, and, when he had finished them, he said, "I find some exeellent ideas in him, though I do not understand all his mysteries. He is a eloudy fellow. I leave those parts to you younger folks."

The leading traits in Dr. Freeman's character, which immediately impressed all who saw him, were benevolence, justiee, and a Franklin-like sagacity. He could endure to see no kind of oppression, and was always ready to take sides with any whom he thought overborne. He was punctilious in keeping all engagements, and his honesty descended into the smallest particulars of life. A lady said she had seen him once under the following circumstances. "I was riding, with another lady, past Dr. Freeman's house, in the town of Newton, and we noticed a dwelling opposite, which seemed closed and unoccupied, the garden of which was full of flowers. We thought of gathering a few, and while we hesitated, we noticed an old gentleman, with long white locks hanging on his shoulders, slowly walking on the other side of the road. I asked him whether he thought that, as there was no one living in the house, we might gather some of the flowers. He looked up at us with an arch smile, and said, "They are not *my* flowers, pretty ladies." Somewhat confused, I repeated my question, to which he replied,—"I have no right to give them to you, they are not *my* flowers, pretty ladies." We rode away, not knowing till afterward who it was, but having received a lesson in regard to the rights of others which we were not likely soon to forget."

I will add a few examples taken from his familiar conversation, which, however trifling in themselves, will illustrate his character and turn of mind. A lady, who had heard of the Atheist, Abner Knecland, giving public lectures in defence of his views, said, "What a dreadful thing it is, Dr. Freeman!" "I think it will do a great deal of good," replied he, and then mentioned a variety of facts to show that arguments in support of Infidelity had always brought out so many new defences of Christianity as to leave religion on a higher and more impregnable basis.

He was a great lover of truth, but his regard for the feelings of others kept him from harshness. To a young friend, whom he thought in danger of carrying independence too far, he said,—"It is well to be candid, but you need not say every thing which is in your mind. If a person, on being introduced to me, should say, 'Dr. Freeman, what a little, old, ugly, spindle-shanked gentleman you are,' he would no doubt say what was in his mind, but it would not be necessary, I think, for him to say it."

Some one said to him of a book,—"It is too long." "All books are too long," he replied,—"I know only one book which is not too long, and that is Robinson Crusoe, and I sometimes think that a little too long."

He related this anecdote of the famous Mather Byles. "I was once walking with Dr. John Clarke, and we met Mather Byles. He took my arm and said,—"Now we have the whole Bible here. I am the Old Testament, you, Mr. Clarke, are the New Testament, and as for Mr. Freeman, he is the Apocrypha."

As Dr. Freeman was talking one evening in his own family, I took a pencil and paper, and took notes of his remarks without his being aware of it. From this paper I copy the following sentences.

"Do you see human faces in the coals of fire? The propensity I have to form the human figure is frequently annoying to me. I make men and immediately put them into a fiery furnace."

"I find I am growing very thin. Some people carry handkerchiefs to

wipe away tears which they do not shed, so I wear clothes to conceal limbs which I do not possess."

"Is that Coleridge you are reading? Coleridge himself reads curious books,— the author who wrote in Latin at the revival of learning. We have better writers now. To be sure, there were Grotius and Budæus, who were excellent writers, and especially Erasmus. Knox wrote well. But he was an arrogant and rash man. He condemned the French Sermon writers, and said how inferior they were to the English. As an instance, he quoted an Englishman, who had in fact copied from the French. That fellow did not find it out. In his Essays he declares all mysteries and all knowledge, gives advice to young merchants and to young tailors. He was a man of bad manners. He attacked the King of Prussia bitterly. I should think the King might get sight of such a book. He stood such things, however, with great fortitude. He was satisfied with possessing absolute power."

"You are reading John Bunele. The author, it seems, was a Unitarian. About Emlyn's days, Unitarianism had not made much progress. Did he get any persecution? They used to put Unitarians in jail. Our ancestors would have undoubtedly done so, or more probably would have put them to death. But none appeared. Dr. Mayhew was the first who cared much about it. There was a certain concealment practised before about the Trinity. Fisher (of Salem I suppose) had a singular way of satisfying his conscience. He was asked how he could read the Athanasian creed when he did not believe it. He replied, 'I read it, as if I did not believe it.' Those are poor shifts. Mr. Pyle being directed by his Bishop to read it, did so, saying,—'I am directed to read this, which is said to have been the creed of St. Athanasius, but God forbid that it should be yours or mine.' Another man had set it to a hunting-tune and sang it. These, I think, would hardly satisfy the conscience of a truth-loving man."

This is a random specimen of his conversation in the last years of his life. If any one had thought of recording his sayings, a very agreeable book of table-talk might have been easily prepared. But this is one of the things we are apt to remember when it is too late.

I cannot better close this notice than by some further extracts from Dr. Greenwood.

"Dr. Freeman was truly humble, but he was above all the arts of deception and double-dealing; and he could not be awed or moved in any way from self-respect and duty. He made all allowances for ignorance and prejudice and frailty, but arrogance he would not submit to, and hypocrisy he could not abide."

He possessed in a remarkable manner the virtue of contentment. You heard no complaints from him. He was abundantly satisfied with his lot— he was deeply grateful for his lot. The serenity of his countenance was an index to the serenity of his soul. The angel of contentment seemed to shade and fan it with his wings. 'I have enjoyed a great deal in this life,' he used to say. 'a great deal more than I deserve.'"

"He loved children, and loved to converse with and encourage them, and draw out their faculties and affections. His manners, always affable and kind, were never so completely lovely as in his intercourse with them.

Naturally and insensibly did he instil moral principles and religious thoughts into their minds, and his good influence, being thus gentle, was permanent."

"The mind of Dr. Freeman was one of great originality. It arrived at its own conclusions, and in its own way. You could not be long in his society without feeling that you were in the presence of one who observed and reflected for himself."

"Even when his mind grew enfeebled, it showed its strength in weakness. His memory sometimes failed him, and his ideas would become somewhat confused, in the few months preceding his death; but his bearing was always calm and manly; he fell into no second childhood."

"He looked upon death, as it approached him, without fear, yet with pious humility. He viewed the last change as a most solemn change; the judgment of God upon the soul as a most solemn judgment. 'Let no one say, when I am dead,'— so he expressed himself to his nearest friends,— 'that I trusted in my own merits. I trust only in the mercy of God through Jesus Christ.'"

So lived, laboured and died James Freeman. A man who impressed himself on all his friends, on his community, and on his time, as a pure and true influence, for which we might well be grateful. Many might say, in the words of French philosophers —"D'autres ont eu plus d'influence, sur mon esprit, et mes idées. Lui, má montré une ame Chrctienne. C'est encore à lui que je dois le plus."

Very truly yours.

JAMES FREEMAN CLARKE.

FROM THE REV SAMUEL J. MAY.

SYRACUSE, September 24, 1863.

My dear Sir: Dr Freeman, concerning whom you ask for my recollections, was my parents' Pastor during the whole of his ministry, and one of my father's most valued and intimate friends. Such was his regard for him that I should have been honoured with his name, but for the death of two brothers, by whom my parents had hoped to perpetuate in the family the two names which I bear.

It was a part of my education to respect Dr. Freeman; and his reverent aspect and manners deepened the impression. But though I stood in awe of him, I loved "to pluck his gown, to share the good man's smile," which was one of the sweetest that ever illuminated a human countenance.

Dr. Freeman was somewhat below the ordinary stature. He had a full, solid person, and a face in which great benignity and high intelligence were beautifully blended. His manners were characterised by gentleness and scrupulous courtesy. He seemed desirous to make all about him pleased with themselves; and it was thought that sometimes his politeness to the fair sex led him to flatter them. But his benevolence was most conspicuous in his attention to the poor and the afflicted. Nothing that he could do or induce others to do to supply their wants or alleviate their sorrows, was omitted. He had fine social qualities, which made him very attractive in private life, but he was little given to visiting, even in his own congregation, beyond a limited circle. He lived, during the greater part of the year, in the country, a few miles from Boston, formerly in Dorchester, latterly in Newton, where he not only industriously prosecuted his studies, but indulged his great love of horticulture, and exercised his skill and taste in the production of fine

fruits and beautiful flowers. This quiet, retired manner of life was not merely agreeable to him, but rendered neeessary by a loeal disease, often very annoying, under which he suffered during the last twenty-five years of his life.

In 1825, having served as minister of King's Chapel* nearly forty years, he was compelled by his infirmities. to withdraw. His parishioners reluctantly consented to the separation, and, as an assurance of their respect and affection, they voted him fifteen hundred dollars a year for the residue of his life. He enjoyed this annuity ten years, during which time he never felt able to enter the pulpit.

Dr. Freeman, for a while after his induction into the ministry, sustained a somewhat isolated position, being excluded from ministerial intercourse with the Episcopalians on the one hand, and not wholly instated among the Congregationalists on the other. Ere long, however, he conciliated the confidence of the latter, and, in due time, secured the respect of all, as a most conscientious and honourable man. He did not exchange pulpits often, for the reason, I suppose, that he did not like extempore prayer, and several of the neighbouring ministers were embarrassed in the use of the Prayer Book, and by the order of Services, which were very similar to those of the Episcopal Church. But I well remember that in 1807 or 1808, when the Old South Meeting House was undergoing extensive repairs and alterations, Dr. Eckley, with his congregation occupied King's Chapel on one part of several successive Sundays, and Dr. Freeman on the other; and between the two venerable men, I believe, a eordial friendship always existed. He lived on the most intimate terms with Dr. Howard, of the West Church and Dr. Eliot, of the New North; and was an estecmed member of the Boston Association before, as well as after, the division of that Body, caused by the controversy which commenced in 1815.

Dr. Freeman's religious opinions underwent considerable changes in the course of his ministry. At the time of his settlement, he was probably not farther from the accredited orthodoxy of that day than Dr. Samuel Clarke. In his later years, I have reason to believe that he became decidedly a Humanitarian. His sermons, however, were seldom doctrinal, less frequently controversial. Much of the greater part of them would have been deemed unexceptionable, in doctrine as well as spirit, by ehristians of any communion. They were remarkable for clearness of thought and simplicity of diction. So studious was he of precision that no unnecessary adjective ever escaped his pen.

In the delivery of his sermons, he generally used but little gesture, and was not very animated. Still there was a quiet and often pathetic earnestness, that did not fail to secure the attention of his auditors. On special occasions, particularly of affliction, he sometimes exhibited the deepest emotion. I well remember that the Sunday after the death of Dr. Eliot, in attempting to delineate the eharacter of his friend, he was completely overeome, burst into tears, and was obliged to omit a part of his discourse.

The most remarkable instance of this weakness (if weakness it must be called, for a man to be unable to repress feelings that are the glory of our human nature) occurred at the grand eelebration, in King's Chapel, of the downfall of Bonaparte, in 1814. Dr Channing preached on the occasion one of his great sermons. Dr. Freeman read selections which he had made from the Scriptures, so appropriate that it seemed as if he had culled the history

* Many persons queried why the church was called King's Chapel, after the Revolution had dissolved our connection with the Royal Personage, by whose direction, and under whose patronage it was built. I believe it was at the suggestion of Dr. Freeman that the name was retained, with the understanding that the King of Kings should be meant.

of the modern usurper from the pages of the Bible. When he came to the end, I well remember, he raised himself to his utmost height, stretched out his arms, as if in a majestic transport, his face perfectly radiant with emotion, his eyes flashing unwonted fire, and shouted at the top of his voice,— "Babylon the Great has fallen; Babylon the Great has fallen! Hallelujah! Praise ye the Lord!!" and then burst into tears. The whole audience was carried away with the emotion. Many who were sitting sprang to their feet, and the loudest applause was hardly suppressed.

Hoping that these fragmentary recollections will help you to perfect your intended sketch of that venerable man's character and life, I remain, as I have been for more than forty years, Very truly your friend,

SAMUEL J. MAY.

FROM THE REV FREDERICK A. FARLEY, D. D.

BROOKLYN, 24th March, 1864.

Rev. and Dear Sir: You were kind enough to ask me for "a contribution concerning any body" to your forthcoming "volume of Unitarian Annals" in the form of "a familiar letter." Here you have it in a few reminiscences of the Rev. Dr. Freeman of Boston, whom I have always regarded as the pioneer and first out-spoken and avowed advocate of our denominational faith among American clergymen, and of his second colleague and distinguished successor in the ministry at King's Chapel, the late Rev. Dr. Greenwood.

Of both I have very distinct recollections. Dr Freeman was the Pastor of my youth. He had a surprising sweetness and yet dignity of carriage, which I have rarely seen so remarkably combined. The expression of his countenance was bland and gentle as a woman's; and his manners were most refined and courteous. In his pastoral walk he was always delightful, and with the young specially winning and attractive. I can never forget him at the bedside of my excellent and dearly loved dying mother, when I was a boy of thirteen. He had come home with me from morning service on the Sabbath, at the request of my father, which I had carried to him, and found my mother perfectly unconscious. He knelt by her side and prayed — but while he prayed, she gently took her departure,—so gently that the family were only first made aware of it by noticing the change of his voice; thanking God in a lofty tone of piety for her pure, Christian, and beautiful life,— which, as he afterwards more than once told me, he well knew and appreciated;— and commending it to the consolation and imitation of her survivors.

Dr Freeman was a man of great firmness and boldness of character withal, and of transparent honesty. He abhorred shams of every sort. Perhaps this was the reason why he never cultivated oratory; for he was wont to speak of oratory as trick. It has often amazed me, knowing the tenderness and warmth of his heart and his highly emotional nature, to notice how over-calm was his pulpit manner. Yet I have known him often to break utterly down in the pulpit, under the weight of emotions which he could not control. When I became old enough fully to understand and appreciate his sermons, although in general addressed to the sober judgment or cool moral sense of his hearers, they often held me enchained by their perfect truthfulness. When I was about seventeen and during my college life, I remember two sermons, preached on successive Sabbaths, on the "Character of the Just Man," which so powerfully impressed me that I lingered till the congregation retired, and then went and begged him to permit me to read and copy them.

Of Dr. Greenwood I retain recollections equally delightful. We were brought up in the same church; a church, by the way, which has given several ministers of our faith to the world within my remembrance: viz., Greenwood and Rev. Thomas Russell Sullivan, like him now numbered with the dead;

Rev. Samuel J. May, of Syracuse, N. Y.; Rev. James Freeman Clarke, D. D., and Rev. J. T. Sargent, of Boston; Rev. S. G. Bulfinch, late of Dorchester, Mass.; all of whom are living. With Dr Greenwood I had no personal acquaintance before the year 1825, when he had become colleague to the venerable and beloved Dr. Freeman, the Pastor of our young days at King's Chapel. When I began my theological studies, Dr. Freeman had retired an invalid from his active ministry, and ceased to preach; and Dr. Channing and Dr. Greenwood became my chosen counsellors and friends. With the latter I was at that period thrown, by greater nearness of age and other circumstances, into very frequent and intimate intercourse; to both I was indebted for great aid in doubts and difficulties, which I from time to time met, and for invaluable hints and advice in my future professional walk. No father could have been kinder than Dr. Channing, no brother than Dr. Greenwood. I remember, on one occasion, when our studies at Cambridge had led us into the intricate problems of God's Sovereignty, Man's Freedom, and Man's Accountableness, that I became exceedingly puzzled by the Priestleyan views of Philosophical Necessity; and really came near making shipwreck of all religious faith. I kept my doubts to myself for a time, until they haunted and tortured me day and night. Study, meditation, prayer, did not help me. In my distress,—for distress most certainly it was,—I went to Boston, and at once to Greenwood's study. I unbosomed to him immediately my distress and my difficulties, and the imminent and terrible peril in which I felt myself. He was thought cold by many; unsympathetic by those who did not know him, by reason of a peculiarly staid and quiet manner. Yet he was any thing but cold. He entered instantly and most cordially into my feelings; and told me he had experienced exactly the same and from the same cause. "Still," he said, substantially, "the solution was very easy and simple. I interrogated my consciousness, and my consciousness declared that I was a free agent, and that proved enough. It stood proof against any and every difficulty or doubt or argument, however subtle. There was my ultimate appeal; and it echoed always to my moral freedom. I am conscious that I am a free and an accountable agent. I know, therefore, that I am free and accountable." What was enough for him proved enough for me. It was light to me at once. The load was lifted from mind and heart, and I left him rejoicing.

When about to be ordained to the Christian ministry at Providence, R. I., I told Greenwood that of all things I should be delighted to have Dr. Freeman give me the 'Charge.' He replied by reminding me that Dr. Freeman was too feeble to go from home at all, and especially to so great a distance; but added that he dared say he would be pleased at being asked. Accordingly, we drove together to Newton; and found the good old man, although at times a great sufferer, that day very comfortable, and glad to see us. He said it was impossible for him to go to Providence, much as he should be pleased to; but he would 'charge' me then and there. Immediately he proceeded to give me an abundance of valuable hints; and, before closing, lashed Greenwood over my shoulders by charging me not to finish my sermons in the pulpit, as his excellent colleague and brother — pointing at him — was accustomed to do. "No, my young friend," said the venerable man, "finish your sermon before Saturday. Keep Saturday for a day of pleasant recreation, that you may go fresh and vigorous to your pulpit on Sunday. To that you owe your best duty; and how can you give it, jaded and worn by Saturday's and Saturday Night's toil!" He then told us that, throughout his long and active ministry of forty years, he had never — no, not in a single instance, worked on his sermon on Saturday. It was always the day of pleasantest and freest intercourse with his friends.

Greenwood was a man of the most refined and delicate taste. He had no

extempore gift, nor did he attempt its acquisition. His preferences, like my own,— largely, perhaps, the result of early habit and influences at King's Chapel,— were for Liturgical worship in the Sanctuary. There was a singular grace and charm both in his style of writing and of delivery. The first was polished and yet simple, and the rhetoric perfect; while the same depth of emotion, and tender and reverent devoutness of sentiment, which his words evinced, characterized his manner. This, though generally quiet and sober, was wondrously expressive and effective from its obvious earnestness and sincerity. In the work of composition he often walked the room in thought, till sentence after sentence took its exact form; and was then committed to paper perfectly finished, with seldom the need of erasure or correction. Genial and unconstrained in his home, full of fine humour and salient points in conversation, an ardent lover and master of the best literature, few men have I known in the Christian ministry or in social life, who carried into their profession and everywhere a holier or more consistent walk, than Francis William Pitt Greenwood.

I am, my dear Sir,
Yours with great respect,
faithfully and fraternally,
FREDERICK A. FARLEY.

SAMUEL KENDAL, D. D.*

1783—1814.

Samuel Kendal was a descendant of Francis Kendal, who migrated early to this country, and settled in Woburn, Mass., and who is believed to be the common ancestor of all who bear the name of *Kendal* in New England. He was a son of Elisha and Ruth Kendal, and was born in Sherburne, Mass., on the 11th of July, 1753. His father was a blacksmith; and the son spent his early years at home, occasionally earning a trifling sum by working for the farmers in the neighbourhood, and attending school a few weeks only in the winter. When he was about fourteen or fifteen years of age, his father, in the hope of better providing for a large family, moved to Annapolis, Nova Scotia. Here the son continued to work on farms till he was nineteen years of age, when he had earned enough to purchase of his father the remaining two years of his minority. From early childhood he had formed the purpose of acquiring a collegiate education, and becoming a minister of the Gospel. With this object always before him, he surmounted obstacles that, to a less determined and energetic spirit, would have been insuperable. He was so delighted with the idea of returning to New England that he crossed the Bay of Fundy, at great risk, with one other person, in a small boat, which he called an egg-shell, and which he said they could carry ashore themselves. He went immediately to his native town, and there prosecuted his studies preparatory to entering College, under the instruction of the Rev. Elijah Brown, supporting himself, meanwhile, by labouring, part of the time, on Mr. Brown's farm. Just as he was prepared for College, he found himself amidst the perils and struggles of the Revolution, and he felt constrained to enter the army as a volunteer; though, as a preliminary step, he went

* Ms. from his daughter, Mrs. Marshall.—Columbian Centinel, 1814.

into the hospital and had the small pox. Owing to these various embarrassments and detentions, he did not enter College until he was twenty-five years of age. As he was obliged to rely entirely on his own exertions for the means of defraying his college expenses, he devoted all or nearly all his vacations to teaching a school in Waltham, besides fitting several young men for College, two or three of whom afterwards acquired great distinction. By his uncommon industry and prudence, he not only met all his current expenses, but was forty pounds richer when he left College than when he entered. He was graduated in 1782, with an excellent reputation as a scholar.

After his graduation, it is believed that he spent most of his time at Cambridge, in the study of Theology, until he was licensed to preach, by the Cambridge Association. He had scarcely commenced his public labours before he received a call to settle over the Congregational Church in Weston, as successor to the Rev. Samuel Woodward, who had died the preceding year. He accepted the call, and was ordained on the 5th of November, 1783,—the Rev. Dr. Willard, President of Harvard College, preaching the Ordination Sermon.

Mr. Kendal, during the early period of his ministry, was visited with sore trials. Before he had a home in Weston, his father returned from Nova Scotia, being threatened with imprisonment for his refusal to take the oath of allegiance to George III. He worked at his trade in Roxbury until his son became a housekeeper, and was able to give him a home with his own family. He left behind him in Nova Scotia six daughters, three of whom were married; and when they heard that their brother was settled in Weston, and had a home for their father, the married sisters placed the three girls who were unmarried on board a vessel for Boston; and the first he knew of their having left Nova Scotia was that they arrived at his own door, in a state of entire destitution, having walked from Boston,—a distance of twelve miles. By the assistance of some of his friends, he quickly succeeded in furnishing them with the necessary supply of clothing, and providing them with homes, where they could earn a subsistence and prepare themselves for usefulness. Scarcely had this perplexity been surmounted, and the prospect of being able to support his family, and pay off a debt necessarily incurred, begun to open upon him, when his house took fire in the night, and was consumed, with nearly all its contents. This happened on the 19th of February, 1791. His father was the first person to discover the flames and waken the other members of the family. A very deep snow had fallen a few days previous, and not a single neighbour knew of the conflagration till just as the house and contents fell together into the cellar. Fortunately, Mr. Kendal had a small study near his house, in which the family were able to find a shelter till daylight. When the catastrophe came to be known, there was no lack of friends to proffer their hospitalities to his family, and in due time the loss was in a great measure made up to him, and a new house built on the site of the old one.

Mr. Kendal, more especially in the early part of his ministry, received a considerable number of young men into his house to prepare them for College;—a measure which a very small salary rendered necessary to the

support of his family. But his time was devoted almost exclusively to his professional duties. He was frequently called upon for public services abroad, and it is believed never failed to meet the demands of the occasion. In the year 1806, the degree of Doctor of Divinity was conferred upon him by Yale College,—an evidence that his character was known and appreciated beyond the limits of his own State.

Dr. Kendal experienced very little interruption of his labours from bodily indisposition. In an Historical Discourse that he delivered the year previous to his death, he states that he had been detained from public worship but one Sabbath, either by sickness or inclemency of weather, for thirty years; and that he had left the pulpit without a supply, on his own private business, for two Sabbaths only, within that period. He continued to supply his pulpit regularly until the Sabbath preceding his death. On Tuesday, the 8th of February, 1814, he drove his own horse and chaise to Boston, with a view to attend the Ordination of Mr. Edward Everett, as Pastor of the Church in Brattle Square. Here he met two of his children, and passed a night with each of them; but seemed to be suffering from a severe cold. By his urgent request, they consented to pass the next Sabbath with him, but when they reached his house on Saturday, they found him unable to leave it, and seriously threatened with typhus fever. They had pressing engagements at home on Monday, and he advised them to return, though, by this time, it was evident that his case had assumed an alarming form. In the evening, he was so unable to help himself that a kind neighbour was called in to assist him to bed, and to watch with him. Without any apparent change, he breathed his last about six o'clock on Tuesday morning, February 15th, in the sixty-first year of his age, and the thirty-first of his ministry. The first intimation to the parish of his being alarmingly ill, was the solemn tolling of the bell at sunrise. His Funeral Sermon was preached by the Rev. Dr. Osgood of Medford.

He was married, not far from the time that he commenced his ministry, to Mary Austin of Cambridge; but this connection was terminated by her death within two years. On the 12th of October, 1786, he was married to Abigail, the eldest daughter of his predecessor, the Rev. Samuel Woodward. She became the mother of four children, the youngest of whom she left an infant two hours old. In 1794, he married Miranda Woodward, another daughter of his predecessor, who also became the mother of four children. She survived him seventeen years, and died in 1832. Dr. Kendal's father survived him nine years, and had his home in the family till his death, in 1824, when he lacked but a few days of ninety-nine years. His youngest son, *Henry Payson*, was graduated at Harvard in 1820; was Preceptor of the Deerfield Academy several years, and afterwards a teacher in the Latin School in Boston, till his failing health obliged him to return to his mother's, where he died of consumption in 1832.

The following is a list of Dr. Kendal's publications:—

A Sermon at the Ordination of Thaddeus Mason Harris, Dorchester, 1793. A Sermon on the Day of the National Thanksgiving, 1795. A Sermon at the Ordination of Isaac Allen,* 1804. A Sermon at the Gen-

* Isaac Allen was born at Weston, October 31, 1770; was graduated at Harvard College in 1798; was ordained and installed Pastor of the Church in Bolton, Mass., March 14, 1804; and died in 1844.

eral Election, 1804. A Sermon at the Ordination of Avery Williams,* 1807. A Sermon at the Interment of the Hon. Samuel Dexter, 1810. Seven Sermons to Young People, published in the Christian Monitor, 1810. A Sermon at the Ordination of Peter Nourse,† 1812. A Sermon delivered at Weston, on the Termination of a Century since the Incorporation of the Town, 1813. A Sermon delivered at the Ordination of Isaac Hurd,‡ 1813. A Sermon on the Love of God, [date not ascertained.]

I have distinct recollections of Dr. Kendal, though they date back to my early youth. When I was about fifteen years old I spent a night and part of two days at his house, and I thought him one of the most genial and pleasant of men. His first appearance was altogether commanding and impressive, but his fine social qualities very soon put me at my ease, and I saw that he was doing his utmost to interest and gratify me. He knew that I had just come from Cambridge, where I had seen President Kirkland; and he said enough to show that his admiration of him scarcely had a limit. It was evident too that he was specially devoted to Harvard College, regarding it as furnishing the best advantages for the training of the intellect to be found on this side of the Atlantic. He gave me, as I was leaving him, the volume of the Christian Monitor, containing his Seven Sermons to Young People, with his hand writing on the fly leaf; and, though more than half a century has passed since, the book still stands in my library, as a testimony of his good-will, and a specimen of his serious and earnest teaching.

FROM THE REV JAMES KENDALL, D. D.

PLYMOUTH, 20 March, 1856.

My dear Sir: Your very kind, and to an octogenarian, encouraging, communication of the 17th inst. was duly received. No apology is necessary for any inquiries you may ever have occasion to make of me; for I assure you that our correspondence has been one of the pleasant circumstances of my old age; and so long and so far as I am able, I shall be happy to answer any inquiries concerning the venerable men of a past generation, which you may have occasion to make.

Dr. Kendal (for he wrote his name with one *l*) was probably a relative of mine, though we were never able to trace the relationship. The date of his graduation at Cambridge was fourteen years anterior to mine; but I became acquainted with him during my connection with College, and after I entered the ministry my opportunities of intercourse with him were not unfrequent.

* AVERY WILLIAMS, a son of the Rev. Henry Williams, was born in Guilford, Vt., in 1782; was graduated at Dartmouth College in 1804; was ordained Pastor of the Congregational Church in Lexington, Mass., December 30, 1807; resigned his charge, on account of ill health, September 6, 1815; went to the South and died, according to one account, in Spartanburg, S. C., and, according to another, in Fayetteville, N. C., February 4, 1816. He published an Historical Discourse, delivered at Lexington, 1813. HENRY WILLIAMS, the father, was a native of Stonington, Conn.; was ordained Pastor of the Congregational Church in Guilford, Vt., October 28, 1778; was dismissed in 1783; was installed Pastor of the Church in Leverett, Mass., November 10, 1784; and died November 27, 1811, aged sixty-six. He published a Sermon, on Seeking the Lord, preached at Shutesbury, Mass., 1809.

† PETER NOURSE was a native of Boston; was graduated at Harvard College in 1802: was ordained Pastor of the Church in Ellsworth, Me., September 9, 1812; was dismissed November 11, 1835; and died at Phillipsburgh, Me., March 25, 1840, aged sixty-five.

I heard him preach several times in the earlier part of his ministry, and once at a later period,—on the occasion of the General Election in Massachusetts, under the administration, I believe, of Governor Strong, and while Mr. Jefferson was President. It was about the time of the purchase of Louisiana; and I well remember that the Doctor lifted up a voice of seven thunders in protestation against the measure. Instead of strengthening the Union, he believed it would prove only an element of weakness. We had already, he believed, as many States, and as much territory as we could control or render available to us. I do not know what the good man would say if he were among us now, with not only Louisiana, but Texas, and California, and Oregon, and a part of Mexico,—to say nothing of the thirsting after Cuba and the Sandwich Islands, &c. He might be reconciled to our having the control of the Mississippi River; but I think that, without some very decided change in his opinions, he would remonstrate against fitting out an expedition against St. Domingo.

Dr. Kendal had a large, firmly built frame, was well proportioned, and had a commanding and dignified presence. His mind was vigorous, comprehensive, and well stored; but he was much more at home in the regions of sound common sense and practical thought than of philosophical speculation. His manners were those of a gentleman of the old school,—bland and courteous, without much of artificial polish. His whole life was an exhibition of the most unbending integrity. The resolution of the Patriarch seemed to have been his motto,—"Till I die, I will not remove my integrity from me; my righteousness shall stand forth and I will not let it go; my heart shall not reproach me so long as I live."

Of Dr. Kendal's religious opinions I can say little more than that he was classed with those who are denominated "liberal," and was probably an Arian, though I think he was little disposed either to converse or to preach on controversial subjects. His manner in the pulpit was calm and impressive, and his discourses were, I believe, always sensible, well digested, and edifying. So far as I know, not the semblance of a spot rests upon his character.

Believe me, with great sincerity,
Your affectionate friend and brother,
JAMES KENDALL.

FROM THE REV A. LAMSON, D. D.

Dedham, December 22, 1856.

My dear Sir: I fear that my juvenile reminiscences of Dr. Kendal will prove to be of little interest or worth. He died while I was in College, and I can only speak of him according to the immature judgment of a boy. Ministers were then reverenced as they are not now,—reverenced as a sort of superior beings. We looked up to them, and hardly dared speak in their presence. I regarded Dr. Kendal with a sort of awe, and never thought of criticising any of his performances. He possessed a remarkably vigorous intellect. He was a clear-headed man, and always thought for himself; a man of decision and energy. His appearance, voice, tone and manner, all carried authority with them. Yet he was far from what would be called a dogmatist. He reasoned out his opinions, and held them firmly, but without one particle of bigotry or uncharitableness. His services were plain, practical, earnest, and fitted to make an impression that he felt that he was dealing in momentous realities. I do not think that he ever preached a feeble sermon. He avoided, according to my recollection, introducing into his pulpit discussions on subjects of polemical theology. He was not, in any sense, a controversial preacher. He belonged to the old school of liberal theologians of the days

preceding the breaking out of the Unitarian controversy in 1815. Whether he was a Unitarian, properly so called, I do not know. I never heard him assert the doctrine of the Trinity in the pulpit or elsewhere. My impression is that he confined himself mostly to scriptural expressions on that and other points, called sometimes "points of doctrine." I only remember that, when I went to Andover to complete my preparation for College, and heard Dr. Griffin, Dr. Woods, and the students from the Theological Institution, preach, and occasionally Professor Stuart, their views were absolutely new to me. I had never heard any thing of the kind before, either from Dr. Kendal, or from those who occupied his pulpit by exchange. My impression is that, as a general rule, Dr. K. made few pastoral visits, though probably he did as much in that way as the generality of clergymen of his day,—less, I think, than is expected now. He visited the schools always at the closing winter examination, and, after consulting with other visitors, pronounced a sort of verdict on the appearance of the school, and made a short address. His opinions were regarded with great deference on these as on all other occasions, and we thought it a great thing to have his approbation. He was essentially kind in all his intercourse with his parishioners, a whole-souled man, and devoted to his work as a minister of the Gospel. He stood high among the clergy of his day, and was always, in his own and the neighbouring pulpits, an acceptable Preacher.

Such are my general impressions of Dr. Kendal. I am sensible that they are of little value,—mere boyish recollections; but such as they are, they are quite at your service. With great respect,

Very truly yours,
A. LAMSON.

BEZALEEL HOWARD, D. D.*

1783—1837

Bezaleel Howard, a son of Nathan Howard, was born at Bridgewater, Mass., on the 22d of November, 1753. His father was a large farmer, and was earnestly desirous that this son should become a farmer also, from a conviction that it was the *safest* business in which he could engage. The son, on the contrary, from a very early age, had his heart set upon a liberal education; and at fifteen he taught a private school in his native place. In accordance with his father's wishes, he continued to labour on the farm till he was twenty-one, and then commenced his preparation for College. His preparatory studies were conducted by a Mr. Reed; and so rapid was his progress that he had very soon passed those who commenced sometime before him; and in nine months he was ready to enter at Harvard. He did enter there in 1777, and graduated in 1781. He held a distinguished rank as a scholar, throughout his whole course, having the advantage not only of an excellent mind, but a mind matured by a greater number of years than most of his fellow-students in the University.

Immediately after his graduation, he engaged in teaching a school in Hingham, and, at the same time pursued a course of theological study

* Communications from himself and Mrs. Howard.

under the direction of the venerable Dr. Gay. During his residence here, he was licensed to preach, and preached his first sermon in Dr. Gay's pulpit. In 1783, two years after he graduated, he was appointed to a Tutorship at Cambridge, and held the office until a short time previous to his settlement in the ministry. During this period, he was accustomed, on the Sabbath, to supply vacant pulpits in the neighbourhood, and to assist his brethren, as they had occasion for his services. I distinctly remember to have heard him speak of preaching for Dr. Chauncy, after he had become infirm, and of visiting Dr. Mather Byles, a short time before his death, and being greeted by him, as Dr. B. was accustomed to greet every body, with a pun.

It was during the latter part of his residence at Cambridge that he was invited to preach as a candidate by the First Church and Society in Springfield, then vacant by the recent death of the Rev. Robert Breck. He consented to preach for them during a college vacation, though he did it somewhat reluctantly, as he preferred to delay somewhat longer his settlement in the ministry. His services were so acceptable that he was invited to repeat his visit; and, having complied with this request, and preached for them a few additional Sabbaths, he received a call to become their Pastor. The call was presented in November, 1784, but his Ordination did not take place until the 27th of April, 1785. The Sermon on that occasion was preached by the Rev. Timothy Hilliard, of Cambridge, and was published.

He continued his labours with general acceptance till September, 1803, when a feeble state of health obliged him to retire from his active duties. He took a severe cold, but preached on the next Sabbath, though with great difficulty. On the Sabbath after that he preached again, and for the last time; for by that effort his vocal organs, so far as public speaking was concerned, were ruined. After waiting about two years, in the hope that his health might be restored, it was mutually agreed that the relation between him and his people should be dissolved, whenever the parish should unite in the settlement of another minister. Accordingly, the resignation of his charge was read on the day of the Ordination of his successor, January 25, 1809, and the grateful and affectionate regards of his people followed him to retired life.

In 1819, in consequence of some difficulties which existed in the First Parish of Springfield, growing out of a difference of doctrinal views, a new Unitarian Church was organized, and the Rev. W B. O. Peabody, in due time, became its Pastor. With this church Mr. Howard associated himself, and continued in connection with it till the close of life. He has repeatedly told me that, though he had always been an Arminian, yet, up to that time, he had taken for granted the doctrine of the Supreme Divinity of Jesus Christ; that he was then led to a minute examination of all passages of Scripture that relate to the subject, the result of which was a conviction of the sole Supremacy of the Father. He, however, held to the doctrine of atonement, in the sense of propitiation or expiation, with the utmost tenacity; and I have heard him say that he regarded the rejection of it as the rejection of Christianity. His views of the character of the Saviour were not perhaps very accurately defined; he seemed to regard Him as a sort of eternal emanation from Deity;—not a creature in the strict sense, on the one hand, nor yet the Supreme God on the other.

In 1824, the degree of Doctor of Divinity was conferred upon him by Harvard College.

From the period of his withdrawal from the active duties of his office, he never had any fixed employment; nor indeed would his health admit of it. He spent a large part of his time in reading and meditation; while he was always ready with a cordial greeting for his friends, and, once at least each day, when the weather would admit, he showed himself in the street, and always had a word in season for whomsoever he might happen to meet. I saw him frequently while I lived in his neighbourhood, and occasionally after I changed my residence; but rarely, if ever, saw him, when he did not breathe forth some expression of gratitude to his Supreme Benefactor. In this state of mind he continued till death terminated his earthly career. He sunk gradually under the infirmities of age, and died on the 20th of January, 1837, aged eighty-three years. His Funeral Sermon was preached by the Rev. Dr. Peabody.

Dr. Howard was twice married; first within a few months after his settlement, to Lucinda, daughter of Jonathan Dwight, one of the prominent members of his congregation. She died after about two years, leaving a daughter who was subsequently married to Samuel Orne, of Springfield, but is now deceased. Dr. Howard related to me this circumstance, in connection with the death of his first wife. She had been, for a considerable time, manifestly sinking with consumption. During the early part of the last night of her life, he remained with her, watching by her bedside, but subsequently left her for a short time to get a little rest. The nurse soon came to his door, bringing a request from Mrs. Howard that he would come to her chamber without delay. On entering the room, he perceived no change in her appearance; but she instantly said to him,—"I am dying." He assured her that it could not be so; and added that there was nothing more to indicate approaching death in her case than there had been for several weeks. "But I am dying, notwithstanding," was her reply. "Why do you think so?"—answered the anxious husband. "Because," said she, "though I feel no pain, there is an indescribable sensation creeping over me, which I am sure is death." Within less than an hour from that time, she breathed her last.

After living a widower about two years, he was married to Prudence, daughter of Ezekiel Williams, of Wethersfield, Conn. By this marriage he had four children. Two of them died young; another—*John Howard*, of Springfield, died in 1849, greatly lamented by the community at large, while a younger son still survives. Mrs. Howard, who was a highly intelligent and benevolent lady, died on the 24th of March, 1853.

Dr. Howard published a Sermon delivered at the Ordination of Antipas Steward.*

Some time after Dr. Howard's death, Mrs. Howard gave me several of his latest original manuscripts, among which are two letters—it does not appear to whom they were addressed—which put beyond all question some of his views of Christian doctrine. As the names of the parties are

* Antipas Steward was born at Marlborough, Mass.; was graduated at Harvard College in 1760; was ordained and installed Pastor of the Congregational Church in Ludlow, Mass., November 27, 1793; and died March 15, 1814, aged eighty.

not given, it is presumed there can be no indelicacy in incorporating them with this sketch. The first part of one of them was written by an amanuensis, but it was corrected by Dr. Howard, and the latter part of it is his own handwriting. The following are the letters referred to :—

"You ask if the doctrine of vicarious rewards and punishments can be right; if it can be just in God to inflict on an innocent being the punishment due to the offences and crimes of the guilty. I should be ready to say it could not, unless it was done by the voluntary consent of the innocent being who suffered, and for the accomplishment of some important end. But what is just, or necessary, or consistent with the Divine perfections, I do not know—I scarcely know how to govern a single family—my wife thinks I sometimes err in that—but it is very evident that the doctrine of vicarious suffering is clearly and fully stated in the word of God, and the thing itself is exhibited in the constitution of our nature, and also in the dispensations of Divine Providence.

"By the constitution of nature, children do suffer in a multitude of cases, from the sins of their parents, and parents by the sins of their children—feeble and sickly constitutions, incurable and fatal diseases, generated by the sins of parents, are transmitted to their children—riches and poverty, often acquired by the wickedness of parents, are also transmitted to their children,—sometimes as a blessing, but more frequently as a curse. And the same rule is observed in the dispensations of Providence to nations. God does with nations as he does with individuals. When the individual has filled up the measure of his iniquities he is cut off, and when a nation has filled up its measure it is destroyed, and the sins of many generations are visited on the last,—as Christ said to the Jews, 'Ye are the children of them which killed the prophets, fill ye up the measure of your fathers that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel,' &c. God granted the land of Canaan to the posterity of Abraham, but delayed giving possession for four hundred years. Why? Because the iniquity of the Amorites was not yet full—but as soon as it was full, he visited the iniquities of many generations on that one, which had filled up the measure, and destroyed it. The whole history of nations, from the flood to this day, is filled with records of similar dispensations. Vicarious rewards and punishments are as evidently a part of the Divine constitution as summer and winter, seed-time and harvest, and this truth is as fully declared in the word of God as any other doctrine contained in it. It is very clear from the Scripture that sin and suffering and death came into the world by the disobedience of one man—'as by one man's disobedience many were made sinners, so by the obedience of one, many were made righteous. By one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned.' It is very obvious that infants have not sinned in their own persons, but it is very certain they do suffer and die, and not on account of their own sins. Perhaps you may think it is not just that they should suffer and die, in consequence of Adam's sin; but they do, for 'as in Adam all die, so in Christ shall all be made alive'—as they have suffered and died in consequence of Adam's sin so they will rise and be happy in consequence of Christ's sufferings."

"I have read your sermon on the Doctrines of Grace with some surprise and more sorrow—I think the Doctrines of *Natural Religion* would have been a much more suitable title. I could find nothing of the grace of our Lord Jesus in the sermon, and less than nothing of that apostolical glorying in the Cross of our Lord Jesus Christ, which ought to characterize every sermon on that subject. When I had finished the sermon, the following thoughts seemed to press upon my mind:—If Jesus Christ was wounded for our transgressions,—if it did please the Lord to bruise Him, to put Him to grief, and to lay on Him the iniquities of us all,—and if with his stripes we are healed,—if He did agonize in the garden of Gethsemane,—if He did endure the ignominy and torture of the cross,—and if, in the perfection of the Divine government such unparalleled sufferings were necessary to obtain pardon and salvation for us, and ensure it to all who believe,—then is not the author of such a sermon guilty of deep, deep, deep ingratitude to Him who loved us with a love stronger than death; and, when we were enemies, gave his life a ransom for us ?"

FROM THE REV DANIEL WALDO.

SYRACUSE, 25 September, 1860.

My dear Friend: When I was settled at West Suffield in 1792, Mr. Howard of Springfield became my neighbour, and I was in the habit of meeting him frequently, until my ministry closed there in 1809. I remember exchanging pulpits with him once or twice, and often saw him in private at his own

house and elsewhere; and our relations were always fraternal and agreeable. About the time that I left Suffield, or perhaps a little earlier, he lost his voice so that he was unable to preach, and I am not sure that I ever met him afterwards.

Mr Howard was a man of excellent common-sense, and great knowledge of the world. His powers of conversation were remarkable. He talked very calmly and quietly, and yet he talked so sensibly that he could hardly fail to be listened to with pleasure and profit. Many of his remarks would be very quaint, but as you came to reflect upon them, you would find that they were full of meaning, and sometimes very weighty meaning too. And the same characteristic belonged to his preaching: his sermons were so simple that a child eight years old could comprehend them; but there would sometimes be condensed into one of those simple sentences an amount of sober, practical thought, which it would take the oldest and wisest man in his congregation a good while to digest. I believe his sermons always contained some striking thoughts or expressions that were pretty sure to make a lodgement in the memories of his hearers. When I knew him, he was understood to be an Arminian; but it was not till some years after that he became a Unitarian. I think he could never be called a doctrinal preacher—though I doubt not that the doctrine of salvation through the atonement of Christ was often distinctly presented in his discourses. I think it was the testimony of his stated hearers that his sermons were chiefly practical in the sense of treating of Christian duty.

Dr. Howard was, I believe, always, from his first settlement in Springfield, on the most intimate terms with Dr. Lathrop, who was his nearest ministerial neighbour, though I have heard it said that he dissented strongly from Dr. Lathrop's Sermon on the doctrine of Election, in his volume on the Ephesians. On a certain occasion, when the two were together, they agreed both to write upon the same text—"He that tilleth his land shall have plenty of bread, but he that followeth after vain persons shall have poverty enough." At their next meeting, Dr. Howard asked Dr. Lathrop how he got along with his text. "Not very well," said the Doctor, "but I took only the latter part of the verse." "It was natural enough," said Dr. H., "that you should make a poor sermon in writing about poverty, but I took the first part of the verse, that treated of plenty, and got along very well with it." I am reminded by this of a piece of Dr. Lathrop's wit, which bore rather hard upon his people, though, as it was a bygone generation, I suppose I may venture to state it. As I was once riding with him by the old church on the common, which was, at that time, one of the most ancient and curious pieces of architecture in New England, I remarked to him playfully that it looked very much like a distillery. "If it were a distillery," said he, "I am afraid it would be much better attended than it is now"

I will only add that Mr. Howard was always hospitable and friendly, and enjoyed the confidence and affection even of those whose standard of Christian doctrine some would have thought much higher than his own. I have heard that the closing part of his life was eminently peaceful.

Yours affectionately,
DANIEL WALDO.

FROM THE REV SAMUEL WILLARD, D. D.

DEERFIELD, January 7, 1850.

Dear Sir: My personal acquaintance with the Rev. Dr. Howard was limited to the twenty-five years beginning in 1808, and ending in 1833. What he was, and did, and experienced, in his earlier and his later years, I shall, therefore, leave to the testimony of those who have better means of information

than I can pretend to. During the period mentioned above, I visited Springfield ten or eleven times; and, in some instances, passed two or three days there, and several times lodged at his house; but such were his domestic habits, that I never met him in any other place than Springfield. There are few incidents in the latter part of his life to furnish materials for narration, and I shall do little more than to give my general views of his character.

In his outward person, Dr. Howard was above the middle stature, and might, I think, be called a large man; and the strength and compass of his mind appeared to me still more above what are common. From incidental remarks and criticisms, I should think probable that, in his collegiate course, he had been distinguished for his scientific attainments; that he had maintained an honourable competition with such classmates as John Davis, Samuel Dexter, and Elijah Paine; and that, in later years, he had continued to pay more or less attention to philosophical subjects. This, however, is nothing more than a probable inference drawn from the critical remarks he sometimes made, and the strong and comprehensive grasp with which he took hold of the more solid subjects to which he directed his attention.

Some of the most prominent characteristics of Dr. Howard were, I think, thoughtfulness, sensibility, sincerity and frankness. That he was habitually *thoughtful* or *contemplative*, I suppose no one who was much acquainted with him could ever doubt. As little can it be questioned that he thought to a good purpose. The high relation between man and his Maker, and the duties resulting from that relation, were his favourite themes of thought and conversation. He was eminently a moralist, a Christian moralist, a moralist in the deep and broad significance of the word. On this subject he had a peculiar faculty of deriving instruction from almost every thing he saw or heard, from every thing visible and invisible, through the widest range the human mind is allowed to traverse; and this faculty was exercised in this way till it became one of the principal habits of his life.

Another of his characteristics, as I have said above, was *sensibility*. His heart appeared to be deeply affected by the solemn and sublime truths on which his mind was so much employed. "While he mused, the fire burned," not with transient flashes, but with a permanent warmth, which prepared him for every duty toward God and man. It is generally supposed that old men feel less than those who are young, although they may be more undeviating in the discharge of every duty than those who are in the meridian or earlier stages of life. Dr. Howard, however, seemed to be an exception to the common rule. In his old age, the public services of religion, which were of such a nature as to affect the young, wrought as powerfully on his sensibilities as they did on those of persons much younger, though perhaps in a more calm and silent manner.

Sincerity was mentioned above, as another characteristic of Dr. Howard. He gave the most satisfactory evidence that he believed what he professed to believe, and felt all that he appeared to feel. Like Nathaniel, he was an "Israelite indeed, in whom there was no guile." Everybody knew that with him, yea meant yea, and nay, nay, without equivocation or reserve.

To specify no more, another striking characteristic was *frankness*. "Out of the abundance of the heart the mouth speaketh." He was too much impressed with the importance of religious truth and duty, to keep his thoughts and feelings to himself, when there was a fair opportunity, by giving them utterance, to promote the cause which ever lay near his heart. With the old and the young, with friends and strangers, he was ready to express his approbation of what was good, and to express his dissent from what appeared to him evil, and, if needful, to remonstrate against it. At the same time, his commendation was not flattery, nor his expostulation, in-

vective or reproach. An instance may illustrate his manner. In the latter part of his life, he met a stranger in the market, who was stating, with much apparent satisfaction, the success he had had in some of his worldly interests, when Dr. Howard addressed him in the following words, or something of the like import—"You appear, Sir, to be prosperous in your temporal affairs—are your spiritual interests equally so?" The gentleman, in apparently good humour, replied—"That is a thing which ought to be thought of."

The characteristics named above, and others which might be mentioned, gave to the conversation of Dr Howard a solidity and moral effect which is rarely to be met with. Indeed, were I to name three persons among all those with whom I have ever been acquainted, who excelled all others in edifying conversation, Dr. Howard would be one of the three, and the other two would be Dr. Lathrop, of West Springfield, and Dr. William E. Channing.

In religious speculation, Dr. Howard professed himself a Trinitarian till about the year 1819, when, by existing circumstances, he was led to re-examine the subject by a careful perusal of the New Testament with reference to this single point. The result was a change of faith, but not so great a change as often takes place in similar circumstances. On religious subjects he was generally conservative. To the day of his death, I presume, he held fast the doctrine of atonement in a sense which many would regard as Calvinistic; and on some other points, his views, I suppose, were such as would harmonize as well with those of the orthodox as with those of most Unitarians; but whatever stress he might lay on mere speculative points, the spirit and practice of Christianity were far more dear to his soul.

Yours, with much respect and esteem,

SAMUEL WILLARD.

FROM MISS MARGARET T. EMERY.

HARTFORD, October 21, 1862.

My dear Friend: I will endeavour, agreeably to your request, to note down a few recollections of our lamented friend Dr. Howard — but oh! how the images on the stream of time fade away, as we draw near the great ocean of eternity! It is now almost half a century since I, then in the dew of my youth, first became acquainted with that venerable man. I remember him as a tall, stooping, spare figure, with a large head, and a face naturally grave, but easily taking on a most kindly and cheerful smile. He seemed so unworldly, so patriarchal, that I almost felt that I had gone back a century in the world's age. At the dinner table, he and his wife sat side by side,— her face bearing the remains of great beauty — one charm she retained to the last,— her soft, hazel, dove-like eye. Their children were all around the table, with the exception of a lovely daughter, who died in the bloom of youth a few years earlier. I was much struck with his style of conversation; and, though many might have thought it too much like preaching, it showed how much he felt the responsibility of speech, and how careful he was to redeem time. His way of introducing Scripture, in connection with the business of common life, was very peculiar. For instance, as he saw one suffering under the infliction of a dull knife, he said,—"If the iron be blunt, and he do not whet the edge, then must he put to more strength." And again, to some one who observed, on a cloudy day, that it was breaking away at the North, he said,—"Fair weather cometh out of the North," &c. He loved cheerfulness, and used to say that a hearty laugh was the best medicine in the world; and he greatly enjoyed "the wit that loved to play, not wound." But it must be confessed that there was something a little brusque in his manners at times, and he rather liked to hit hard blows then. How he bore retaliation, I suspect no

one had an opportunity of knowing,—so great was the reverence in which he was held.

Soon after Mr. Howard's settlement, he was married to a daughter of Jonathan Dwight, Esq., one of the fathers of the town. In those early days Mr. Howard ventured the opinion, in the presence of his father-in-law, that there might yet be a bridge built over Connecticut River, then crossed by a ferry boat. "He must be a very young man indeed who expects to see that," was Mr. Dwight's reply Yet *he* lived to see one or two bridges run down the stream before the present one was built. Dr. Howard's wife was lovely in mind and person, but she did not survive her marriage much more than two years. She left a daughter, remembered still as exercising a most attractive hospitality, and as being most tenderly thoughtful of the poor and suffering. Dr. H. declared that, after the death of his wife, all nature seemed to him covered with a black veil. Four years after her death he was married to the sister of Judge Williams of Hartford; and one of the most charming traits in the character of his daughter, by the first marriage, was her filial devotion to this second mother, whose excellences so well entitled her to it. She (the mother) was a most gentle being, of very calm exterior, seeming to live in a world of her own, and almost unfit to cope with the harsher world without. But her husband had a remarkable business faculty, which nothing escaped; and this attention to the smallest matters did not seem undignified in him. He was very skilful and exact in pecuniary matters; and, while careful to do justly, he showed that he loved mercy. His purse, house and heart were always open to the needy; but his charity was exercised with so much caution and discrimination that I doubt if he was ever imposed upon. He lived so plainly that those most disposed to fault finding could never accuse him of extravagance in respect to either food or clothing. And do you remember the primitive furniture — the chairs that seemed to enforce the lesson that we are not to look for rest on earth; the bookcase, with those odd engravings behind the glass doors, setting forth female industry in all its varieties; and that light of other days,— the great wood-fire? And do you not remember the beautiful stairway, so suggestive of easy, undulatory, upward motion? The house was a sort of halting place for wayfarers. A woman once stopped there who had walked ten miles to see a man hung in Springfield. "You have walked a great way," said Dr. Howard. "Yes, Sir, it does seem to be a making a tile (toil) of a pleasure," was the answer A couple came there to be married. Dr. H. said to the bridegroom,—"Where is the place of your nativity?" "Well, it's sometimes Long Meadow, and sometimes Wilbraham, but now I think it will be Springfield."

He showed a fatherly care for all under his roof, and was anxious that the servants should spend their wages in the manner most advantageous to them. They were always required to be present at family worship, and he was careful to have them understand what they read and heard. I heard him say, a few years before he died, that he had read the Bible through twenty-eight times in family worship, and that he had found something new in it every time. He had no patience with carelessly prepared sermons. He maintained that we should always bring beaten oil to the sanctuary; but no matter how able a sermon might be, he regarded it as radically defective if it had nothing of Christ in it. His eyesight had become very imperfect several years before I knew him, so that it was difficult for him to read; but he loved to have the young people of the family, some of whom were orphans committed to his charge, read to him. The reading was always rendered instructive, not only by a judicious choice of books, but by the very pertinent and often impressive commentary that he would make upon what was read. When these had passed

away to homes of their own, there were always some who felt it a great privilege to supply their place.

Of the change which Dr. Howard's religious views underwent in his latter years, on the doctrine of the Trinity, you are of course apprized, though I am inclined to think that his opinions on the subject did not become very definite, and that he was rather disposed to rest in the idea that "Christ had a name written that no man knew but Himself." While his mind was yet in an inquiring state on this subject, he and some of his brother clergymen were discussing it on some occasion when they had met. "Now," said Dr. Howard, suppose that, in the day of judgment, they should be found to be right and we in the wrong—" "We should be confounded," said one of the number, bringing his hand heavily upon the table. "Yes," said Dr. Howard, "but we should not be *condemned.*"

Once, when conversing upon the future state of the Heathen, he said, with a look of the deepest solemnity,—"I am far more anxious about the state of the nominally Christian world than of the Heathen." He then mentioned that, many years ago, an avowed infidel lay on his death-bed, in Springfield; and, being surrounded with persons who were anxious to bring him to a better state of mind, the dying man broke out in this fearful expression,—"I do not believe one single word you say — if you thought your religion was true, you would live very differently "

I remember his speaking in terms of great admiration of Dr. Mason of New York,— a bright light in his day. They had met and enjoyed their meeting, and Dr. Mason had given him a very urgent invitation to visit him in New York. It so happened that the next time he went to that city, he did not arrive until Saturday evening,— too late to report himself to the Doctor before the Sabbath. On going to his church the next day, he perceived that it was the day of their Communion. On his expressing a wish to one of the officers of the church to unite with them, he was told he could not do so, according to their rules, unless he could show his certificate of church-membership. Not expecting any emergency of this kind, he had, of course, no such document with him; and, going into the gallery, he prepared himself to commune with them, at least in spirit. But Dr. Mason's quick eye soon discovered his old friend, and he beckoned him down to join in their service. Dr Howard spoke with the greatest admiration of the pertinence, solemnity and majesty of the whole exercise — his prayers, he said, were characterized by the greatest fervour and power, without the least repetition.

As time went on, Dr. Howard seemed more visibly preparing for eternity. He conversed less, and evidently thought less, about the things that are seen and are temporal. He was very fond of Astronomy; and it was a favourite idea with him that the centre around which the Solar System revolves might be the throne of God. He talked more and more of departed friends, and observed that, when he dreamed of them, they appeared to him with more beauty and dignity than when they were on earth. He often spoke of a dream he had concerning her whose loss so overshadowed his early life. He thought he had been preaching in the country,— that he had closed the services and was descending the pulpit stairs, when he recognized this beloved wife in the congregation. He sprang forward to meet her, conscious that she was no longer an inhabitant of this world, and eagerly asked,—"Are you happy?" "Yes," said she, "but not so happy as I shall be." "But are you not happier than you were on earth?" "Oh yes, but it is very different from what you and I thought it was, when we used to talk about it." He greatly enjoyed Mrs. Fletcher's remarkable "Essay upon Communion with Happy Spirits," contained in her Life. "I have had," he said, "no more doubt that we shall know one another hereafter, than of my own existence; but I

could not have thought there could be so many arguments for it, brought, from both Reason and Scripture, as that woman has produced." Nor was he less gratified by the succinct argument of an old Welsh minister, who, when his wife asked him,—"John Evans, dost thou think we shall know each other in the next world?"—answered,—"To be sure, do you think we shall be greater fools there than we are here?"

A few years before Dr. Howard's death he had a sudden attack of illness, which, it was feared, would prove fatal. It was beautiful to see the almost joyous manner of his wife on his recovery —his daughter-in-law remarked that she really seemed like a young bride —the lapse of years had evidently had the effect to bring them more fully into the Christian unity of marriage. He regarded this illness as a warning to be "ever standing on his guard, watching unto prayer." So when the mighty messenger came, he was found ready to meet the summons. I was ill at the time of his last sickness, and it was a grief to me that I could not at least touch the mantle of the departing saint. From the nature of his malady, he was not able to say much; but I heard that he said, referring to the most trying circumstances of his illness,—"Be thankful that you can breathe and speak without pain." Some time before, when conversing with a friend who was speaking of the desirableness of an easy death, and whether this were not a fitting subject for prayer, he seemed to think that he should leave all with God. It was answered that we were allowed to pray for earthly comforts with submission. I never knew whether this opinion of his remained unchanged. However, the suffering was over a little before death, and the actual departure was so peaceful that Mrs. Howard was not aware of it till Mr. Peabody said, —"Shall we pray?"

She lived quietly on in the room so long consecrated by prayers and pious conversation, withdrawing more and more from a world she never cared to mingle with. She found her chief solace in the Bible, in holy hymns, prayers and alms; for, like her husband, she was a ready and cheerful giver. There was something about her that might have seemed cold to those who did not look beneath the surface. When her only daughter died, one of those persons thought that she bore the trial very well,—perhaps a little too well to consist with strong maternal affection. But when one who knew her well, entered the room of sorrow, she stretched out her arms to her, and burst into tears, crying out,—"Is this submission?" A few years after Margaret died, they lost a son,—the Benjamin of the family, in the flower of his age. When the bereaved mother was told that she had other children, she said it seemed like a new idea to her. Only one son survived her. Death came to her in the gentlest form. She had a severe cold, but they scarcely considered her in a dangerous condition. Her son was in the room with her, and his daughters too, who watched her with the tendcrest care. Though her life had been so long a preparation for death, she had never lost her dread of the last conflict. But in its near approach she had no terror; for she passed away in a gentle slumber; and so "God gave his beloved sleep."

Your sincere friend,

MARGARET T. EMERY.

NOAH WORCESTER, D. D.*

1786—1837

Noah Worcester was born at Hollis, N. H., November 25, 1758. He was a son of Noah Worcester, a man of an active and energetic mind, and one of the framers of the Constitution of the State of New Hampshire. His paternal grandfather was the Rev. Francis Worcester, who was, for some time, Pastor of a Church in Sandwich, Mass., and who died in Hollis in 1783. The Rev. Francis Worcester was the great-grandson of the Rev. William Worcester, who came from Salisbury in England, and was the first minister of the Church in Salisbury, Mass., which was organized in 1638.

Noah Worcester exhibited evidences of remarkable conscientiousness from his earliest years. From the age of twelve, he was accustomed, in the absence of his father, to conduct the morning and evening worship of the family. From his childhood he evinced a great fondness for reading, and his proficiency in the different elementary branches which he was taught at school, witnessed to both his strong thirst for knowledge and the faithful improvement of his limited advantages. His opportunities for going to school ceased altogether in the winter of 1774–75, when he was but sixteen years old.

In the spring of 1775, when the War of the Revolution begun, he joined the army as a fifer, and continued in the service about eleven months. He was at the Battle of Bunker Hill, where he narrowly escaped being taken prisoner. In the campaign of 1777, he was in the army again for two months, acting as Fife-Major; and, during this period, it was his fortune to be in the battle of Bennington. Part of the interval between his two periods of military service he spent in the family of his uncle, Francis Worcester, at Plymouth, whither he had gone with a view to engage in the manufacture of maple sugar. At this time, he became attached and engaged to his uncle's step-daughter, Hannah Brown, a fine girl of sixteen, who was every way suited to render him happy in the matrimonial connection. Here, too, during the winter of 1776–77, he first engaged in teaching a school; and, though he had had only the most meagre opportunities for qualifying himself for such an employment, his services gave great satisfaction, and he continued to be thus occupied during nine successive winters. All this time he was himself a diligent student, though his means for acquiring knowledge were very stinted, as may be inferred from the fact that, during the first summer he passed at Plymouth, he used birch bark to write upon instead of paper, and until then had never had the privilege of looking into a Dictionary.

In September, 1778, he purchased of his father what remained of his minority, and removed to Plymouth with the expectation of spending his life in farming, except so far as he might be engaged as a teacher. Here he was married, the next year, on the day that he reached the age of twenty-one. In February, 1782, he removed from Plymouth

* Memoir by Dr. Henry Ware, jr.— American Almanac, 1849.— Ms. from his nephew,— Dr. Samuel M. Worcester.

to Thornton, a small town a few miles distant. His religious views and feelings now became more decided, and, in August following, both himself and his wife became members of the Congregational church, under the pastoral care of the Rev. Experience Estabrook.*

From this time he accustomed himself to a course of rigorous mental discipline, especially in writing dissertations on various theological questions that were presented to his consideration. In order to this, he was obliged to practise the most rigid economy in respect to time; for he had a growing family to provide for, who were entirely dependent upon his labour. At this period he worked considerably at the business of shoemaking; but even when he was thus engaged, he always had his pen and ink at hand to note down every bright thought that occurred to him.

In the year 1785, he addressed a Letter, through the press, to the Rev. John Murray, in reference to a Sermon which the latter had published on the "Origin of Evil." This brought him considerably into notice, and prepared the way for his being introduced into the ministry. The Rev. Selden Church,† a respectable minister of the neighbouring town of Campton, holding the views of the Hopkinsian school, first proposed to him to become a Preacher of the Gospel. This led him to converse with other ministers and friends on the subject, and the result was that he actually offered himself for examination by the Association within whose bounds he resided, and they readily gave him a license to preach. This was in the year 1786. He preached his first sermon at Boscawen, N. H.

Mr. Worcester's preaching was, from the beginning, highly acceptable; and the Rev. Mr. Estabrook, of Thornton, being desirous to resign his pastoral charge, recommended him as a suitable person to become his successor. Mr. Worcester, having spent the subsequent winter in teaching school, preached at Thornton, as a candidate, for several months, in the spring and summer, and, on the 18th of October following, was ordained and installed Pastor of that church. He had lived in the town five years and a half, during which time he had been Schoolmaster, Select-man, Town-clerk, Justice of the peace, and Representative to the General Court, and the people were now glad to welcome him in the yet more important relation of a Minister of the Gospel. His salary being but two hundred dollars, and the whole of that being rarely, if ever, paid, he was obliged to resort to other means for the support of his family; and he made up the deficiency, partly by labouring on his farm, and partly by making shoes. He, also, in cases in which the provision for the winter school failed, performed gratuitously the service of a teacher to the children in his neighbourhood.

In November, 1797, he met with a severe affliction in the death of his wife, under peculiarly trying circumstances. Her death was occasioned by her falling from a horse on Thanksgiving Day. The afflicted husband preached to his people on the next Sabbath, from ii Cor. i, 3, 4; and he remarked, after he was far advanced in life, that he never witnessed a more solemn

* Experience Estabrook was born in Rehoboth, Mass.; was graduated at Dartmouth College in 1776; was ordained and installed Pastor of the Church in Thornton, August 10, 1780; was dismissed October 18, 1787; was installed at Plainfield, N. H. shortly after; was dismissed May 9, 1792; and died in Thornton in 1810.

† Selden Church was a native of East Haddam, Conn.; was graduated at Yale College in 1765; was settled as Pastor of the Church in Campton, N. H. in October 1774; was dismissed in 1792; and died in 1802.

assembly than on that occasion. Mrs. Worcester had the reputation of possessing uncommonly fine intellectual, as well as moral and Christian, qualities.

Mr. Worcester being left in charge of a large family of children under circumstances of peculiar embarrassment, many of his friends, and among them the sisters of his deceased wife, advised him to form a second matrimonial relation, without any unnecessary delay; and, accordingly, on the 22d of May, 1798, he was married to Hannah Huntington, a native of Norwich, Connecticut, then residing in Hanover, N. H. This estimable lady contributed greatly to his own happiness and the welfare of his family, and died about five years before him.

In 1802, when the New Hampshire Missionary Society was formed, Mr. Worcester was employed as its first missionary; and, in that character, he travelled and preached extensively in the Northern part of New Hampshire, during the autumn of that year and the summer of 1804.

In the latter part of the year 1806, he met with a serious accident,—the partial rupture of the muscles from the tendons of his legs. In consequence of this, he was obliged, for many months, to forego all exercise; and this brought on dropsical tendencies which did not leave him for several years. Indeed, he never recovered his muscular power, but was always, after this, oppressed, in no inconsiderable degree, with bodily infirmity. He had naturally a very vigorous constitution, and, up to this time, nothing had occurred to impair it.

In the autumn of 1809, he received an invitation from Salisbury to remove thither, and take charge, for a season, of the congregation of which his brother Thomas* was Pastor, though then disabled for active labour by

* THOMAS WORCESTER, a son of Noah Worcester, was born at Hollis, N. H., November 22, 1768. His native endowments were of a high order. Without means of defraying the expense of a collegiate education, and being twenty or more years of age when he became decided in his purpose to preach the Gospel, if God should permit, he pursued a course of studies, literary and theological, under the direction more particularly of the Rev. Daniel Emerson, of his native town. He was ordained, and installed as Pastor of the Congregational Church in Salisbury, N. H., November 9, 1791. Strong objections were made to his Ordination by members of the Council, chiefly on the ground that he had not received a liberal education. The father of Daniel Webster, after much delay of proceedings, addressed the Council in a speech of great power, in which he said,—"Mr. Moderator, We chose this young man, Sir, to be our minister. We are satisfied with him. We feel competent to choose for ourselves. We invited this Council, Sir, to ordain him. But if you don't see fit to do it,"—he added with determined emphasis,—"we shall call a Council that *will*." Mr. Worcester had "a mind to work," and he made himself a really distinguished clergyman among those who would not lay hands suddenly, if at all, upon the head of any man who had not received a college diploma. He was highly gifted with powers of natural eloquence. He adopted the views of his brother *Noah*, as presented in the "Bible News." On this account, and also from the failure of his health, he was dismissed by a Mutual Council, April 24, 1823, and ever afterwards remained without a pastoral charge. He died December 24, 1831. He received the Honorary Degree of Master of Arts, from Dartmouth College in 1806. The following is a list of his publications:—A Thanksgiving Sermon, delivered at Salisbury, 1795. The Solemnity of Marriage illustrated, in a Sermon from John ii, 1, 1798. An Oration on the Anniversary of American Independence, 1798. A Sermon at the Ordination of Moses Sawyer [who was born in Salisbury, N. H., in 1776; was graduated at Dartmouth College in 1799; was ordained, and installed as Pastor of the church in Henniker, N. H., May 26, 1802; was dismissed March 29, 1826; was installed as Pastor of the Second Church in Scarborough, Me., September 18, 1828; was dismissed April 21, 1830; and died in 1847.] Little Children of the Kingdom of Heaven only by the Blessing of Christ: A Sermon, 1803. Two Sermons on the Government and Religious Education of Children, 1804. A Sermon entitled "The Fifth Commandment illustrated and enforced," —. Our Saviour's Divinity in Primitive Purity: A Sermon on the Divine Glory of Christ, 1810. A Discourse on the Testimony by which the Son of God honoured his Father, and for which He endured the Cross, 1810. A Sermon on the Divine Sonship of Christ, as the Fundamental Article of Christian Faith, 1810. A Concise View of the Glory of Christ, wholly in numerous interwoven quotations

ill health. He thought it his duty, particularly in consideration of the inadequacy of his support, to accept this invitation; and his people, who were strongly attached to him, reluctantly consented to it; though, by their request, he still retained his connection with the church, not without some expectation, on both sides, that he might return to them again. He, accordingly, removed to Salisbury, in February, 1810, and continued there, as his brother's assistant, or substitute, for about three years.

At the time of his removal to Salisbury, he was engaged in the publication of a work on the Doctrine of the Trinity, to which he had devoted much thought and study for several years, and which was destined to bring him into new associations, and, in a great measure, change the complexion of his life: this was the celebrated work entitled "Bible News of the Father, Son, and Holy Ghost." This work, as soon as it appeared, produced a strong sensation, not only in Mr. Worcester's immediate circle, but in almost every part of New England; and it soon became the subject of severe animadversion and of earnest controversy. The Hopkinton Association, of which he was a member, passed a formal sentence of condemnation against the book; and in November following, (1810,) was published "An Address to the Churches in connection with the General Association of New Hampshire, on the subject of the Trinity." He evidently expected that his views, when made public, would be met with more tolerance, especially as he had communicated them to many of his brethren in private, whose relations with him had nevertheless continued as intimate as ever. He published several pamphlets about this time, designed rather to expose what he deemed the unreasonable opposition that was made to him, than to vindicate directly his peculiar theological views.

The attitude thus taken by Mr. Worcester not only attracted the attention, but awakened the sympathy, particularly of a number of the more prominent ministers of Boston; and a plan was quickly set on foot for bringing him to reside in their neighbourhood. It was resolved to establish a new work, to be called "The Christian Disciple;" and Mr. Worcester was invited to become its editor. Being satisfied that he had but little reason to expect employment as a preacher in New Hampshire, and his brother, whose place he had taken, having the prospect of being able to resume his labours, he determined to accept this invitation; and, accordingly, in May, 1813, he removed his family to Brighton, and commenced his labours as editor of the Christian Disciple; and he continued them till the close of 1818. This work, as conducted by him, though in its general influence favourable to Unitarianism, was remarkably free from a controversial tone, and professed to aim more at the cultivation of the Christian temper than the exposition of Christian doctrine.

In 1818, he was honoured with the degree of Doctor of Divinity, by Harvard College.

from the Bible, 1811. Call for Scripture Evidence that Christ is the Self-existent God: A Letter addressed to the Rev. Samuel Spring, D. D., 1811. Instruction and Consolation to the Afflicted, from the History of Joseph: A Sermon occasioned by the Death of Joseph Wardwell, 1814. Ecclesiastical Usurpation and Strange Inconsistency exposed; relating to an Exparte Council held at Salisbury, N. H., 1815. A New Chain of Plain Argument, deemed conclusive against Trinitarianism: Addressed to a Trinitarian Writer in the Panoplist, in a Series of Candid Letters, 1817. Extract of a Friendly Letter to a Trinitarian Brother in the Ministry, 1819.

In connection with his labours as editor of the Christian Disciple, he commenced and prosecuted a vigorous system of effort in favour of the cause of Peace. His mind had, for many years, been in an unsettled state in respect to the lawfulness of War; and, at length, he attained to an undoubting conviction that War, in every form, defensive as well as offensive, is contrary to the spirit and precepts of the Gospel. In 1814, he published his celebrated Tract, entitled "A Solemn Review of the Custom of War;" which has not only passed through many editions but has been translated into several languages; and, for the time being at least, seemed to have modified public sentiment on the subject to which it relates. The publication of this Tract was followed almost immediately by the formation of the Massachusetts Peace Society; and, in 1819, commenced the well known periodical, entitled "the Friend of Peace," which continued, in Quarterly Numbers, for ten years; nearly the whole of which was written by himself. This work exhibits at once rich and varied resources, untiring perseverance, and a spirit of enlarged and active philanthropy.

In 1828, on the completion of his seventieth year, finding it necessary, as age advanced, to lighten somewhat the burden of his labours, he discontinued the publication of the Friend of Peace, and resigned the office, which he had for several years held, of Secretary of the Peace Society. His mind was now directed, with great intensity, to an examination of the nature of the connection between the sufferings of Christ and the salvation of men; and, having reached definite, and to himself satisfactory, views on the subject, he published them, in 1829, in a small volume, entitled "The Atoning Sacrifice, a Display of Love, not of Wrath." It has been published more than once in this country, and has passed through several editions in England.

In 1831, he published another small work, entitled "The Causes and Evils of Contention among Christians;" and, in 1833, a large duodecimo volume of more than three hundred pages, under the title of "Last Thoughts on Important Subjects. In three parts — 1. Man's Liability to Sin: 2. Supplemental Illustrations: 3. Man's Capacity to Obey."

For many years after he went to live at Brighton, he was Postmaster of the place, the business of the office being transacted chiefly by his daughter; but, when the business of the town had greatly increased, and large sums of money must lie in the office over night, he thought proper, from considerations of prudence, to resign his place. His neighbours, and the inhabitants of the town generally, treated him with great respect and kindness, and were always ready to contribute to his comfort in any way within their power.

In 1815, he suffered an attack of paralysis, which it was apprehended at first would prove fatal. He, however, recovered from it, after a short time, but had other attacks, less severe, in subsequent years. It was confidently expected that he would die in one of these spasms, from disease of the heart; but he actually died from an affection of the lungs. His decline, for about five weeks previous to his death, was rapid. Fully conscious that his end was approaching, he said,—"I think I may not be here long, and I know not why I should desire to be." He continued able to sit up, more or less, each day, till the last five days. A part of the last

day he seemed bewildered, but most of the time his mind was perfectly clear. He died on the 31st of October, 1837 His Funeral took place at the meeting-house in Brighton, at whieh he had worshipped, the services being conducted by the Rev. Daniel Austin. His body rests at Mount Auburn, where a monument has been ereeted to his memory.

Dr. Worcester had four sons and six daughters,—all by his first marriage. One of his sons is the Rev. Thomas Worcester, D. D., Minister of the New Jerusalem Church, Boston.

Besides the books and pamphlets already noticed, Dr. Worcester published the following: — The Gospel Ministry illustrated: A Sermon preached at the Ordination of Thomas Worcester, at Salisbury, 1791. A Friendly Letter to the Rev. Thomas Baldwin, 1791. A Familiar Dialogue between Cephas and Bereas, 1793. A Candid Discussion on Close Communion, 1794. New Hampshire Election Sermon, 1800. The First Commandment of all illustrated and applied: A Sermon preached at Campton, 1806. Solemn Reasons for declining to adopt the Baptist Theory and Praetice; in a Series of Letters to a Baptist Minister, (Third Edition,) 1809. Respectful Address to the Trinitarian Clergy, relating to their Manner of Treating Opponents, 1812. Appeal to the Candid: or the Trinitarian Review, Nos. 1, 2 and 3, 1814. Tract entitled "Thoughts on the Personality of the Word of God," 1836. Tract entitled "A Review of Atheism, for Unlearned Christians," 1836. Much the greater portion of the produetions of his pen are included in the two periodicals of which he was editor.

FROM THE REV GEORGE W BLAGDEN, D. D.

Boston, Mareh 19, 1851.

My dear Sir: My acquaintance with Dr. Worcester was almost wholly social. It was very pleasant indeed; and it has left so kindly an impression on my mind that there are many reasons why I should like to write any thing to be printed which should be likely to convey truly my impressions to other persons. His daughter, at the time of my first preaching in Brighton, became early a member of the church of which I was Pastor. This brought me soon into frequent intercourse with the Doctor. He received me always as a father would receive a son. He gave me every facility he could for doing good, consistently with his own principles. On one occasion, perhaps on more, we held the Monthly Concert of Prayer for the spread of the Gospel through the world, at his house. He loved to talk with me on religious subjects without controversy He never tried to subvert my faith in the doctrine of the Trinity, while, with a beautiful and honest simplicity of manner, he was ready, on any proper occasion, to express his own views. He certainly appeared to me to love all who loved the Lord Jesus Christ in sincerity, of whatever name or sect they might be in religion. And I often had occasion to notice that if either I or others were engaged in earnest efforts to do good, he would, at any time, leave those who might theorize with himself, without the same amount of zeal which he possessed, to co-operate with us; at least as far as he could do so consistently with peace, which he loved, I might almost say, to a fault.

The old gentleman looked like a Patriarch. He was six feet or more in height, with a large frame. His hair was rather long behind, hanging a little over the collar of his coat. And when he walked in the street he usually had a roomy black surtout or gown; and bore a staff rather than a eane, with a

pretty large brimmed hat. When any one who loved what was antique and venerable saw him thus, he could not fail to be greatly impressed by his appearanee, and to feel that he was in the presence of a dignified, yet entirely unassuming, man. His habits of living were very simple, partly, I have no doubt, from taste, and partly, also, from necessity; for I have always understood that his means were quite limited. It was alike pleasing and edifying to me to hear him invoke the blessing of God at his table. He plaeed his hand upon his heart, whieh had been beating there for some seventy years or more, —and which, when only a little exeited, I rather think he was in the habit of touching thus,—owing to a spasmodic affeetion of it with whieh he was often afflieted, and would usually begin with the words, "Indulgent Parent!" I seem to see him and hear him now; an unusually kind, and meek, and modest, but courageous and eonscientious old man; and I can truly say that the memory of him to me is one of the most mellow and pleasant recolleetions of my course thus far in life.

There are two remarks which I remember to have read in the writings—I think a Sermon—of the late Dr. Channing respeeting him, about the time of his death, by whieh I was partieularly impressed. The first was that, as one eame from a visit to him, in his neat and humble abode, and returned into a eity like Boston, he could not but think, as he looked upon the abodes of many of the wealthy there, how little was needful, after all, to ensure to a man, whose heart and mind were superior to things seen and sensual, the purest and highest earthly happiness of which, in this state of trial, we are usually permitted to be the subjects.

The other remark was (though in the justiee of it I have less eonfidence) that, though Dr. Woreester read mueh, partieularly in the latter part of his life, yet the range of his aequaintanee with other writers being somewhat cireumseribed, he would sometimes eonsider a thought of his own as new, when a more extensive reading would have taught him that it had been expressed by others. This may have been the ease. But many who have read much, I apprehend, may have found it thus sometimes with themselves. Still the Doetor's early advantages had been small, and probably there is truth in Dr Channing's suggestion.

Dr. Worcester had eertainly a elear and diseriminating mind, and so much honesty and simplieity of eharaeter that wherever he supposed his investigation of the statements of the Bible led him, he would frankly avow his conclusions without mueh delay; and it is possible that, in some instances, if he could have persuaded himself to wait a little longer that he might view the same supposed truth from different positions, he might have arrived at a somewhat different result. It was here, perhaps, that the want of a more extended range of reading, and a greater comprehensiveness of refleetion, to whieh Dr Channing alluded in the seeond remark I have eited from him, diseovered itself.

I never heard the Doctor preaeh. But from what I have known of him in his old age, when he had retired from the duties of the pulpit, I have been led to believe that he was probably more simple and patriarehial than powerful in his preaching; though it was impossible that, with sueh a mind as he possessed, his diseourses should have been enriehed with mueh vigorous, mature and well digested thought.

It oecurs to me, as I have alluded to his age, that, during the period of my aequaintanee, I may almost say intimaey, with him, he impressed me greatly with his good judgment by saying to me, in one of my visits to his house, that he had just resigned his editorship of "The Friend of Peace,"—a periodieal whieh he had, for a number of years, eondueted, in behalf, I believe, of the American Peaee Soeiety. And he said he had done so, because

he had just turned of seventy years of age, and had resolved, many years before, from what he had noticed of the unwise tenacity of some old men to public trusts, after they were incapable of sustaining them, that, should he live to be seventy, he would hold no public office.

I have now written, I believe, pretty much every thing that I can remember concerning Dr. Worcester, that you could possibly turn to any account in your proposed sketch of him. And I confess that I have done it with not the less alacrity from the very consideration which, in the estimation of some, might render it a matter of delicacy for me to do it at all—I mean the fact that he was in some sense a Unitarian, for I would not shrink from paying a tribute to acknowledged excellence, because it is associated with views of religious truth that are not in accordance with my own. And then I used to visit him in the sweet retirement of his peaceful and happy family, consisting, at the time I knew him, of a second wife,—an amiable and kind woman, a daughter, and a niece. The wife and niece, with him, their companion and relative, have now gone hence to be here no more. The daughter still remains, an inhabitant, I believe, now with another younger relative, of the same dwelling in which I have been so often received as a welcome guest. His daughter continues a most consistent and highly influential member of the Church in Brighton, with which I was connected,—esteemed and beloved by all who know her. On her account, as well as for other reasons, I could wish that some one who sustained such relations to Dr Worcester as I have done, might say something of his character through your contemplated publication.

Your affectionate friend,

G. W BLAGDEN.

FROM THE REV THOMAS WORCESTER, D. D.,

PASTOR OF THE NEW JERUSALEM CHURCH, BOSTON.

AUGUST 18, 1863.

Dear Dr. Sprague: You desire me to tell you something about my father, Noah Worcester, showing what he was particularly in his more private relations. I am glad that you have a letter from Dr. Blagden, because he was a near neighbour of my father, and spent much time with him, but did not agree with him in religious opinions. In Dr. Channing's works there is a sermon, which he delivered soon after the death of my father, and from which you can see in what estimation he was held by those who agreed with him. By every one who was acquainted with him, you would hear it said that he was remarkable for simplicity and transparency of character. This was because he never aimed at a purpose which he wished to conceal. His own rule of life may be seen in a rule which he gave to me, when I was going away from home to keep school. I was quite young,—only sixteen. He took me by the hand and said, "Good-bye, Thomas; mean well and explain your meaning." He was a man of great dignity of character; because he always acted upon high principles, and was always endeavouring to lead those with whom he was connected, to act upon the same.

As to the Divine Law, in its literal sense, I have no knowledge, except my general knowledge of human nature, that he ever had any inclination to do wrong. His principal field of spiritual labour seemed to be that in which he cultivated the higher Christian feelings; particularly those of forgiveness of injuries and love towards enemies. In these efforts he was eminently successful. Having changed his opinions, and therefore changed his position from that of a distinguished member of one denomination to that of a distinguished member of another, he was of course exposed to many hard thoughts and hard speeches. These he felt deeply; but no one could see in him any

resentment or disposition to retaliate. As he was a human being, he of course had such feelings, during some part of his life. Whether he ever suffered them to come forth, I do not know; but I never saw in him any thing but kind feelings, and an inclination to excuse those who treated him injuriously.

You doubtless remember the war which was carried on in this State between the Trinitarians and Unitarians, about fifty years ago; and in which my uncle, Dr. Samuel Worcester and Dr William E. Channing were distinguished antagonists. I do not suppose that any one, who was acquainted with the two men, would regard the former as inferior to the latter with respect to Christian temper; and yet he did not, in that point of view, appear quite as some of us had expected. The members of our family knew one thing more than other people did—they knew that the manuscript of Dr. Channing was revised by my father.

One circumstance interested us a good deal. Not long after the battle was over, my uncle visited my father; and while they were conversing on the subject, the latter expressed his regret that the former had said some things which appeared to him unduly severe. My uncle replied that he did not intend to say any such things, and was sorry if he had; and added that he should have been glad to have my father revise his manuscript before it was printed, and should have requested him to do it, if he had had an opportunity. It would have been pleasant to see both parties resorting to the same person for that purpose; and the tone of the controversy might have been the better for it.

My father was regarded by all who were acquainted with him as a very good man; but you would like to know whether that goodness was genuine or not; whether he regarded it as from God, or whether he regarded it as originating in himself, and so relied upon his own merits. Upon this point, I feel a good deal of confidence. I believe that he was habitually resisting the temptation to regard goodness as his own, and habitually endcavouring to acknowledge, more and more fully, that "none is good but one, God." I believe that he regarded the Lord as the only Vine, and all good men as branches. I believe that he was, in a good degree, sensible that it was necessary for his spiritual life that he should abide in the Lord, and that the Lord should abide in him. I say *in a good degree sensible of it*, because no one on earth is *sufficiently* sensible of his dependence upon the Lord.

Very affectionately and truly yours,
THOMAS WORCESTER.

HENRY WARE, D. D.*

1787—1845.

HENRY WARE, a son of John and Martha Ware, was born in Sherburne, Mass., April 1, 1764. His father was a farmer in moderate circumstances. He was very feeble during his earliest years, and little expectation was entertained that he would survive the period of childhood; but his constitution gradually acquired vigour, so that, at the age of seventeen, he was as capable of physical effort as most other boys of his age. His advantages of education at this time were but small, as the school which he attended

* Dr. Palfrey's Commemorative Discourse.—Ms. from John Ware, M. D.

was kept only from six to ten weeks during the winter, and the rest of the time he was engaged with his elder brothers in performing such labour as he was capable of on his father's farm. He was very quiet and amiable in his disposition, a great lover of play, and far more apt to learn than any of his schoolmates.

At the age of fifteen, death deprived him of his father; and his portion of the paternal estate amounted to no more than one hundred pounds, of the currency of that day. As this was quite inadequate to secure to him the advantages of a collegiate education, his brothers, with exemplary generosity, agreed to combine their efforts in aid of this object. Accordingly, in November, 1779, he was placed, as a student, under the care of the Rev. Elijah Brown, the minister of his native parish, where, in due time, he completed his course preparatory to entering College.

He joined the Freshman Class in Harvard College, at the Commencement in 1781. The College, owing to various adverse circumstances connected with the state of the times, was then greatly depressed; and its advantages were probably less than at almost any preceding—certainly any subsequent—period. Mr. Ware, however, evidently made the most of them; and, by the unusual regularity of his deportment, as well as his untiring devotion to study, rose to the head of his class. This was indicated by the fact that he was chosen President of each of the three Associations of which he was a member; that he never incurred a fine, or any other penalty, at the hands of the Faculty; and that, at the exhibitions and at Commencement, the highest honours were assigned to him.

Immediately after his graduation, he took charge of the town school of Cambridge, and, at the same time, commenced the study of Theology, with a view to carry out a purpose which he had long before formed, of devoting himself to the ministry. As Dr. Wigglesworth, the Professor of Theology, was then too infirm to give instruction, Mr. Ware pursued his studies under the direction of the Rev. Timothy Hilliard, then minister of the First parish in Cambridge.

After having been thus engaged in teaching and studying a little more than a year and a half, he commenced preaching; and his first sermon was preached on his twenty-third birthday, April 1, 1787, in his native place, in the pulpit of his early Pastor and instructor. His first efforts, as a Preacher, were received with much more than common favour; and in a short time he received a call to settle as Pastor of the First Church in Hingham, then recently rendered vacant by the death of the venerable Dr. Gay. About this time, he was appointed to a Tutorship in Harvard College, which, however, he declined, from a preference to engage immediately in the duties of the ministry. He, accordingly, accepted the call from Hingham, and was ordained and installed, October 24, 1787. The Sermon on the occasion was preached by the Rev. Timothy Hilliard, and was published.

Mr. Ware soon found that his salary (four hundred and fifty dollars) was unequal to the support of a rising family; and, in order to make up the deficiency, he was obliged to resort to keeping boarders and fitting boys for College. Though this must necessarily have abridged, in some degree, his professional attainments, he was still highly acceptable to his people,

and was greatly esteemed for his talents and virtues through the whole surrounding region.

In the year 1805, when he was in the forty-first year of his age, he was chosen to the Hollis Professorship of Divinity in Harvard College;—the chair having been recently vacated by the death of Dr. Tappan. The appointment was confirmed by the Overseers on the 14th of February; his Inauguration took place on the 14th of May; and he removed to Cambridge the following month. In his acceptance of this appointment, he was influenced partly by a desire to improve his worldly circumstances; for so straitened had they been while he was at Hingham that he felt that his wife was subjected to anxieties and labours greatly beyond her strength, and he thought it his duty to avail himself of this opportunity to secure to her the needed relief. She, however, survived but a few weeks after their removal to Cambridge.

Mr. Ware's election to the Hollis Professorship was an occasion of a memorable controversy. Dr. Tappan, his predecessor, had always been regarded as a Trinitarian and a moderate Calvinist; but Mr. Ware was understood to be a decided Arminian and a Unitarian. Vigorous efforts were made to prevent the nomination, when submitted to the Overseers, from being confirmed; but it *was* confirmed by a vote of thirty-three to twenty-three. The "orthodox" clergy generally were greatly dissatisfied with the result, and Dr. Pearson, who had been both a Professor and a Fellow in the College, the next year resigned both these offices, giving, as a reason, that "the University was the subject of such radical and constitutional maladies as to exclude the hope of rendering any essential service to the interests of religion by continuing his relation to it." Dr. Morse also published a pamphlet, entitled "True Reasons on which the Election of a Hollis Professor of Divinity in Harvard College was opposed at the Board of Overseers." This may be regarded as the commencement of the Unitarian Controversy, which was prosecuted with great vigour for many years, until at length the lines between the two parties were distinctly drawn.

In 1806, Mr. Ware was honoured with the degree of Doctor of Divinity from Harvard College.

Though the controversy which originated immediately in his election to the Professorship was going on, and putting in requisition able men on both sides, Dr. Ware himself took no immediate part in it, until the year 1820, when he published a volume, entitled "Letters to Trinitarians and Calvinists, occasioned by Dr. Woods' Letters to Unitarians,"—which passed through three editions the same year. In 1821, Dr. Woods replied to these Letters; and in 1822, Dr. Ware continued the controversy by an Answer to Dr. Woods' second work; and to this answer he subsequently added a Postscript, making a considerable pamphlet.

In the discharge of his duties as Professor, Dr. Ware not only read to the students Lectures on the Evidences, Doctrines and Ethics of Religion, and on Biblical History and Criticism, but conducted the instruction of the classes in the different text books which were used in those departments. After the establishment of public worship in the College Chapel, in 1814, he regularly took his share in the pulpit service. After the

death of President Webber, and again, after the death of President Kirkland, he was invested with the temporary government of the College, and there was no diminution of its prosperity under his administration.

In 1811, Dr. Ware commenced a course of exercises with the resident students in Divinity, out of which grew the Divinity School, which has since been connected with the College. When this school was formally organized, in 1816, he became Professor of Systematic Theology and the Evidences of Christianity, and continued to occupy this place twenty-four years.

About the close of the year 1839, Dr. Ware, in consequence of the inconvenience which he experienced from a cataract which had been, for several years, forming on his right eye, found it necessary to relinquish a portion of his labours; and, accordingly, from that time, he limited his attention to the Divinity School. In the autumn of 1840, he concluded, though not without considerable hesitation, to submit to the operation of couching, as an experiment of relief; having, however, previously resigned his Professorship, and received from the Corporation of the College the highest testimony of their sense of the value of his services. The operation upon his eye was a failure; and, shortly after, he was attacked with a violent fever, from the remoter effects of which he never fully recovered. During the two following years, partly to relieve himself from the tedium incident to inaction, he carried through the press a selection from one of the series of his Academical Discourses, entitled "An Inquiry into the Foundation, Evidences and Truths of Religion." The labour requisite to this publication was probably an overtasking of his nervous system; and his faculties, both bodily and mental, from that time, underwent a rapid decline. During that and the following year, he confined himself chiefly at home, though he sometimes attended public worship, and occasionally walked in his garden. He walked abroad, for the last time, on the 20th of November, 1843, when he passed to his new dwelling;—a dwelling which seven weeks afterwards was burnt to ashes. It was, however, quickly rebuilt, and he was again happy in the occupancy of it. He gradually sunk under the power of disease, and died June 12, 1845. A Discourse on his Life and Character was subsequently delivered at Cambridge by Dr. Palfrey.

On the 31st of March, 1789, Dr. Ware was married to Mary, daughter of the Rev. Jonas Clark, of Lexington, who died July 13, 1805, aged forty-three, having been the mother of ten children,—seven daughters and three sons. He was married, a second time, on the 9th of February, 1807, to Mary, daughter of James Otis, and widow of Benjamin Lincoln, Jr. She died on the 17th of the same month, aged forty-two. He was married, a third time, not long after, to Elizabeth, daughter of Nicholas Bowes, formerly an eminent bookseller of Boston, who became the mother of nine children,—five sons and four daughters. Six of his sons graduated at Harvard College, and most of them have occupied, or now occupy, places of usefulness and honour.

The following is a list of Dr. Ware's publications:—

A Thanksgiving Sermon, 1795. A Sermon on the Death of Washington, 1800. A Sermon at the Interment of the Rev. Daniel Shute, D.

D., 1802. A Sermon delivered at Scituate, entitled "The Service of God as inculcated in the Bible our Reasonable Choice," 1804. A Farewell Sermon at Hingham, 1805. Eulogy on President Webber, 1810. A Sermon at the Ordination of Joseph Allen, Northborough, 1816. A Sermon at the Ordination of his Son, Henry Ware, Boston, 1817 A Sermon delivered before the Convention of Congregational Ministers in Massachusetts, 1818. A Sermon at the Ordination of Alvan Lamson, Dedham, 1818. A Sermon at the Ordination of John Pierpont, Boston, 1819. A Sermon at the Ordination of William B. O. Peabody, Springfield, 1820. Letters to Trinitarians and Calvinists, 1820. A Sermon at the Ordination of Charles Brooks, Hingham, 1821. The Massachusetts Election Sermon, 1821. A Sermon at the Ordination of his Son, William Ware, New York, 1821. Answer to Dr. Woods' Reply, 1822. A Postscript to the Answer to Dr. Woods' Reply, 1823. Extract from an Address delivered before the Conference of Ministers in Boston, 1826. A Sermon on the Death of John Adams, 1826. The Use and Meaning of the phrase "Holy Spirit," 1836. An Inquiry into the Foundation, Evidences and Truths of Religion, 1842.

FROM THE REV GEORGE PUTNAM, D. D.

ROXBURY, July 15, 1851.

My dear Sir: You ask me for some reminiscences of the elder Professor Ware.

My first meeting with Dr. Ware was on entering College in 1822. He examined us in the Greek Testament. He wished to look at our books to see if they were interlined—a precaution not taken by any other of the corps of examiners. He took away the obnoxious volumes, mine among the number. He did it so mildly, so politely, so modestly, as to remove all offensiveness from the measure. When we had got through the examination, he complimented us for our good recitation, and congratulated us on the circumstance so favourable to us of having been put to the test of exchanging books with him, and having borne it so well. We left him,—at least I did,—thinking that, while he was the strictest of all the members of the Faculty through whose hands we had passed, he was yet one of the kindest and pleasantest. All I ever saw of him, during the rest of his life, was in keeping with that little incident of the text-books,—the strictest ideas of propriety, thoroughness and discipline, with a winning gentleness and paternal friendliness of manner and feeling.

My first interview, to have private speech with him, occurred at the close of the first term of my Freshman year. He being the College Registrar, I called at his study, as was the custom with many students at that time, to ascertain my rank in the class. He very good-naturedly turned to his books and told me. It was not a very high figure. (It was better afterwards, let me tell you.) But he said it was very well indeed, very satisfactory. He made me think that it was the best possible position,—to improve upon. It was high enough to begin with. With such a start, I could be any thing I might choose, and he made me think so. I was young and fresh from the deep country, and had never in my life been so kindly noticed by a man in so high a station. There was power and inspiration in his encouraging words. I really believe that I went out of his study with a more cheering, arousing, influential impression than I ever received before or since. President Kirkland was considered remarkable for this sort of influence; but I never had experience of it

from him in any thing like the same degree. College instructors and dignitaries are seldom fully aware how much they may do for young men in this way.

Dr. Ware, you know, had a large family of his own, and, during a large part of his life, he used to have boys in his house to educate. He was considered very wise and successful in the management of them. He used to say that he had no system about it, and never could arrive at any. Once, when asked by a parent to draw up some set of rules for the government of children, he replied by an anecdote: "Dr. Hitchcock," he said, "was settled in Sandwich; and when he made his first exchange with the Plymouth minister, he must needs pass through the Plymouth woods,—a nine miles wilderness, where travellers almost always got lost, and frequently came out at the point they started from. Dr. H., on entering this much dreaded labyrinth, met an old woman, and asked her to give him some directions for getting through the woods so as to fetch up at Plymouth rather than Sandwich. 'Certainly,' she said, 'I will tell you all about it with the greatest pleasure. You will just keep right on till you get some ways into the woods, and you will come to a place where several roads branch off. Then you must stop and consider, and take the one *that seems to you most likely* to bring you out right.' He did so and came out right. I have always followed the worthy and sensible old lady's advice in bringing up my children. I do not think anybody can do better—at any rate I cannot." And yet he had some rules practically, whether he knew it or not. One was, never to reprove a child at the moment, or in presence of other persons, but to call him into the study afterwards for a solitary talk. No child, I suppose, ever left his study, on such an occasion, without increased love and reverence for him; but it was a formidable affair, though he used not many words, and was always mild in his manner. "I do wish," said one of his elder boys to another of them, "I do wish father would flog us and done with it,—but this talk, there is no standing that; it knocks a fellow up so entirely, and makes one feel so."

It was a principle with him to make but few points with a child, and avoid collision of wills when practicable, but when he did take a stand, to abide by it and prevail. But he was once known to surrender this principle, and acknowledge himself beat. The boy got into a fit of passionate disobedience, and the Doctor, after a long contest, gave in. An elder member of the family wondered that he should yield. He said that some torrents were so violent that they had better be left to themselves than resisted; and besides, he said he did not wish to set the child an example of obstinate wilfulness, but would rather let him see that the strongest must and could yield sometimes.

He was kind to children, and had a happy influence with them. Two little girls, near neighbours of his, had imbibed a great terror of thunder, owing to the example of a grandmother who lived with them. She was accustomed, every summer afternoon, without fail, to walk round and examine the sky, in search of thunder clouds, and if she discerned one no bigger than a man's hand, she would immediately shut herself into her chamber, and generally take the children with her, where she would spend the afternoon in a state of the greatest agitation. The Doctor, seeing the effect upon these poor children, determined to do all in his power to avert what he foresaw would be the consequences to them in after life. He used, at such times, to send for them to come and stay with his own children, and, after calming their minds, would either leave them to themselves, or, if he found them still agitated with terror, he would amuse them by playing on his flute, and sometimes set all hands to dancing, and strive in various ways to beguile them of their fears. It came at last to be considered quite a holiday, when there were signs of an approaching shower. Those children, to this day, remember with gratitude the invaluable service he rendered them.

He was very fond of the society of children and young people, and loved to have them in any numbers playing about him. And they liked him for his benignant, though always grave, sympathy He knew how to treat them in one respect. He never kissed them on their faces—he kissed their hands. He said it was not agreeable to children to be kissed by aged people. He was wise here. What martyrdoms children have to undergo in being kissed by every body that approaches them, especially elderly people. They hate it. I have always admired Dr. Ware's practice on this point, as one of the highest and rarest attainments of social delicacy and tact.

Dr. Ware was all through life very watchful against habits of self-indulgence. After seventy, he received, as a birthday present from his grandchildren, a large and luxurious easy chair. He was unwilling to use it for a long time, for fear he should get in the *habit* of depending on the comfort of it.

He had a natural bashfulness or diffidence, which he never entirely got over I have heard him say that, after forty years in his profession, he still trembled in the pulpit, and never rose to speak without a feeling of embarrassment. This I attribute partly to his extreme modesty, and partly to the profound reverence, the exceeding awe, (which I have never seen surpassed,) with which he regarded the Deity, and every truth that pertained to Him, and every service of which He was the object. Whenever he rose to pray or preach, he knew what he was doing, he felt where he stood,—and he trembled.

Let me mention one of his professional habits. Most clergymen, I am sure, will wonder and admire. As long as he was minister of Hingham, he said he never slept on Sunday night till he had selected his text, and planned and begun his sermon for the next Sunday.

From natural reserve, and a great abhorrence of cant, he was never a great talker on religious subjects, even with his children; but he became more free and communicative in his last years. The advance of age affected him, as, I believe, it always does good men, but seldom or never bad men—it made him more and more cheerful, genial, open and affectionate. During the period of his decline, he did not care to hear any reading but from the Bible and religious works. Paley's and Sherlock's Sermons were favourite books; also the "Chapel Liturgy." After his sight failed, he amused himself much with recalling the Sacred poetry he had learned when young; and in the night, before he went to sleep, he used to say it was a great comfort to him to go over even the little hymns of his childhood, and such texts of Scripture as he could remember as far back as he could remember any thing. In his last years of infirmity, the thought of death and a future state was always, with him, evidently a most solemn thought, though generally a cheerful one. And even when, to all appearance, his mental faculties were suspended, it was evident, from occasional expressions, that his mind ran upon the same subjects. He would ask, as if addressing another person, "Are you aware of your approaching end? Are you prepared for this great change?"

I will break off here, for I am aware you do not want a character or a eulogy. You do not need to be told how all who knew Dr. Ware respected him for his wise and honest mind, his kind and gentle spirit, and his blameless life, and how those of us who knew him best, regarded him with unwonted love and reverence.

Very cordially and respectfully yours,

GEORGE PUTNAM.

FROM THE REV ABIEL ABBOT LIVERMORE.

CINCINNATI, March 10, 1856.

My dear Sir: I snatch a few moments from many pressing duties to answer, in the best way I can, your request, and to recall the venerated image of my beloved teacher and friend,—the Rev. Dr. Ware. The work you are engaged in is a noble one, and may you be prospered in its accomplishment. If they sweep with care the floor of the mint to gather up the smallest fragments of gold; if they collect with diligence the dust of diamonds, which flies off in the process of manufacture; with what reverent care should we hoard up the precious heart and mind,—relics of the venerable worthies of the past.

My opportunities for knowing the character of Dr. Ware were great. I was the instructor, for longer or shorter periods, of four of his children,—two sons and two daughters. I chiefly fitted one of his sons, *George*, who afterwards died in California, for College. I boarded in his family, sat at his table, and heard his Table Talk, during the third term of my Junior year, all my Senior year in College, and during the three years of my professional education in the Divinity School. During my whole residence at Cambridge of six years, I heard Dr. Ware preach at least one-half of the time.

It would be superfluous to say that the better any one knew him, the more he would love and reverence him. He was the most candid and amiable of men, a very woman in tenderness and love, and a hero, in his fearless advocacy of his own honest convictions.

His conversation was very instructive, and I regret now that I did not note down at the time many of the gems of thought which fell from his lips, during the unreserved and familiar intercourse of so many years. We often sat and talked together after the boarders had gone, especially after tea, during the twilight, before the studies of the evening began. His mind took a free range over almost all subjects,—religion, philosophy, history, characters, the economies of life, manners, morals, &c. I recollect his once saying that none of our American scholars, except Edward Everett, had been to Germany to study, without being injured by it.

Dr. Ware was the soul of candour and fairness. He held the golden mean in every thing. It seemed to be his desire to do perfect justice to every opinion, every action or character, which came before him. He taught, in the lecture room, to distrust violent partisans on any side; to winnow out the grains of pure wheat from the most unpromising heaps of chaff, and to love and cherish truth at every cost. And all this genial grace of candour which he practised there in his daily exercises, on Sunday he carried up into the pulpit, and solemnized with Prayer and the dignity of the Sermon. As a preacher, he was too logical, sensible, moderate and unimaginative to strike the fancy of young college students. It was only when their own minds had grown up to his serene and stormless height of contemplation, that they felt the exquisite charm of his beautiful spirit. He was too rounded, too free from angles and extremes, to be easily grasped and held; but his wisdom, where it met a prepared and waiting spirit, I used to think was as nearly perfect as any thing earthly I have met with.

Accept the above, with my best wishes for your health and happiness, and make such use of it as you deem best.

Very respectfully yours,
A. A. LIVERMORE.

FROM THE REV A. P. PEABODY, D. D.

CAMBRIDGE, April 6, 1864.

Dear Sir: I can hardly add to the excellent sketch of the elder Dr. Ware, already in your hands; but I have distinctly in my memory one very impressive scene in his life, strikingly illustrative of the union of firmness and tenderness which all who knew him well, recognized in his character At one of the public examinations of my College class, at which the Faculty in general were present,—it must have been, I think, in the summer of 1826,—a message was brought to the Examining Board, which caused their instant dispersion. Many of us students, not knowing the purport of the message, but seeing the Faculty moving in a body in the direction of Charles River, followed them. Soon after our arrival at the bank of the river, a student of another class, who had been diving for that purpose, rose with the lifeless body of a beautiful boy of ten or twelve years in his arms. It was a son of Dr. Ware. He took the child at once, held him while the physicians present ascertained that there was no hope of recovery, and then superintended the arrangements for his conveyance home. Through the whole he was perfectly self-possessed, and yet exhibited an absolutely motherly tenderness; and his aspect during that agonizing season has constantly recurred to my remembrance as indicating the intensest parental feeling, only the more vividly manifest for the entire calmness and serenity of his mien and manner. On the following Sunday, he appeared as usual in the pulpit, but not, as usual, with one of those lectures of his stated course, which we used to think somewhat dry and wearisome. I think there were but few eyes unmoistened during the service. He preached from the quaint text,—"I will work, and who shall let it?" The sermon, in composition and delivery, seemed like a rehearsal of the half hour by the river-side. It made no parade of feeling; no *direct* reference indeed to the scene so fresh in our minds. It was a touching statement of the baffling and appalling mysteries of the Divine Providence, with the simplest possible expression of trust in the wisdom and mercy which it transcends the vision of man to trace and verify; the whole so phrased and uttered as to make it evident that it represented the very processes of thought and feeling by which he had schooled his own heart to faith and submission. It was an eminently logical sermon, and, as a mere scholastic exercise, fully equal to the most subtile of his dogmatic discussions, but at the same time tremulously full of emotion, all the more appreciable by eye and ear, because controlled and chastened.

I am, my dear Sir,

Very truly yours,

A. P. PEABODY.

JOHN ALLYN, D. D.*

1788—1833.

JOHN ALLYN, a son of James Allyn, was born in Barnstable, Mass., on the 21st of March, 1767 His father was a chair-maker by occupation. The religious faith in which he was brought up was the Arminianism, which, at that time, prevailed in that part of Massachusetts. He was fitted for College under the instruction of the Rev. Mr. Hilliard, then minister of Barnstable, but afterwards the colleague and successor of the

* Mass. Hist. Coll. Vol. V. 3d Series.—Ms. from Rev. Dr. Francis.

Rev. Dr. Appleton of Cambridge. He entered Harvard University in 1781, and graduated in 1785, at the early age of eighteen.

During his whole academic course, he was a diligent and successful student, and was regarded as possessing an intellect of a decidedly superior order. Near the close of his collegiate course, he was seized with a severe illness, which, for a while, put his life in jeopardy, and prevented him from appearing in the part assigned to him at the Commencement. On leaving College, he returned to Barnstable, where he was engaged for a while in teaching a school. Having determined to devote himself to the work of the ministry, he studied Theology under the direction of the able and learned, but highly eccentric, Dr. Samuel West, of Dartmouth.

In September, 1788, having been licensed to preach, he received an invitation from the Church and Society in Duxbury to become their Pastor. On the 12th of October following, he signified his acceptance of their call; and, on the 3d of December, the pastoral relation was constituted by the usual solemnities. The Sermon on the occasion was preached by his theological instructor, Dr. West, from 2 Timothy, ii, 15, and was published, in connection with the Charge by Dr. Hitchcock of Pembroke, and the Right Hand of Fellowship, by the Rev. David Barnes of Scituate.

In 1804, Mr. Allyn delivered the Anniversary Oration before the Phi Beta Kappa Society, in Harvard College. In the summer of 1807, he was employed on a missionary tour in Maine, by the Society for Propagating the Gospel among the Indians and others in North America. In 1808, he was elected a Fellow of the American Academy of Arts and Sciences. In 1809, he delivered the Dudleian Lecture in Harvard College, on Supremacy and Infallibility. In 1813, he was honoured, by his Alma Mater, with the degree of Doctor of Divinity.

In 1820, Dr. Allyn was sent, by the town of Duxbury, as a delegate to the Convention for revising the Constitution of Massachusetts. He took great interest in the proceedings of that Body; and, though he made no speeches, great deference is said to have been paid to his judgment on the various questions that came up for consideration.

Dr. Allyn continued sole Pastor of his church till June 7, 1826, when the Rev. Benjamin Kent,* was settled as his colleague. After that time, he seldom engaged in any public services, and it was manifest that both his strength and his spirits were gradually declining. The disease which terminated his life was a mild form of paralysis. He died on Friday, July 19, 1833, and his Funeral was attended on the Monday following, when an appropriate Discourse was delivered by his friend and college classmate, the elder Professor Ware, of Harvard University, from Luke xx, 36. His

* Benjamin Kent, a son of Samuel and Rhoda (Hill) Kent, was born in the part of Charlestown which is now Somerville, Mass., 25th May, 1794. He graduated with high honour at Harvard College in 1811; studied Theology at the Divinity School, Cambridge; was settled as colleague of Dr. Allyn, at Duxbury, in 1826; and was dismissed on account of the failure of his health, June 7, 1833. From Duxbury he removed to Roxbury, where he taught an Academy for young ladies for a number of years. He was afterwards Librarian of the Roxbury Athenæum, until the feeble state of his health compelled him to relinquish the post. From the effect of severe and long continued head-aches, he finally became insane, and died at the Insane Hospital in Taunton, Mass., August 5, 1859, aged sixty-five. He was a man of superior intellect, and a great lover of antiquity. Not many years before his death, he delivered the Annual Poem before the Phi Beta Kappa Society in Harvard College. He was married, September 27, 1826, to Eleanor Bradford of Boston. They had four children,—all daughters, who, with their mother, survived him.

remains were deposited in the tomb of a highly respected parishioner and friend, the Hon. George Partridge, one of the patriots of the Revolution. Dr. Allyn died in the sixty-seventh year of his age, and in the forty-fifth of his ministry.

The following is a list of Dr. Allyn's published writings:—

A Sermon preached at the Ordination of Alden Bradford,* in the East Parish of Pownalborough, 1793; A Sermon preached on the Day of Public Thanksgiving, 1798; A Sermon preached at Hanover, entitled "The Flesh and the Spirit," 1799. A Sermon delivered at Plymouth on the Anniversary of the Landing of the Pilgrims, 1801. A Sermon preached on occasion of the General Election, 1805. A New Year's Sermon, delivered at Duxbury, 1806. Christian Monitor, No. I, 1806. A Sermon preached before the Academy at Sandwich, 1808. A Charge at the Ordination of Henry Ware, Jr., 1817 A Charge at the Ordination of Benjamin Kent, as Associate Pastor with Dr. Allyn, in Duxbury, 1826.

Dr. Allyn likewise published two very characteristic and striking Obituary notices,—one of Dr. West, of New Bedford, (Dartmouth,) and the other of Dr. Barnes, of Scituate.

In 1791 or '92, he was married to Abigail Bradford, a daughter of Job and Elizabeth Bradford, then living in Boston, and a lineal descendant from William Bradford, the ancient Plymouth Governor. Mrs. Allyn's mother's name was Elizabeth Parkman. They had five children. Two of the sons were graduated at Harvard College—*Rufus Bradford*, in 1810, who engaged in the profession of Law; and *John*, in 1814, who studied Divinity at Cambridge, but, after preaching for a short time, left the profession, and became a school-teacher. He died of consumption, at his father's house, in March, 1824. One daughter was married to the Rev. Convers Francis.† Mrs. Allyn died at the house of her son-in-law, Dr. Francis, in Watertown, in November, 1838, aged seventy-five years.

* Alden Bradford, a descendant of Governor Bradford, was born in Duxbury, Mass., in 1765; was graduated at Harvard College in 1786; was Tutor there from 1791 to 1793; was settled as Pastor of a Congregational Church in East Pownalborough, Me., in 1793; and, after continuing there for eight years, engaged in the book trade in Boston, as a partner of the firm of Bradford & Read. Leaving trade for politics, he was Secretary of State in Massachusetts from 1812 to 1824. He died in Boston October 26, 1843, aged seventy-eight. He published Two Sermons on the Doctrines of Christ, preached at Cambridge, 1794; A Discourse on occasion of the Opening of the Academy at Hallowell, 1795; Two Sermons preached at Wiscasset, (Pownalborough,) 1798; A Eulogy on George Washington, 1800; A Sermon preached at the Ordination of Nathan Tilton; [who was graduated at Harvard College in 1796; was ordained at Scarborough, Me., in December, 1800, and died in 1851;] an Oration on the Fourth of July, delivered at Wiscasset, 1804; a Sermon preached at Plymouth on the Anniversary of the Landing of our Forefathers, 1805; a Sermon delivered at Thomaston, Me., on occasion of the Death of the Hon. Henry Knox, 1806; Biography of Governor Caleb Strong, 1820; An Essay on State Rights, 1824; A Particular Account of the Battle of Bunker's or Breed's Hill, 1825; History of Massachusetts from 1764 to 1765, 8vo., 1825; History of Massachusetts from July 1775 to 1789, 8 vo., 1825; History of Massachusetts from 1790 to 1820, 8 vo., 1829; Address before the Massachusetts Temperance Society, 1826; A Discourse before the Society for Propagating the Gospel among the Indians, 1830; Life of the Rev. Jonathan Mayhew, D. D., 8vo., 1838; History of the Federal Government for Fifty Years, from March, 1789, to March, 1839, 8vo., 1840; Biographical Notices of Distinguished Men in New England,—Statesmen, Patriots, Physicians, Lawyers, Clergymen and Mechanics, 12mo., 1842; New England Chronology from the Discovery of the Country by Cabot in 1497 to 1820, 8vo., 1843; Description of Wiscasset, Me. [Mass. Hist. Coll. Vol. VII;] Notes on Duxbury, Mass. [Mass. Hist. Coll. Vol. X, 2d series.]

† Convers Francis, a son of Convers and Susannah (Rand) Francis, was born at Menotomy, now West Cambridge, on the 9th of November, 1795. But while he was yet an infant, his father removed to Medford, where the son spent his early years, partly in hard work and

FROM THE REV CONVERS FRANCIS, D. D.

PROFESSOR IN HARVARD COLLEGE.

CAMBRIDGE, January 17, 1853.

Dear Sir: When I first knew Dr. Allyn personally, he had passed the period when his powers were most full and fresh, and something of decay might be observed in him. Still, however, there was a remarkable brightness in his best hours; and his genius gleamed out frequently in a way which would have induced any observer, I think, to infer that he was really an extraordinary man. On my first acquaintanee with him, I was struck with the genial reality of every thing about him, both in deportment and aetion. The wisdom of a sage seemed to be invested with the naturalness, and frequently with the frolic-heartiness, of a child. I always found that his quaint truthfulness, and his exceedingly apt and amusing illustrations, made a deep impression, especially upon young people. He seemed to be a revelation of a new sort of eharaeter to them; and they listened to him and looked at him with delighted wonder. I have heard that when, to enlarge a very scanty ineome, he took boys into his family as pupils, his influenee upon them was of a very remarkable kind.

partly in going to school. He was fitted for college, in about fourteen months, at a private school, taught by a Dr. Hosmer, and entered at Harvard in 1811. After graduating in 1815, he returned to Medford, and took charge of a school for boys, and continued in that employment for one year. In the autumn of 1816, he went to Cambridge to study Theology, and remained there till November, 1818, when he received approbation to preach from the Boston Association. During the following winter, he preached a good deal at the North Church in Salem, whose Pastor, the Rev. John Emery Abbot, was then absent in the West Indies for his health. Early in the spring of 1819, he preached three or four Sabbaths in Watertown, Mass., and, in due time, was invited, by the concurrent voice of the church and the town, to settle among them in the Gospel ministry. He accepted the invitation, and was ordained and installed on the 23d of June, Dr. Osgood, of Medford, preaching the Sermon. In May, 1842, he was appointed to the Professorship of Sacred Eloquence and the Pastoral Care in the Divinity School connected with Harvard College. He accepted the appointment, delivered his Farewell Sermon on the 21st of August, and removed to Cambridge in time to commence his duties there the following term. Here he spent the remainder of his life, and died on the 7th of April, 1863. He was honoured with the degree of Doctor of Divinity from Harvard College in 1837. He was the father of six children, two of whom only survived him, —a son and a daughter. The son, *George Ebenezer*, was graduated at Harvard College in 1858, and is a bookseller in Cambridge. Mrs. Francis died on the 17th of December, 1860. His publications are, The Right Hand of Fellowship at the Ordination of Mr. Charles Brooks, in Hingham, 1821; A Sermon preached at the Ordination of Mr. Benjamin Kent, as Associate Pastor with the Rev. John Allyn, D. D. in the Congregational Church at Duxbury, 1826; Errors in Education: A Discourse delivered in Bedford, before the Middlesex Bible Society, 1828: A Discourse delivered at the Anniversary of the Derby Academy in Hingham, 1828, (two editions;) An Address delivered at Watertown on the Fourth of July, 1828; An Historical Sketch of Watertown, Mass. from the First Settlement of the Town to the Close of its Second Century, 1830; The "Address" to the Society at the Ordination of Mr. Thomas B. Fox in Newburyport, 1831; A Sermon preached at the Ordination of Mr. Oliver Stearns to the Pastoral Care of the Second Congregational Society in Northampton, 1831; A Discourse delivered at Plymouth in Commemoration of the Landing of the Fathers, 1831; The Charge at the Installation of the Rev. Edward B. Hall in Providence, 1832; "The Dust to Earth, the Spirit to God:" A Discourse delivered before the Congregational Society in Watertown, 1833; The Dudleian Lecture, delivered before the University of Cambridge, 1833; Three Discourses preached before the Congregational Society in Watertown,—two upon Leaving the Old Meeting House, and one at the Dedication of the New, 1836; Life of John Eliot, the Apostle to the Indians, (Sparks' American Biography,) 1836; Memoir of the Rev. John Allyn, D. D., of Duxbury, 1836; Memoir of Dr. Gamaliel Bradford, 1846; Memoir of Judge Davis, 1849; [the last three were published in the Collections of the Massachusetts Historical Society;] The Death of the Aged: A Discourse occasioned by the Death of the Rev. Dr. Ripley, of Concord, 1841; The Address to the People at the Ordination of John Pierpont, Jr., at Lynn, 1843; Life of Sebastian Rale, Missionary to the Indians, (Sparks' American Biography, new series,) 1845; The Address to the People at the Ordination of Mr. Horatio Stebbins, 1850; The Charge at the Ordination of Mr. Edwin M. Wheelock; 1857. In addition to the above, he published many articles in the Christian Disciple, the Christian Examiner, the American Monthly Review, the Unitarian Advocate, the Scriptural Interpreter, also translations from Herder, several Sermons in the Liberal Preacher, and several Tracts published by the American Unitarian Association. Dr. Francis was a man of a well balanced and richly stored mind, of an eminently genial spirit and simple but attractive manners, and was greatly esteemed in every circle where he was known. During an acquaintance with him of many years, I always found him prompt, communicative and obliging.

He had his own peculiar way of managing them, and they loved and venerated him, notwithstanding occasional eccentricities. He used to say,—"I do with my boys as with my sheep; I take the basket of corn and go before them, and they follow me." He would often place his arm-chair under a tree in his orchard, and there, amidst the greenness and the beauty of nature, and the wholesome sweet air of the fields, he would call the boys around him, and hear their lessons, interspersing the exercises with amusing and wise remarks. These scenes, I am told, some of them still remember as bright and happy hours. Sometimes, when a boy came to him, who said he did not want to study, the Doctor would reply,—"Well, you need not; you may go and run about the farm." The consequence was that the boy soon grew weary of being alone and idle, especially as he saw the other boys studious and happy, and would come and ask to have his lesson set, and go to work as busily as the rest.

When he was in good spirits, I think I never knew any thing of the kind that equalled his genial vivacity and keen vigour of remark. It was surprising to see out of how trifling an incident, out of how casual a suggestion, he would create a rich fund of conversation, going on from one thing to another in the most delightful way, till the company wondered to see whither they had come from so small a beginning. In the midst of playfulness he frequently suggested great principles with singular power. Every one who knew him well, would, I am sure, vouch for all this,—though it is not easy to cite particular instances of it, especially as the force of such things depends so much on the occasion and circumstances.

In Theology Dr. Allyn was very decidedly a Unitarian, upon serious and earnest conviction; and he never was a man to disguise or undervalue his faith; but I have seldom known one who had so strong an aversion to controversy Not unfrequently he spoke of it in terms expressive even of thorough contempt. I remember the surprise and regret he expressed, when his old and beloved friend, Dr. Ware, engaged in the controversy with Dr. Woods. In this as in some other matters, he was wont to push a favourite notion to such an extreme, that it became as one-sided as the error to which it was opposed. The odd expressions he frequently used on religious subjects sometimes startled and offended those who require every thing of this kind to be measured by a conventional standard of gravity. But no one could know Dr. Allyn without perceiving that he had the deepest reverence for sacred things. Tokens and evidences of this, which broke out spontaneously and often, I call to mind with pleasant recollection from his habitual feelings and conduct.

As to the particular form of Unitarianism which Dr. Allyn held, I think I may safely say that he was an Arian. Such, at any rate, has always been my impression ; and it has been confirmed by the testimony of his intimate friend and neighbour, Dr. Kendall, of Plymouth. The Doctor mentions, as an illustrative anecdote, that, at his house, Dr. Allyn once had a conversation with the Rev. Mr. Burr, of Sandwich, after the latter had become a Calvinist; and that when Mr B. maintained his new views with great earnestness and zeal, Dr. A. replied that, after his (Mr. B.'s) former opinions, it was very natural he should vibrate to the opposite extreme; that he had once been (to use Dr. A.'s expression) "at the bottom of the hill" in Socinianism, and it was natural his next leap should be to the extreme of Calvinism. Dr K. understood Dr. A. to mean, on that and on other occasions, that he had no sympathy with either of these views; and Dr. K. always supposed that his religious views accorded with those of Doctors Gay, Shute, Hitchcock, Barnes and others of the Bay Association at that time.

He had a way of conveying a rebuke or giving advice, that sometimes was the more effective for the humour with which it was spiced. He once asked a

fanatical itinerant, who had raised some excitement in Duxbury, why he came there to disturb the religious peace of the village. "Because," said the man,—"Christ has commanded us to preach the Gospel to every creature." "Yes," replied Dr. Allyn,—"but He has not commanded *every creature* to preach the Gospel." Sometimes, by a deeply serious turn, quite unexpected, he would produce a very solemn effect. On occasion of a family baptism, one of the children was, as he knew, a very profane boy: when the Doctor baptized him in the usual form, as he placed his hand on the youth's head, he added these words:—"Thou shalt not take the name of the Lord thy God in vain." The effect, it is said, was very impressive and very salutary.

His benevoleuce was proverbial. I recollect that he used often to go to the cottages in the woods in distant parts of his parish, and carry a load of good things in his sleigh or chaise, for the poor, especially for the old and sick. He would call several of these families together at one of their houses, hold with them a religious service of a very impressive, plain, practical character; and then distribute among them what he had brought for their comfort. He delighted to do such things as these, and his name was hallowed in the gratitude of the poor and friendless.

It was always evident, I think, to those who knew Dr. Allyn, that he was fitted for a much higher sphere than that in which his lot was cast, and that, in another situation, his peculiar powers would have been much better brought out. But no man ever showed less of ambitious impatience with his lot.

I do not think of any thing more that it is important for me to add, but I am happy to send you the following notice of Dr Allyn furnished by a member of his family, who had the best opportunities for a thorough acquaintance with his character and peculiarities, and who, though cherishing his memory with deep affection, gives, without bias, a simple and truthful record of familiar impressions.

"Dr. Allyn had always the zeal and the ardour that belong to genius, without ever concentrating it upon any particular subject. Had he turned his whole soul on any one object,—had he been a scholar, or an artist, he would have been great. He had the spirit of a reformer, and would have had the courage of Martin Luther, if he had lived in his time. He began life with high aims, and a pure love of his profession, in all its various objects. From his later life it might be inferred that in his earlier days he was precocious, and even prematurely old. In his childhood and youth, he was said, by those who knew him at that period, to have been much beloved by his companions, and yet to have been often in the habit of doing little things to make them uncomfortable, by way, as it would seem, of trial to their affection, or else from some unaccountable waywardness of feeling. This trait might not be thought worth mentioning, but for the fact that the habit, in some degree, followed him through life. He lived an outward life; the workings of his mind and heart were ever spontaneous and fresh. His best and brightest things were ever on the surface. It required an unsophisticated intellect to comprehend the meaning of many of his thoughts and modes of expression, which are generally matured by an ordinary process of words and commonplaces, and, in being thus matured and brought to light, lose half their strength and raciness. Thus the common miud seemed oftenest to comprehend his meaning, and he sought and found in the walks of daily life, among the lowly, more sympathy and recognition than he experienced in what is called the higher circles of society. He had ready sympathies for all, and none ever sought his forgiveness in vain. He delighted in the young, and was truly never so happy as when aiding in the development of the mind and heart, and watching the simple growth of the young spirit. He loved nature in all its aspects and connections, and was often seen in all the periods of his life, out

of doors in some shady place, or by the running brook, attending to the lessons or the reading of his various pupils. In their recitations, he was not only the book-teacher, but he delighted to dwell on the spirit and beauty of the author, and thus wrought on the minds of his pupils with triple cords of love, duty and justice. He suffered no opportunity to pass unimproved to awaken in others a zeal for improvement and a love of virtue. In his religion, he was by no means regardless of forms, though he did not rest in them. For many years he was almost alone, among the clergy in his neighbourhood, in the belief and profession of Unitarian views, and in many instances was a powerful agent in producing the conviction that those views had their root and life from the Bible. He loved the Fathers, as he called them,—the strong pillars of the Ancient Church. He read them with great interest, as also the old eminent English divines. Though decided in his own opinions, he was never a bigot or sectarian, but allowed and respected all honest convictions, however widely different from his own. Truly catholic in his temper, he loved all that was good in humanity, and had a ready eye to discover it.

"In the winter of 1820, Dr. Allyn attended the Convention in Boston for the amendment of the State Constitution. He stayed with a friend, (now departed, the Rev. Henry Colman,*) who understood, appreciated and humoured him. There are those living who remember the cheerful humour with which he carried himself at that time. In the home of a favourite friend, surrounded by a group of young persons, who hung on his word with eager expectation, and who were ever ready to be amused and edified with his quick wit and the bold freedom of his caustic wisdom, he was peculiarly happy Ever fond of the young, he was ever an object of interest and affection to them. This winter of 1820 in Boston, when he was nursed in the lap of kind friendship, left him, for a time, a changed man in his habits. When he returned home, he seemed for a long time a stranger in his own house, and to have forgotten or laid aside his attention to the thousand little household minutiæ, which sometimes engross too deeply even great minds. It has been thought that had he been differently located in life, where there would have been greater demands on his powers of mind, he might have been a happier and more useful man. One who knew and loved him well, says of him,—'One of his characteristic traits was a knowledge of himself, his own powers, and the precise point where his strength lay, and the best mode of applying it. Many, if not most, men, whose fame has gone a little abroad, and whose world ex-

* Henry Colman was born in Boston September 12, 1785; was graduated at Dartmouth College in 1805; was ordained, and installed Minister of the Second Congregational Church in Hingham, Mass. in 1807; and remained there until 1820. From 1825 to 1831, he officiated as Pastor of a new Unitarian Society in Salem, and afterwards removed to Deerfield, Mass., where he devoted himself to agricultural pursuits. He was appointed Agricultural Commissioner of the State of Massachusetts, and, after passing considerable time in making a tour of inspection in that State, and in preparing several Reports, he spent six years, from 1842 to 1848, in Europe. The results of his observations, during this time, were published after his return, in his "Agricultural and Rural Economy of France, Belgium, Holland and Switzerland;" "European Agriculture and Rural Economy;" and "European Life and Manners, in Letters to Friends." In 1849, he revisited Europe, in the hope of benefiting his health, but died in London, soon after his arrival there, August 14, 1849. In addition to the works already mentioned, he published the following:—A Fast Sermon preached at Quincy, Mass., 1812.—A Fast Sermon delivered at Hingham and Quincy, 1812.—A Sermon preached before the Massachusetts Humane Society, 1812.—A Discourse delivered at Hanover, Mass. before the Plymouth and Norfolk Bible Society, 1816.—Catechisms for Children, 1817.—A Sermon delivered at Hingham, at the Ordination of Daniel Kimball as an Evangelist, 1817 —The Massachusetts Artillery Election Sermon, 1818.—Sermons, one vol. 8vo. 1820.—A Discourse on Pastoral Duty, addressed to the Ministers of the Bay Association, 1822.—A Discourse on the Character proper to a Christian Society, delivered at the Opening of the Second Congregational Church in Lynn, 1823.—Proper Test of the Christian Church: a Sermon preached at Boston, 1824.—A Discourse on the Proper Character of Religious Institutions, delivered at the Opening of the Independent Congregational Church in Boston Square, Salem, 1824.—Reply to a Review of the foregoing, 1825.— Agricultural Address dolivered at Greenfield, Mass., 1833.

tends somewhat beyond the precincts of their own village, who have been 'taken notice of,' and perhaps been invited to exchange an obscure situation for one more suitable to their merit, would step forward in all the self-sufficiency of vanity, without considering whether they can figure on a new theatre with the same eclat as on the old. They do not consider that there are few of that amphibious race, who can change their manners and habits with their place, and appear at home in any scene of action. Such was not Dr. Allyn. He took care to avoid the company, where cut of coat and cut of manners were taken into the estimate of merit and character. He was not willing that real excellences and acknowledged ones, when seen at a distance, should be eclipsed by imaginary blemishes.'

"Dr. Allyn's peculiar traits of character were more fully expressed in his letters and conversation than in his sermons. A few sentences from a letter, written during the sitting of the Convention, in 1820, in Boston, may serve to illustrate his manner. 'Have just come in from a Committee meeting on the Third article—we are generally agreed as to the basis of principle, but *cannot* agree as to the wording of our combined wisdom on the subject. We are ever and anon alarmed with fears of some ambiguity that may give rise to law-suits, or cause us to be defeated of our determined purpose in the result, which is to make everybody pay something for their instruction in Religion and morals, as well as in writing and arithmetic. We all say Amen to the Third article, down to the end of the first paragraph, ending with the word 'voluntary' We then agree to expunge, not alter, the second paragraph, ending with the word 'attend.' We agree that every man may worship where he chooses, and pay where he worships. We get along in the third paragraph to the word, 'maintenance.' But here commences the difficulty. No less than five or six entirely different paragraphs have been offered to supply the place of the next ten lines. The last thing we did to-night was to commit the difficulty to a sub-committee, one of whom is a determined infidel; another, a Hopkintonian, who has declared his wish to expunge the whole article; a third, who has said three times that religion and morality have no imaginable connection; a fourth, a lawyer from Concord, who is averse to changing a word from what it now is; and a fifth, whose moderation and firmness will keep the rest from tearing all to pieces. We shall expect their doings to-morrow.'

"Omission of Dr Allyn's benevolence would be leaving out the principal element of his character. He did not withdraw himself behind the screen of justice and poverty, when humanity cried for relief, nor wait till his own coffers were filled before he helped to fill the hand of want. He bestowed with a liberal hand, trusting that the 'Lord still loves the cheerful giver' He was liberal to his family, to his friends, and to his foes. Prudence might have called him too lavish, but, be it remembered that debts always came first. 'Owe no man any thing' was as much his motto as 'Cast thy bread upon the waters.' With his generous mind, it *was* hard to be straitened, as he was, by those whose duty it was to pay him for services and a life's devotion to their good, but like almost, if not quite, all country parishes, they thought that as little as the minister could possibly live upon was enough. Consequently Dr A. had to resort to school-keeping, and to farming on a small scale, to eke out a scanty maintenance. As he had to build a house, support his family, and educate his children, it was only with the combined efforts of himself and family, and the occasional aid of a friend, (not of his own parish or town,) that he could bring the year about. He was a despiser of shams, and could say with Cowper, 'in my soul I loathe all affectation.'"

I remain, dear Sir, very truly yours,

CONVERS FRANCIS.

THADDEUS MASON HARRIS, D. D.

1789 — 1842.

FROM THE REV JOHN PIERCE, D. D.

BROOKLINE, March 1, 1849.

My dear Sir: Doctor Harris was the friend of both my earlier and later years. He passed the whole period of his ministry in the congregation in the bosom of which I was born, and baptized, and spent the days of my youth. I respected, reverenced, loved him; and you may well suppose that it costs me no self-denial to perform the service you have requested of me, in giving you a brief sketch of his life and character.

THADDEUS MASON HARRIS was a descendant, of the sixth generation, from William Harris, who came to this country at an early period, was a barrister, accompanied Roger Williams to Providence, was taken captive by the Algerines on his return to England, was redeemed for two hundred dollars, and died in London in 1680. His grandfather, Cary Harris, died in 1750, under somewhat peculiar circumstances. He had invited company to commemorate his nuptials. On asking a blessing at the table, one of his friends removed his chair, and he fell backwards, which occasioned his immediate death. His father, William Harris, born in 1744, was first assistant teacher of a school in Boston, and afterwards Preceptor of a school in Charlestown. Here he built a small house, and married Rebeekah Mason, daughter of Thaddeus Mason, of Cambridge, for many years Clerk of the Courts for Middlesex County. Here the subject of this sketch was born, on the 7th of July, 1768.

After the first hostile demonstrations on the part of the mother country, at Lexington, fears were entertained for the safety of Charlestown; so that, just before the battle of Bunker Hill, Mr. Harris fled, with his family, in the hope that they might somewhere find a refuge from the threatening danger.

Accordingly, with a few necessary articles of clothing, such as they could carry in their hands, they set out on foot,—Thaddeus, then not quite seven years old, leading his twin sisters next in age to himself, the father and mother each carrying a child, and an aged grandmother also making one of the company. They spent the first night at Lexington with a remote relative; and, while there, an empty wagon was about leaving, in which they bespoke a passage to any place to which the owner was bound. Accordingly, they were carried to Chookset, part of Sterling, where Mr. Harris took a small house, and supported his family by keeping a district school. Meanwhile, he went to Charlestown, and brought away a few articles of value which he had left behind. But soon the Battle of Bunker Hill took place, Charlestown was laid in ashes, and the house of Mr. Harris, with whatever of its contents remained, was demolished. Shortly after this, he joined the Army as Captain and Paymaster; and, on a visit to his family, died of a fever, October 30, 1778, aged thirty-four years.

Thaddeus then went to live with a farmer by the name of Haughton.

Here he went to school with the farmer's children; and, as they lived at some distance from school, he used to be furnished with dinner to stay at noon, which he invariably carried to his mother, depending on his schoolmates to supply his own wants. As soon as the family with which he lived discovered this, they generously made such provision for the Harrises as kept them from want. After having resided a short time at Westminster, and afterwards at Templeton, he went back, in the latter part of the year 1779, to Chookset, and was soon introduced into the family of Dr. Ebenezer Morse,* of Boylston, who had been obliged to leave the ministry on suspicion of Toryism, and was supporting his family by the practice of Medicine, and by fitting young men for College. This good man kindly took this unprotected orphan into his study. and assisted him to go through the preparatory course for College, with his own son. While here, young Harris did something for his own support, by different kinds of manual labour.

In July, 1782, he went to visit his mother, who, in the mean time, had married Samuel Wait, of Malden, and informed her that he was fitted for College by Dr. Morse, who had advised him to enter at Cambridge, trusting to the provision there made for the education of the indigent. She, however, strongly disapproved of such a course, and at once put him to learn a mechanical trade; but, in consequence of an accident that happened to him, he was obliged to leave the place, and went to write in his grandfather Mason's office, with the intention of becoming a merchant. With a view to qualify himself for this occupation, he contracted with his grandfather to pay for his board by writing, and went to Cambridge School, then kept by Mr. Samuel Kendal, afterwards the Rev. Dr. Kendal, of Weston.

Finding him an apt scholar, his teacher strongly urged his taking a collegiate course. By his recommendation, the late Doctors Stillman and Thacher, of Boston, issued subscription papers, which procured him the means of defraying his college expenses. He entered College in July, 1783.

In March, 1786, his Junior year, his mother came to his room in College to examine his wardrobe. Finding it very destitute, she proposed to take the money which he had earned, by writing for his grandfather, and purchase some necessary articles of clothing. Arrangements were, accordingly, made, that he should obtain his dues from his grandfather, meet his mother on a certain day at Charlestown, and accompany her to Boston.

But he neglected to call on his grandfather for the money till the morning of the appointed day, when he found he was out of town. He tried in vain to borrow what he needed, and started for Charlestown with a heavy heart, indulging many rash and even impious reflections on his hard lot. On his way, he cut a stick for a cane, and, as he was passing Charlestown Neck, with gloomy thoughts and weary steps, he perceived something at the end of his stick, which he in vain attempted to shake off. On examining it, he found that it was some kind of metal — he knew not what — but thought it might be an ornament for a negro, by whose hut he was then passing. Without much thought he put it into his pocket. On crossing the ferry, as he was leaning on the side of the boat, the thing in his pocket hurt him. He took it out, and found that it had become bright by friction.

* Ebenezer Morse was a native of Medfield; was graduated at Harvard College in 1737; was ordained and installed Pastor of the Church in Boylston, October 26, 1743; was dismissed November 10, 1775; and died January 3, 1802, aged eighty-four.

On entering Boston, he carried it to a goldsmith, who, cutting it open, pronounced it to be gold, and showed him the motto, which was, "God speed thee, friend;" and added, "Here are two dollars for you, Sir, which is the worth of the ring." This affected the young man to tears; for he felt that Providence was rebuking him for his despondence and fretfulness, and was providing for him in a way which ought to excite his warmest gratitude. The goldsmith, finding him so much affected, added another dollar. Mr. Harris then hastened to his mother with the joyful news; and she at once resolved to call upon the goldsmith and inspect the ring. On seeing it, she also wept; whereupon, the goldsmith added three dollars more, making six dollars in all. This was amply sufficient for the present supply of his necessities.

This remarkable occurrence made so deep an impression on his mind that, in May following, he felt it his duty to unite, and accordingly did unite, with the Cambridge Church,— the Rev. Timothy Hilliard, the Pastor, preaching an appropriate Sermon on the occasion, from Psalm cxix, 9. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

He was graduated in July, 1787, at the age of nineteen, with John Quincy Adams, Judge Putnam, Judge Cranch, James Lloyd, &c., among whom he sustained a highly respectable rank. He delivered a poem at Commencement, which attracted no small attention, insomuch that Dr. Belknap and Dr. Thacher unitedly solicited a copy for publication in the Columbian Magazine at Philadelphia, and urged their request on the ground that they were "fully persuaded that it would tend to increase the reputation of the College at the Southward." This request, however, he promptly declined.

On leaving College, he taught a school for a year at Worcester; and, at the end of that time, was applied to, to become General Washington's Private Secretary. He had consented to serve; but, in consequence of taking the small pox, he was prevented from entering at once on the duties of the place, and it was filled by Tobias Lear.

After studying Theology awhile with the Rev. Samuel Kendal, of Weston, he went, by advice of President Willard, to Cambridge, to continue his studies there. He was soon appointed Sublibrarian, and, in 1791, Librarian, of the University.

He received approbation to preach, from the Cambridge Association, in June, 1789,— a little before he was twenty-one years of age; and he preached, for the first time, on the 26th of July following, in the pulpit of my predecessor, the Rev. Joseph Jackson. After preaching in several of the neighbouring parishes, he accepted a call from the Church in Dorchester, where he was ordained as sole Pastor, October 23, 1793,— the Rev. Moses Everett having resigned his charge in the early part of the same year.

Mr. Harris was married on the 28th of January, 1795, to Mary, only daughter of Dr. Elijah and Dorothy (Lynde) Dix, of Worcester, Mass. They had eight children,— five sons and three daughters. Their eldest son, (*Thaddeus William,*) the only one who received a collegiate education, was graduated at Harvard College in 1815, studied Medicine and

practised the same till the summer of 1831, when he was elected Librarian of Harvard College, which office he still retains.*

Being appointed one of the administrators of the estate of his wife's father, he was obliged to make a voyage to England, on business relating to the settlement of this estate. He improved the opportunity to visit various parts of England, Wales, Scotland and Ireland; leaving New York for the voyage, August 7, 1810, and returning there again, May 13, 1811, after an absence of about nine months. During this time, he made many friends in the places he visited, and left (as is said by one of the Boston clergy who soon afterwards followed him) very favourable impressions upon some of the leading minds of the Independent denomination there.

Until 1804 Mr. Harris' pastoral charge included the entire town, which then comprehended the whole of what is now called South Boston. He was truly "in labours more abundant,"— writing more sermons than almost any of his brethren; more prolific in publications of various kinds than almost any contemporary divine; making frequent visits to the University, of which, during his whole pastorate, he was an Overseer,— arranging its library, and presenting, nearly every year, an elaborate report. He spent much time also in superintending the common schools, and performed the laborious task of arranging Washington's papers, in one hundred and thirty-two volumes, and aiding Mr. Sparks, by copious indexes and notes, in preparing them for publication.

The secret of his accomplishing so much was his untiring industry, and a perfectly methodical arrangement of his time. He was an early riser, and had a time for every thing, and took care that every thing was done in its time. He was so remarkable for punctuality to his engagements that no instance can be recollected in which he was at any place of meeting, where his duty required him to be, one moment after the appointed hour.

An alarming attack of illness, in the winter of 1832–33, reduced him to a state of great debility, and it became necessary for him to seek the influence of a Southern climate during the following winter. He embarked at Boston for South Carolina, December, 1833, arrived at Charleston, passed some time there and at Savannah and Augusta, where he occasionally preached, and returned from Charleston, and reached home, May 31, 1834. During his visit to Savannah, he became interested in the life and labours of General Oglethorpe, and collected some materials for a biographical and historical account, which he finished, and published at Boston, in one volume, octavo, in May, 1811.

Mr. Nathaniel Hall was ordained his colleague on the 16th of July, 1835, when Dr. Harris was sixty-seven years of age. But this measure was altogether of his own choice, not a single member of his parish having so much as intimated even the expediency of it. So also, when he sought the dissolution of his pastoral relation, it was not only without the desire, but in spite of the remonstrances, of all who took an active part in the concerns of the parish. A dismission was granted him, at his own earnest request, in October, 1836, when he had been settled just forty-three years. The separation was attended with mutual expressions of good will,— of the Pastors toward each other and toward their people.

* He died in 1856.

While he was Librarian at Harvard University, he published, in a small duodecimo volume, the Natural History of the Bible. In 1820, he issued a new edition of this work, greatly enlarged and improved, which is thought to be very complete of its kind. So at least thought a foreign publisher, who purloined the whole work, issuing it from the press under his own name, and realizing from its sale substantial profits.

During the early part of his ministry, he travelled, for the benefit of his health, into the State of Ohio, then a new country. On his return, he published an account of his tour, which was every way creditable to him. This work has been out of print for many years. The celebrated John Foster, of England, author of "Essays," &c., employed a friend, some years ago, to procure it for him, and, as it could not be found elsewhere, I reluctantly parted with my copy to gratify the curiosity of that distinguished man.

His last disease was peripneumony, which attacked him on the last Lord's day of his life,— seven days after his last appearance in the pulpit. It immediately prostrated his strength, and very soon deprived him of the use of his reason. This may truly be considered as a merciful interposition of Providence in his behalf; for such was his nervous excitability, that, notwithstanding his oft repeated desire to be released from this body of sin and death, he would have instinctively shrunk from the pains which imagination associates with the last struggles of dissolving nature.

His Funeral was attended in the meeting house,— where he had so long officiated,— on the afternoon of the 7th of April, 1842, the day of the Annual Fast; a prayer having been previously offered at his late residence in Boston, by the Rev. Dr. Frothingham, whose church he had attended. Though the weather was unfavourable, the house was crowded,— several clergymen in the neighbourhood, and among them Dr. Codman, of the Second Church, having omitted their usual afternoon services that they might be present. It fell to me to offer the Funeral Prayer. His late colleague, and now his successor, the Rev. Nathaniel Hall, delivered an Address, containing an outline of his life and character. In giving out the hymn, I remarked to the choir that, a few years before, their departed Pastor, in the ordinary service of the Sabbath, set them a hymn which he desired them to sing to the tune of Jordan, and expressed the hope that they would sing the same hymn to the same tune, at his Funeral. Accordingly, I gave out the hymn,—"There is a land of pure delight," &c. I could not perceive but that his former charge manifested as deep emotion as if he had been removed from them during his ministry, and in the midst of his days and usefulness.

Dr. Harris was an early member of the Massachusetts Historical Society, and, after the close of his ministry, became its Librarian. He was a member of the Humane Society; of the American Academy of Arts and Sciences; of the Massachusetts Bible Society; of the Society for Propagating the Gospel; of the American Antiquarian Society; of the American Peace Society; Vice-President of the Congregational Charitable Society; Overseer of Harvard University during his ministry; member of the Horticultural Society; Corresponding member of the Georgia Historical Society, and of the Archæological Society in Athens, Greece.

Besides the works already referred to, Dr. Harris published the following

Occasional Discourses.

A New Year's Sermon, 1796. A Sermon at the Ordination of John Pierce, 1797. A Sermon on occasion of the National Fast, 1798. A Century Sermon addressed particularly to a Religious Society of Young Men, 1798. A Sermon on the Death of Washington, 1799. A Sermon on the Death of the Author's Mother, 1801. A Sermon preached at Dedham, on the day after the Execution of Jason Fairbanks, 1801. Twelve Masonic Discourses, with several Charges, &c., 1801. 8vo. A Sermon at the Installation of the Rev. Abiel Abbot, Beverly, 1803. A Sermon on the Death of Deacon Abijah White, 1804. The Artillery Election Sermon, 1805. A Sermon before the Massachusetts Humane Society, 1806. A Sermon at the Dedication of the South Meeting House, Dorchester, 1806. A Sermon at the Ordination of C. H. Shearman, 1807 A Sermon before the Union Lodge, Dorchester, 1807 A Sermon at the Ordination of Enoch Pratt, 1807 A Thanksgiving Sermon, 1807. Three Sermons addressed to the Second Church in Dorchester, 1807. A Sermon preached at Plymouth on the Anniversary of the Landing of the Fathers, 1808. A Sermon preached at the Ordination of Samuel Osgood, at Springfield, 1809. Tribute of Respect to the Memory of the Hon. James Bowdoin, 1811. A Sermon against Suicide, 1812. A Sermon on Sensibility. 1812. A Sermon on the Death of Ebenezer Wales, Esq., 1813. A Discourse at the Funeral of Moses Everett, Esq., 1813. A Sermon before the Boston Female Asylum, 1813. A Sermon at the Ordination of Ephraim Randall, 1814. A Sermon at the Ordination of Lemuel Capen, 1815. Pray for the Jews: Thursday Lecture at Boston, 1816. Two Sermons, one on Leaving the Old Church, the other on Entering the New one, at Dorchester, 1816. A Sermon on the Death of Nathaniel Topliff, 1819. A Sermon before the Society for Propagating the Gospel, 1823. A Centennial Discourse, 1830. A Farewell Sermon, 1836.

Other Miscellaneous Publications.

Triumphs of Superstition: An Elegy, 1790. A System of Punctuation, 1797. An Address on occasion of the Drowning of three persons, 1803. History of Dorchester, 1804. An Address before the Washington Benevolent Society, 1813. Happy Death of a Child, 1815. A Textuary for Preachers, 1818. Serious Soliloquies, 1819. Biography of Father Rasles, (Mass. Hist. Coll.) An Address at the Installation of the Union Lodge, Dorchester, 1824. An Account of the Old Book of Records, 1834.

Compilations and Abridgments.

Constitution of the Masons, 1792, 1798. Massachusetts Magazine, edited by him, 1795, 1796. Beauties of Nature by Sturm, 1800, 1801. Hymns for the Lord's Supper, 1801–1820. Zollikoffer's Exercises of Piety, 1803, 1807. Minor Encyclopedia, 4 vols., 1803. Sephora, a Hebrew Tale, 1835.

I might add many interesting incidents in the life of my friend; but I suppose the above is all that your request contemplated.

Very sincerely your friend, JOHN PIERCE.

FROM THE REV SAMUEL OSGOOD, D. D.

SPRINGFIELD, Mass., September 19, 1859.

My dear Sir: Your request for my recollections of Dr. Harris carries me back upwards of fifty-three years. Shortly after my graduation at Dartmouth College, in 1805, and while I was reading Law in an office at Fryburg, my native place, I received an invitation to take charge of a school consisting of the children of a few families in Dorchester; and this not only brought me within the limits of Dr. Harris' parish, but led me to become a boarder in his house. I continued an inmate of his family for about two years, during which time I was in habits of daily and very free intercourse with him. After I had been with him some months, my mind took a more serious turn, and I resolved to devote myself to the Christian ministry; and, for somewhat more than a year, I prosecuted my theological studies under his direction. The change which subsequently took place in my own theological views might perhaps have slightly modified my relations to Dr. Harris, and yet, when I was settled in this place, he preached my Ordination Sermon, and I always cherished a sincere and cordial regard for him till the close of his life.

Dr. Harris was, I think, fully of the medium height and size, and, in his later years particularly, stooped considerably as he walked. His features were regular, and the expression of his countenance uncommonly benign and amiable. His perceptions were clear, his intellectual processes direct and natural, and his knowledge in some departments very accurate and extensive. He was a great lover of Natural History, and was better acquainted with the lives and characters of the distinguished men of not only his own but of preceding generations than almost any other man of his day. His very extensive knowledge of this kind rendered him not only a very agreeable but very useful companion. He had naturally a most kindly spirit, and delighted in dispensing favours whenever he had an opportunity. Though not praticularly animated in conversation, his friendly and genial manner always conciliated good-will, and made him a favourite among his acquaintance.

Dr. Harris held a highly respectable rank as a Preacher, in the circle in which he moved. Without any pretensions to what would commonly be called pulpit eloquence, his discourses were always written in a neat and perspicuous style, and I believe never contained any thing from which any evangelical Christian would find reason to dissent. I never could ascertain exactly what his views of the Trinity were, though I know he did not admit the commonly accepted doctrine, on the ground, as I always understood, that it seemed to him not only inexplicable but contradictory; but I very well remember his saying to me, in so many words, "I believe in the necessity of a special Divine influence to renew and sanctify the soul, and rather than renounce the doctrine of atonement I would yield my life." He had some admirable qualities as a Pastor, especially the warmest sensibility, and the tenderest sympathy with all who were in distress. He not unfrequently shed a profusion of tears in the pulpit, and I believe rarely went through the services of the Sabbath without being more or less melted under the sentiments which he uttered. Indeed, this was of such frequent occurrence that it might perhaps be considered as marking a constitutional infirmity.

Dr. Harris' prominent qualities were not of the bold and heroic sort, nor would he have been selected to take the lead in any enterprise that required extraordinary force of character. But he was sensible, well informed, cautious, and persevering in his plans, and careful not to give needless offence; and he was an object of much interest throughout the community in which he lived. His published works were somewhat extensive, and they evince a calm and even temperament, a cultivated taste, and much more than ordinary scholarship. Yours affectionately, SAMUEL OSGOOD.

I knew Dr. Harris from an early period of my ministry till the close of his life. My interest in him was not a little increased by the fact that I had been familiar with his character from my boyhood, having very often heard him spoken of by his intimate friend and classmate, and my venerable instructor, the Rev. Abiel Abbot, of Coventry. And when I came to see him, I found that he answered, in every respect, physically, intellectually, morally, to Mr. Abbot's representation. What impressed me more concerning him than any thing else, was his great knowledge of the personal history of many distinguished individuals, and the pleasure which he seemed to take in conferring favours whenever it was in his power. The only exception to his readiness to accommodate which I remember, was a case in which his kindly feelings were evidently kept in check by his modesty. In speaking of the wonderful providences of God towards him, he once related to me the remarkable event, recorded by Dr. Pierce, of his finding the piece of gold between Boston and Cambridge. I was so much impressed by it that I was very desirous of having a written statement of the facts from his own hand; but he declined a compliance with my request, on the ground, as I supposed, of being unwilling to write out a story of which he was so manifestly the hero. In one instance, I had stated a fact in an Historical Discourse, which was published, without being able to state other facts which gave to that its chief interest — as soon as he discovered the omission, he volunteered to furnish me the information in which I was deficient. Indeed, I have rarely witnessed a more benevolent spirit than he manifested in all my intercourse with him.

PETER EATON, D. D.*

1789—1848.

PETER EATON, a son of Joseph and Sarah (Webster) Eaton, was born at Haverhill, Mass., March 25, 1765. His ancestors, for several generations, had cultivated the same farm on which he was born; and his great-grandfather was killed by the Indians, near his own dwelling, during the celebrated Indian "raid" in that neighbourhood, in the year 1697. He commenced his preparation for college under the Rev. Phineas Adams,† but finished it at Phillips Academy, Andover, of which he was among the earliest pupils; and he is said to have enjoyed, in a high degree, the confidence and good-will of its first Principal, Mr. (afterwards Dr.) Eliphalet Pearson. In 1783, he entered Harvard College, where he held a high rank as a scholar during his whole course, and was graduated in 1787. Several of his classmates became very eminent men, chief among whom was John Quincy Adams. The year before he graduated, Dr. Pearson accepted a Professorship at Cambridge, and it was a source of high grati-

* Various Obituaries.—Ms. from Miss R. E. Reynolds.

† PHINEAS ADAMS was a native of Rowley, Mass.; was graduated at Harvard College in 1762; was ordained Pastor of the church in West Haverhill in 1770; and died November 17, 1801, aged sixty years.

fication to young Eaton that his relation to him as a pupil was thereby renewed.

On leaving College, he taught a school for one year in Woburn, and then passed some time in the study of Theology under the direction of the Rev. Mr. Adams, under whom he had commenced his classical studies. Having received license to preach, he preached his first sermon in Boxford on the 10th of January, 1789, from the text,—"Wherefore He is able also to save them to the uttermost that come unto God by Him; seeing He ever liveth to make intercession for them." (Heb. vii, 25.)

On the 20th of April following, the Church in Boxford unanimously agreed to extend a call to him to become their Pastor; and, on the 12th of May, the Parish voted their unanimous concurrence in the call. In due time he signified his acceptance of their invitation, and, on the 7th of October following, was ordained to the work of the ministry, and installed as the Pastor of that church. The Sermon on the occasion was preached by the Rev. Phineas Adams, from Philippians ii, 29.

Mr. Eaton, according to the custom of the time, was settled upon a small salary, (eighty pounds,) with the additional consideration of a hundred and eighty pounds which he received as a "settlement." Finding his salary inadequate to meet the necessities of his family, he made a formal request, in 1805, that he might be employed as a teacher in one of the district schools within the limits of his parish—whereupon his people, waking up to the urgency of the case, voted an addition to his salary of one hundred dollars; and this they continued to do nearly every year until his relation to them as Pastor was dissolved. He seems to have been little disposed to urge any pecuniary claims upon his flock; and, when the addition to his salary was raised by a tax, he took special care that an exemption should be secured to the poor who were unable to bear the burden.

In 1819 Mr. Eaton preached the Annual Sermon before the Legislature of Massachusetts; and in 1820 was honoured with the degree of Doctor of Divinity from Harvard College.

Dr. Eaton continued in the diligent discharge of his duties as Pastor until the year 1845, when, owing to some peculiar circumstances, he virtually resigned his pastoral charge, though he retained a nominal connection with his people till the close of life. This measure was not the result of any diminution of attachment on either side; for, while he cherished a warm affection for them till the close of life, they followed him with their demonstrations of tender regard, and still hold him in cherished remembrance. The last two sermons that he ever preached, were preached to his own people, on the 21st of September, 1845, from Luke xii, 59, and 1 Corinthians, xiii, 1. Shortly after this, he removed, with his family, to the South Parish in Andover, where he remained till the close of his life. He died of lung fever, after an illness of two weeks, on the 14th of April, 1848, aged eighty-three years. The Funeral services were performed, on the Sabbath following his death, in the Church at West Boxford, on which occasion an Address was delivered by the Rev. Mr. Park, Junior Pastor of the Church.

The following is a list of Dr. Eaton's publications:—

Two Sermons, on Religious Opinions, delivered at Haverhill, 1806. A Sermon delivered at Topsfield before the Moral Society of Boxford and Topsfield, 1815. A Sermon preached at the Installation of the Rev. Humphrey C. Perley to the Pastoral care of the Second Church and Religious Society in Beverly, Mass., 1818. A Sermon delivered on occasion of the General Election in Massachusetts, 1819. An Address before the Agricultural Society, at their Exhibition in Topsfield, 1822. A Sermon delivered at Amesbury, Mass., at the Ordination of Peter S. Eaton, 1826. A Sermon delivered in the First Parish Meeting House, Haverhill, on Titus iii, 8, 1828. A Sermon delivered in the West Parish Meeting House, Boxford, on 1 Cor. i, 10, 1829. A Discourse delivered at the Dedication of a New House of Worship in West Boxford, 1843.

He was married, on the 12th of September, 1792, to Sally, daughter of the Rev. Eliab Stone, of Reading;—a lady of great worth, and distinguished especially for the domestic virtues. She died on the 12th of January, 1824. He was subsequently married to a widow lady, formerly of Salem, who survived him, but has since died. He had six children,—four sons and two daughters,—all by the first marriage. Of his sons, the eldest and the youngest received a liberal education. The eldest, *Peter Sidney*, was born October 7, 1798; was graduated at Harvard College in 1818, and at the Andover Theological Seminary in 1824; was ordained Pastor of the Church at Amesbury, Second Parish, September 20, 1826; resigned his charge after a few years on account of feeble health; was afterwards employed for some time as a teacher in New Britain, Conn.; and died at Chelsea, Mass., March, 1863. The youngest son, *John Hubbard*, was graduated at Harvard in 1827, studied Theology two years at Andover, and two at New Haven; but his physical constitution was too feeble to allow him to take charge of a parish. He lived an invalid, doing what he could for the relief of the poor and the needy in the city of New York, where he died in July, 1863.

Dr. Eaton was greatly respected by the community in which he lived. He was occupied considerably, during the summer season, in agricultural pursuits, this being necessary in view of his small salary, while, at the same time, it served to invigorate his health and render him more capable of mental labour. He was in the habit also of receiving young men into his family to prepare them for college, as well as those who, having become members of College, had leave of temporary absence from it, that they might mend their ways. All who had been his students were said to have held him in most grateful remembrance.

FROM THE REV NATHANIEL WHITMAN.

DEERFIELD, January 27, 1864.

Dear Sir: Your favour of the 25th is before me, and I hasten to return to it such an answer as may be in my power; though I fear I may be unable to add much, if any thing, to what you already know respecting Dr. Eaton. I am fully of the opinion that you do him no more than justice in placing him among the highly respectable ministers of our denomination.

My venerated father and friend, Dr. Cummings, of Billerica, held Dr. Eaton in the very highest esteem, as a man of sound and highly respectable talents, as a most worthy minister of the Gospel of Christ, and as maintaining a

character of marked independence, amiableness, peaceableness, seriousness, and exemplariness. He used to love to expatiate upon his excellences and testify his admiration for his character; and I think I have good reason for saying that Dr. Eaton fully reciprocated his high regard and esteem.

Dr. Eaton did not belong to the Andover Association, to which Dr. Cummings and myself belonged. He lived at some distance from Billerica, and, as he travelled but little, he was very rarely seen in or near our village — hence Dr. Cummings was very desirous of my bringing about an exchange with him, that he might once more enjoy here below the society of one he so highly esteemed and loved. The exchange, accordingly, took place; and great was my gratification that it had been effected — for it was evidently an occasion of the richest enjoyment to Dr. Cummings. Both of them, though having their own opinions on controverted subjects, and differing honestly in regard to a few of them from some of their brethren, were free from a controversial and sectarian spirit, and lived in the higher and purer regions of thought and feeling. Dr. Cummings realized, from this interview, which he fully expected would be their last on earth, all the comfort which he had anticipated. I was once called to sit in council, in a very unhappy quarrel — I must call it — between two church members in South Boxford. It was about a sheep's straying from one pasture to another pasture, and one man's setting an old post five inches on another man's land, when he was re-setting a fence in a swamp, where land, by the rod, was worth next to nothing. Dr. Eaton was not a member of the council — he would not be — but volunteering to act as a friend to both parties, he went to South Boxford, previous to the meeting of the council, had the church called together, and earnestly exhorted them to Christian forbearance, candour and mutual conciliation. A person who was present and listened to him, told me that the Address was deeply affecting, awfully solemn and clear and pointed in its warnings. "It seemed," said he, "as if it might make us all one again; but it did not." Dr. Eaton seems to have revealed himself, on that occasion, as an angel of light. He spoke in the spirit and words of his Divine Master.

Being on a visit, at a certain time, to Brother Loring, of North Andover, he invited me to take a ride to Boxford to see Dr. Eaton. I accepted his invitation. We found the Doctor, then very old, but hale and cheery, out in his field, making hay After a little miscellaneous chat, we got upon the subject of his continuing to preach at so advanced a period. He said that he was too old to perform the services of a Pastor, and had several times made advances toward the resignation of his charge; but that he was always told that he must not quit yet,— that he could not yet be spared; "and so," said he, "I continue doing as well as I can, and living along peaceably and pleasantly with an affectionate and devoted people." Touching the controversies of the time, his people were somewhat divided among themselves; but they were united in their respect and affection for him. How it was, at a later period, I know not. I once heard him preach an Ordination Sermon, which was full of excellent thought and admirably appropriate to the occasion.

Dr. Eaton's manners were plain and simple, and showed little familiarity with the usages of polished society; but there was a generous frankness and honesty expressed by them, much more attractive, as well as more effective, than any mere artificial culture. He had a sound judgment and good logical powers, and always moved forward to his conclusions with great care and thoughtfulness. His sermons were the product of his own independent reflection rather than of reading; and this often gave them an air of marked originality His delivery was characterized by great fervour and earnestness, and uncommon distinctness of enunciation; so that he may, on the whole, be said to have been a popular speaker. In his theological speculations, I suppose

him to have harmonized very nearly with Dr. Cummings of Billeriea, Dr Lathrop of Boston, Dr Barnard of Salem, Dr. Symmes of Andover, and other of the earlier ministers of the Unitarian School,— in other words, to have been in some sense, an Arian. Though he was decided in his religious views, and did not hesitate to avow them on what he deemed suitable occasions, he was always most considerate, in this respect, of the feelings of others. So far from being a controversial preacher, he purposely avoided preaching much upon those doctrines which were in dispute; and some of his hearers, who were Calvinists, steadily maintained to the last that his creed did not differ materially from their own.

Dr. Eaton was a man of the most kindly and genial spirit, ever ready to exercise a generous hospitality to both strangers and friends, and to administer relief, according to his ability, to the destitute and suffering. With his parishioners he was always in the most intimate and agreeable relations, and always enjoyed their unbounded confidence. He was more than once solicited to leave his parish for one that would have been considered more eligible; but nothing could induce him to listen to any such proposals. His only ambition seemed to be to discharge his duties faithfully in the place in which Providence had cast his lot. Wherever he was known, his character commanded general respect. I am very truly yours,

NATHANIEL WHITMAN.

DANIEL CLARKE SANDERS, D. D.*

1790 — 1850.

Daniel Clarke Sanders, a son of Micah and Azubah (Clarke) Sanders, was born in Sturbridge, Mass., on the 3d of May, 1768. Both of his parents, as well as his grandparents, were natives of Medfield. His father having died in 1773, and his mother having married Capt. Ebenezer Fisher, of Needham, he went thither to live in May, 1775, being then about seven years of age. He was prepared for College by the Rev. Samuel West, then Pastor of the Congregational Church in Needham, and afterwards of the Hollis Street Church, Boston. He was admitted a member of the Freshman class at Harvard in 1784, and graduated in 1788, having assigned to him for his Commencement exercise the first Forensic Disputation. In his Autobiography he has left the following record: "I recollect my father, the evening before he died, expressed a strong wish that I, his only son, might, if practicable, have a college education. This I never forgot. This intimation determined my literary course. There were not a few obstacles to overcome. I inherited want, and had not a friend to help me. When I left college, I owed a hundred dollars."

Immediately after his graduation, he commenced teaching a common school in Watertown, but relinquished it, after a few months, to take charge of the grammar-school in Cambridge, where he fitted nearly twenty boys for College. He occupied a room, during this time, in Hollis Hall, and devoted his leisure to the study of Theology, being directed in his studies, partly at least, by the Rev. Dr. Prentiss, of Medfield; by whom

* Ms. Autobiography.— Ms. from Mr. Robert Roberts.

also he was baptized and admitted to the Communion, in September, 1789. He was licensed to preach, by the Dedham Association, in 1790, and preached his first sermon in the pulpit at Medfield, of which he afterwards became the regular occupant. After leaving his school at Cambridge, and preaching for some time there, and occasionally at other places in the neighbourhood, he accepted an invitation to preach to the Congregational Church in Vergennes, Vt., the result of which was that, on the 12th of June, 1794, he was ordained and installed as its Pastor. Sometime previous to this, he was married to Nancy, daughter of Dr. Jabez Fitch, who had removed to Vergennes, a short time before, from Canterbury, Conn.

He continued in this charge about six years. Having taken a deep interest, and had an important agency, in the establishment of the then new institution, the University of Vermont, he was elected its first President, and, with a view to the acceptance of that appointment, was dismissed from his pastoral charge, on the 17th of October, 1800. This responsible position he held during a period of fourteen years.

In 1809, the degree of Doctor of Divinity was conferred upon him by Harvard College.

In March, 1814, the town of Burlington having become the theatre of great agitation on account of the War, the exercises of the College were broken up by the occupation of its edifice by the American troops. In this uncertain and perilous state of things, he resigned his place as President, and, on the 14th of May, his family left Burlington, while the British flotilla were lying in the bay, ready, as was supposed, to make an attack on the town. As his health was now considerably reduced, he spent the following summer in the city of New York, with a view to its improvement, sometimes supplying pulpits, as his health permitted, or as occasion required.

In September following, he went to Medfield, and was invited to occupy the pulpit in that town, which had been vacated, a few months before, by the death of Dr. Prentiss. In due time, he received and accepted a call, and was installed on the 24th of May, 1815, the Sermon on the occasion being preached by himself, from Romans, xv., 29.

Dr. Sanders was elected, for Medfield and Dover, a member of the Convention that revised the Constitution of Massachusetts, whose session continued from the 15th of November, 1820, to the 9th of January, 1821.

The relation between Dr. Sanders and his Society was never materially disturbed until 1827, when some agitating questions between himself and his people produced a state of things, which led him to propose a resignation of his pastoral charge. The Parish acceded to his proposal in March, 1829, and, on the 24th of May following, the arrangement for his dismission, thus mutually entered into, was sanctioned by an ecclesiastical council. He continued, however, to live at Medfield, and occasionally preached as a supply to vacant churches in the neighbourhood. He was frequently chosen to represent the town in the General Court, and, for many years, served as Chairman of the Board of Selectmen, and of the School-committee.

Dr. Sanders died at Medfield, very suddenly, of an affection of the heart, on the 18th of October, 1850, in the eighty-third year of his age. His

wife died just ten weeks before him. They had eight children,— two sons and six daughters.

The following is a list of Dr. Sanders' acknowledged publications:—

A Sermon before the Dorchester Lodge, 1792. A Sermon before the Dorchester Lodge, 1794. A Sermon on the Death of the wife of Dr. Hoyt, New Haven, Vt., 1795. A Sermon on the Death of Martin Harmon, A. B., 1798. A Sermon before the Legislature of Vermont, at tho Annual Election, 1798. A Sermon occasioned by the Death of George Washington, 1799. A Sermon before the Washington Lodge, 1800. A Sermon on Slander, 1801. A Sermon on the Death of William Coit, Esq., 1802. A Sermon on the Death of Eldridge Packer, 1802. A Sermon on the Death of Mary Russell, wife of David Russell, Esq., 1805. A Sermon on the Death of William H. Coit, Member of the Sophomore Class in the University of Vermont, 1807. A Charge to the Graduates of the University of Vermont, 1807 A Sermon on the Death of Mrs. Emily Jewett, 1809. A Sermon on the Death of Mr. Henry Lyman, Merchant of Montreal, 1809. A Sermon before the Washington Lodge, 1811. History of the Indians, (anonymous,) 320 pp., 12mo., 1812. A Sermon on the Death of Dr. Cassius Pomeroy, and A. M. and E. Gilbert, Members of the Sophomore Class in the University of Vermont, 1813. An Address delivered in Sherburne, Mass., on the Return of Peace, 1815. A Sermon before the Auxiliary Society for Promoting Temperance, Wrentham, 1815. A Sermon before the Norfolk County Convention, Dedham, 1816. An Address on the Fourth of July, 1816. Charge at the Ordination of Joseph Allen, Northborough, 1816. A Sermon at the Artillery Election, Boston, 1817 A Sermon before the Washington Lodge in Roxbury, 1817 A Sermon at the Dedication of the Meeting House in Medway, 1817 A Sermon on the History of Medfield, 1817 An Address on the Fourth of July, at Walpole, ——. An Address before the Norfolk County Bible Society, 1829. A Sermon at the Interment of the Rev. George Morey,* 1829.

FROM THE REV ELEAZER WILLIAMS.

HOGANSBURGH, March 25, 1856.

My dear Sir: You ask for my recollections of the Rev. Dr. Sanders, formerly President of the University of Vermont. My acquaintance with him was limited to about two years, from 1812 to 1814, while I was residing, partly at Burlington and partly at Plattsburg, as Confidential Agent of the Government, and Superintendent of Indian affairs for the Northern Department. In consequence of the confusion and exposure occasioned by the war, the College was finally disbanded, and President Sanders returned to Massachusetts; but, previous to this, I not only saw him frequently in private, but occasionally heard him preach, and had, on the whole, a pretty good opportunity of forming a correct judgment of his character.

His personal appearance was decidedly prepossessing. He was rather above middling stature, with a well-formed and symmetrical person, and a pleasing countenance. He was affable and courteous in his manners, conversed readily and fluently on every subject that came up, and seemed to be an accurate

* GEORGE MOREY was born at Norton, December 29, 1749; was graduated at Harvard College in 1776; was settled as Pastor of the Church in Walpole, Mass., November 19, 1783; was dismissed on the 21st of May, 1826; and died July 26, 1829, aged eighty.

observer of passing events, in their bearings especially upon the great cause of civilization and humanity. He appeared to have a very thorough knowledge of History, and could refer to the past, either of our own or other countries, with great freedom and pertinence. I never heard him spoken of as a very thorough or profound scholar, though I think his attainments, in all those branches that enter into a liberal education, were at least highly respectable.

Dr. Sanders was, I believe, naturally an impulsive man, and subject to frequent and great variations of feeling. In all my intercourse with him, so far as I remember, I never saw him otherwise than in good spirits; and yet I have heard that he was subject to occasional fits of deep depression. Indeed, if I mistake not, this latter tendency developed itself so much during the closing period of his life, as to form one of his most distinctive characteristics.

As a Preacher, Dr. Sanders was decidedly among the most popular in the region in which he lived, and I may say, in the State of Vermont. His fine person, his manly and agreeable voice and graceful gestures, gave great impressiveness to his utterances in the pulpit. His style was modelled rather after the French than the English school, and I well remember, on one occasion, to have seen a volume of Bossuet, of Bourdaloue and Voltaire lying on his table at the same time; and, pointing to the two former, he said, "These two works have been blessings to the world—but that," pointing to Voltaire, "has been a terrible curse." His theology never seemed to me to have any very distinctive cast. The sermons which I heard him preach, so far as I remember, might have come from a moderate Orthodox man or a moderate Unitarian. But the prevailing impression was, at that time, and I believe it was still stronger afterwards,—that he adopted substantially the Arian creed. I ought to say, however, that I never heard him express any opinion directly on the subject.

Respectfully yours,

ELEAZER WILLIAMS.

ABIEL ABBOT, D. D.*

1790—1859.

ABIEL ABBOT was born in Wilton, N. H., December 14, 1765. He was a descendant, in the sixth generation, of George Abbot, the first of the name who migrated to this country. He was the eldest child of Abiel Abbot, who, though originally a cooper by trade, was chiefly occupied in farming. He (the father) was a highly respectable man, was a zealous patriot, and Major of a Regiment, during the Revolution; and was remarkable for industry, equanimity, integrity, public spirit, and benevolence. Both his parents were brought up under the ministry of the Rev. Samuel Phillips of Andover, Mass., who was, after the straitest sect, a Calvinist; and the religious system which he taught, they embraced, and delivered faithfully to their children.

When he (the son) was about seven years old, he was lost in the woods, and came very near being lost irrecoverably. His advantages of education, during his earliest years, were very small, as he was taught chiefly by untaught

* Communication from himself and several of his friends.

teachers. When he was fourteen years old, he began to study Latin under the instruction of the Rev. Abel Fiske, the minister of his native place; but he studied at considerable disadvantage, from not having previously learned English Grammar. In November, 1780, he was admitted a student of Phillips Academy, of which Mr. (afterwards Dr.) Eliphalet Pearson was then Preceptor. Here he was subjected to a rigid course of mental discipline in connection with his classical studies; and here no doubt was laid the foundation of that remarkable simplicity and precision of style for which he was ever afterwards so much distinguished. He continued in the Academy until July, 1783, when he joined the Freshman class in Harvard College, having read considerably more of Latin and Greek than was necessary to admission. He passed through College without ever incurring fine or censure, and with a high reputation for both character and scholarship. His taste inclined him chiefly to the study of the Languages, in which he particularly excelled.

Within a few months after leaving College, he was invited to become Assistant to Mr. Pemberton, then Principal of the Phillips Andover Academy. He accepted the invitation, and remained in the place till July, 1789, upon a salary of sixteen shillings per week. This was important to him as giving him an opportunity to review his elementary studies; and, in addition to this, he derived much advantage from a meeting of young men for purposes of mutual improvement.

Immediately on leaving the Academy at Andover, he entered vigorously on the study of Theology, availing himself of the library, and to some extent of the instruction, of the Rev. Jonathan French. The books which he read were all of the most thorough orthodox stamp. In June, 1790, he was approved as a candidate for the ministry by the Andover Association and preached, for the first time, at Amesbury, in the pulpit of his classmate the Rev. Francis Welch,* from Matt. xxii, 37, 38. After preaching, for some little time, successively, at Kensington, N. H., Gardiner, Mass,, and Cambridge, he was employed as a missionary in the District of Maine, in connection with the Rev. Daniel Little,† known as "the Apostle of the East," under the patronage of the Society for Propagating the Gospel. He continued in missionary labour five months, and, notwithstanding the privations and sacrifices incident to that kind of work, his time generally passed very pleasantly.

After completing his missionary tour, he preached, in 1792, in several places, as Nelson, Greenfield, and Peterborough; but in neither of them were the people prepared to settle a minister. In February, 1793, he preached at Middleton, and in April went to Penobscot, and preached there and at Castine, until November. He was invited to settle in Cas-

* FRANCIS WELCH was born at Plaistow, N. H., on the 30th of May, 1766; was graduated at Harvard College in 1787; was ordained Pastor of the Church in Amesbury on the 3d of June, 1789; and died on the 15th of December, 1793, aged twenty-eight years.

† DANIEL LITTLE was a native of Newbury, Mass.; was ordained and installed Pastor of the church in Kennebunk, Me., immediately after its organization; was honoured with the degree of Master of Arts, from Harvard College, in 1766, received for his colleague *Nathaniel Hill Fletcher*, in 1800; and died suddenly in October of the following year. Mr. FLETCHER was a native of Boxborough, Mass.; was graduated at Harvard College in 1793; was ordained and installed at Kennebunk, on the 3d of September, 1800; was dismissed on the 24th of October, 1827; and died at Boxborough, on the 4th of September, 1834. He published a Discourse on the question, How far Unanimity in Religious Opinion is necessary in order to Christian Communion, 1827.

tine, but declined the invitation. In December, he preached a few Sabbaths at West Newbury, then vacant by the removal of Dr. Tappan to the Professorship of Divinity in Harvard College.

In January, 1794, he became Tutor of the Greek Language at Harvard College, and continued in the Tutorship one year; preaching occasionally for the neighbouring ministers, and, during a part of the time, supplying the pulpit at Newbury, and also at Malden.

In January, 1795, he went to Coventry, Conn., upon an invitation to preach there as a candidate. He supplied the pulpit eight Sabbaths, and was requested to return, but declined. During his stay there, he had attended a ministerial meeting at Marlborough; and, from certain discussions which took place at that meeting, he inferred that the theological views of the ministers generally were much more stringent than his own, and that he should probably find little sympathy, if he were to become associated with them. Under these circumstances, he thought proper to decline the invitation to return, though he was uniformly treated by the people with great respect and kindness. His preaching, at this period, did not approach nearer to the accredited orthodoxy than Arminianism.

In May, 1795, he preached several Sabbaths in Milford, N. H. In June he spent a Sabbath in Lexington, and preached for the Rev. Jonas Clark; and Judge Ripley, one of the Committee for supplying the pulpit in Coventry, being in Boston, and having learned that Mr. Abbot was to pass the Sabbath at Lexington, rode out there, to endeavour to secure his services again at Coventry. Mr. A. yielded to the Judge's importunate request, and returned. His preaching was chiefly practical, as it had been before; and, being requested by an aged lady, (a daughter of the Rev. Mr. Meacham, the first minister of that parish), to preach on the text,—"What think ye of Christ?" he did so, and, so far as he knew, to the satisfaction of the people.

In August following, he received a unanimous call from the Church and Society to become their Pastor; but the apprehension that his views were not sufficiently in accordance with the views of the neighbouring ministers to warrant the expectation of so peaceable a ministry as he desired, disposed him to return a negative answer. He wrote his answer accordingly, placing his declinature, however, on the ground that the salary which was offered (a hundred pounds) would be inadequate to the support of a family When it became known that the answer was in the negative,—though it had not then been formally promulged,—a subscription was immediately set on foot, and in this way fifty pounds more were secured with very little effort. As the case now presented itself, he felt constrained to give, and accordingly did give, an affirmative answer to the call. A Council for Ordination was agreed on, though two of the neighbouring ministers originally named, were set aside, and two others substituted, from an apprehension that such a measure might be necessary to secure harmony in the Council.

His Ordination took place on the 28th of October, 1795, the Sermon being preached by the Rev. Abel Fiske, of Wilton, and the Ordaining Prayer offered by the Rev. Professor Tappan of Harvard College. He was immediately invited to take up his residence, for some time, in two or

three of the prominent families in his congregation, and he actually accepted an invitation from Major Hale, in whose house he lived gratuitously till June, 1797. This instance of liberality was alike accommodating to his finances, and gratifying to his feelings.

Mr Abbot was married on the 19th of May, 1796, to Elizabeth, daughter of John and Abigail Abbot, of Andover. They had three daughters, one of whom only has survived her father. Mrs. Abbot, who was a lady of fine personal qualities, and was greatly respected in all her relations, was a paralytic during many of her latter years, and died several years before her husband.

Mr. Abbot, though brought up a Trinitarian and a Calvinist, seems never to have fully received, even intellectually, what is commonly called the Orthodox system; while yet, at the commencement of his ministry, he was scarcely sensible of any great departure from it. In 1791, he wrote a sermon enumerating some doctrines peculiar to Christianity, one of which was the doctrine of the Trinity. In 1792, he read Dr. Price's sermons on the Christian Doctrine, which gave to his mind a decided Antitrinitarian bias. In 1803, he set himself to a more formal and earnest examination of the subject, the immediate occasion of which was the avowal, by the Rev. John Sherman, of Mansfield, of Unitarian opinions. The result was a full conviction that Jesus Christ is not the Supreme God; though he never broached the subject in his preaching, nor even in private conversation, unless among particular friends. In 1805, he was a member of the Council called to deliberate on the case of Mr. Sherman, and voted in favour of giving him a certificate of good standing in the ministry. Even this seemed to produce no visible dissatisfaction in his parish, notwithstanding his delegate, Judge Root, gave a different vote. Not long after this, however, owing to other circumstances, suspicions in regard to his orthodoxy began to be awakened, and several members of the church felt themselves called upon to interrogate him directly on the subject. The result was that they became satisfied that their suspicions were well founded, and things were forthwith put in train to effect his ultimate separation from his charge. In 1807, he requested his people to add one hundred dollars to his salary, as it was not sufficient for the support of his family; though he made the request with the secret hope that it would facilitate his removal from the parish. This request being declined, he immediately asked for a dismission, presuming that the circumstance of his having made the request for more salary might at least render his situation less comfortable, if it did not produce positive alienation. The parish voted not to grant his request for a dismission, but at the same time voted to add the hundred dollars to his salary. But, in consequence of the difficulties of the times, owing particularly to the Embargo, which had then just been imposed, Mr. Abbot desired the Committee not to assess the one hundred dollars for 1808, as he was willing to share the hard times with his parishioners; but it was, in a good degree, made up by the voluntary contribution of useful articles from both sexes.

In 1809, there was a meeting of the church, at which Mr. Abbot was invited to be present, in order that they might ascertain more definitely his views of Christian doctrine; but it resulted in nothing satisfactory.

In June, 1810, there was another similar meeting, held for a similar purpose, and with a like unsatisfactory result. In October, 1810, the Church sent a delegation to the Association, then met at Willington, to ask advice as to the course they should pursue; and the Association advised that they should convoke the Consociation of Tolland County. When the delegates made their report to the church, a vote was passed to comply with the advice of the Association, and, at the same time, to request the parish to join in calling the Consociation. This proposal the parish declined, though they expressed their willingness to join Mr. Abbot and the church in calling a Mutual Council, to whom the whole difficulty should be referred. But this the Church, by its committee, refused. It was then proposed to Mr. Abbot, by some leading members of the church, that he should join them in calling a Mutual Council to dismiss him; and he consented to this, provided the parish would dissolve his contract with them. And it was proposed to the parish that they should join in calling a Council for his dismission; but to this they would not consent. After this, the Consociation was convoked agreeably to the advice of the Association; and, on the 16th of April, 1811, the Consociation assembled at Coventry. Mr. Abbot entered a protest against the authority of the Body on several different grounds; but his objections were not considered as valid, and they proceeded to depose him from the ministry on the ground of his holding heretical doctrines.

As neither Mr. Abbot nor the parish acknowledged the jurisdiction of the Court, so neither did they consider themselves bound by the result. Accordingly, he continued to occupy the pulpit as usual; though he and they soon after joined in calling another Council from Massachusetts, consisting chiefly of prominent Unitarian ministers, which assembled on the 6th of June following, reviewed the whole case, and declared Mr. Abbot's relation to his people unaffected by the decision of the Consociation — nevertheless, in view of the peculiar circumstances, they concluded that his interests and the interests of his parish required that his pastoral relation should be dissolved. In August following, Mr. Abbot published a Statement of his difficulties at Coventry, which was subsequently replied to by the Association of Tolland County, in a pamphlet, written by the Rev. (afterwards Dr.) Amos Bassett, of Hebron. The General Association of Connecticut, at its session in June, 1812, took notice of the matter, by request of the Tolland Association, and made a Report on the subject of considerable length.

About the 1st of September, Mr. Abbot left Coventry, and went to Byfield, Mass., and took charge of Dummer Academy. After continuing thus employed for seven years and a half, he removed in April, 1819, to the North Parish of Andover, where, for some time, he was engaged in conducting a farm. In May, 1824, he removed to Chelmsford, where he, assisted by one of his daughters, opened a school. In the autumn of 1826, he went to live at Wilton, where also he took charge of a farm. During his residence in these several places, he often preached for his brethren in the neighbourhood, and, at one time, he occupied the pulpit in North Andover, for several months, without interruption. In March, 1827, he went to preach at Peterborough, in the pulpit rendered vacant by the then recent

dismission of the Rev. Elijah Dunbar. About the 1st of May he received a call, which he accepted; and in June following he was installed, the Rev. Dr. Abbot of Beverly preaching on the occasion. He received the degree of Doctor of Divinity from Harvard College in 1838.

He continued in the regular discharge of the duties of his office at Peterborough for twelve years; but, in March, 1839, he found it necessary, on account of a severe bronchial affection, to tender the resignation of his charge. He, however, retained a nominal pastoral relation until September, 1848, when, on the settlement of another Pastor, he thought best that his relation to the people should be formally dissolved. For some years after he had ceased to preach regularly, he occasionally supplied pulpits in the neighbourhood, though, during several of his last years, he found himself obliged to decline all public service.

In 1854, his grandson, Samuel Abbot Smith, having become Pastor of the Church in West Cambridge, Mass., Dr. Abbot removed thither to spend his remaining days. Here he lived as the Patriarch of his neighbourhood, admired for his cultivated intellect, his bland manners, and his genial and philanthropic spirit. In the fall of 1859, he made a visit to his relatives in Wilton, and passed several weeks there; and, though bending under the infirmities of age, he was still bright and cheerful, and revelled amidst the scenes of his early recollections. He returned home in his usual health, and there was nothing in his appearance to render it improbable that several years might still be added to his life. On the morning of the 31st of December, he arose as usual, and took his breakfast without any signs of indisposition; but shortly after he left the table, he complained of severe pain in the chest, and he lived only long enough to be placed on his bed. He died at the age of ninety-four, and, at the time of his death, was the oldest graduate of Harvard College.

The following is a list of Dr. Abbot's publications:—

A Sermon preached at North Coventry, on the Fourth of July, 1799. Right Hand of Fellowship, addressed to Cornelius Adams,* at his Ordination, 1805. A Statement of Proceedings in the First Society in Coventry, Conn., which terminated in the Removal of the Pastor: with an Address to his late People, 1811. An Address delivered before the Essex Agricultural Society, at the Agricultural Exhibition in Danvers, 1821. History of Andover from its settlement to 1829, 1829. A Genealogical Register of the Descendants of George Abbot of Andover, George Abbot of Rowley, Thomas Abbot of Andover, &c., 1847. The Rev. Ephraim Abbot was associated with him in the authorship of the last mentioned work.

The first time that I came in contact with Mr. Abbot was three or four weeks after his Ordination, when he laid his hand upon me, an infant about a month old, in the administration of Baptism; for, though my father was not a member of his church, he happened to exchange with the minister of our parish that day. and thus it was that I was baptized by him. During the period of my childhood and early youth, I used to hear him preach

* Cornelius Adams was graduated at Yale College in 1803; was ordained, and installed Pastor of the Congregational Church in Windham, (Scotland Parish,) Conn., December 5, 1805, and died the next year.

very often, and I well remember that the exchanges which our minister made with him were always gratifying to the congregation. When I was a little more than twelve years of age, as I lived only between two and three miles from his residence, I began to study, under his instruction, in preparation for College; and I think his interest in me from the beginning was somewhat increased by the fact that, as soon as he knew my name, he recollected that I was the first child he ever baptized. I was his pupil during the greater part of the time for three years,— until the autumn of 1811, when I entered College. I was with him during the protracted scene of trial and conflict which terminated in his separation from his people. I remember once to have been present when Judge Root came to interrogate him in respect to his religious views, but the answers to his inquiries were too indefinite to be satisfactory. When the Consociation of Tolland County assembled to adjudicate his case, I was sitting in the gallery with other boys of my age, and when he looked up and saw me, he beckoned to me to come down and take my seat in the pew with him, and take notes of the discussions — and thus I was employed during a considerable part of the session. When the Council from Massachusetts was to be called, I went, with the consent of my father, to carry the letter missive to the various clergymen invited to attend; and when the Council convened, I heard their deliberations at Mr. Abbot's house; and heard their result at the church; and witnessed all the demonstrations of joy and sorrow consequent upon it. I entered Yale College about the time that he went to Newbury to take charge of Dummer Academy; but I visited him more than once during his residence there, as I did also in every other place in which he subsequently resided; and I can truly say that my own father never gave me a more cordial welcome than I uniformly received from him. My last visit to him was at Wilton, at the house of a near relative, with whom he had been spending a few weeks. His home was now at West Cambridge; but as I was at Boston, and was unwilling to return without seeing him, I made a journey to Wilton for the purpose. I found him apparently in better health, and with more of mental vigour, than for a year or two preceding; and when we parted, there was nothing apparent to render it improbable that we should meet again. He lingered a week or two longer with his Wilton friends, and then, after stopping a little with his only surviving sister, who lived in a neighbouring town, he returned to his home in West Cambridge. A few weeks after, a telegraphic despatch summoned me to his Funeral.

Dr. Abbot was, I think, rather above the ordinary stature, of light complexion, with a bright hazel eye, and a countenance expressive of a fine intellect, and a calm yet cheerful temper. His face, so far as my observation extended, never took on a look of anger, or peevishness, or discontent, but so easily brightened into a smile that that might almost be said to be his habitual expression. And his face was no false index to his character—I have never known a man of a more equable or kindly temperament—never one who more uniformly and conscientiously refrained from all harsh or hasty judgments—never one who was more bent on finding apologies for those who he believed had done wrong, even when he was himself the subject of it. Whatever else may be thought of his position

at Coventry, all will agree that it was a deeply painful one—his brethren believed, and did not hesitate to say, that they considered him as holding views subversive of the faith once delivered to the saints; but I never knew him, during the whole time, betray the least sign of an embittered spirit, or of jealousy, or even disquietude—on the contrary, he always,—even to the close of life, (for I think that in my very last conversation with him the subject was introduced,) spoke kindly of the brethren who deposed him, and said that he had never, for a moment, doubted that they were influenced by honest convictions of duty, and that they suffered more than he did from the course which they felt conscience-bound to take. I am bound to say also that, though he well understood that my own religious views were widely different from his, and that too when he had had a right to expect a different result, he never manifested any less of affectionate regard for me, or of interest in the success of my ministry, than if I had been enlisted under the same ecclesiastical or theological banner with himself.

Dr. Abbot's intellect was rather clear, sober and symmetrical, than startling or brilliant. I do not think that his mind moved with great rapidity—on the contrary, it was more than ordinarily cautious in coming to its conclusions, and would sometimes hold an important subject in suspense till it had gone through a protracted and patient course of investigation. His taste was remarkably exact, and was little tolerant of the highly imaginative, especially in the pulpit. His discourses were lucidly, logically and compactly constructed, always exhibiting a vein of good sense, and a style of great classical precision. You might read one of his sermons through, and not find a sentence that could be spared without leaving a perceptible chasm, or a word, without impairing the force of the sentence to which it belonged. But there would be little of a stirring or exciting character, and no attempt to approach the emotional nature, except through the deliberate workings of the intellect. So long as he remained at Coventry, his preaching was chiefly of a practical character, though, during the earlier years of his ministry at least, he was not complained of for any lack of evangelical doctrine, and some of his manuscript sermons, which I have read, bring out the doctrine of the pre-existence and atonement of Christ with great distinctness. His manner in the pulpit was serious, dignified, but unimpassioned. He read his discourses closely,—rarely, I think, taking his eye from his manuscript; but he read them, as he did the Scriptures and every thing else, with the very perfection of accent and emphasis, and so as to leave no doubt upon any mind as to the exact meaning of what he uttered. His tones in reading were as much of a conversational character as the subject would allow. There was a natural rigidity in his voice, and withal an impediment in his speech, that interfered much with the effect of his speaking; though this latter quality was far less perceptible in the pulpit than in private intercourse.

His presence was always hailed with delight in any circle into which he might fall; for every one who looked at him felt the warmth and kindliness of his spirit, though his powers of utterance did but little justice either to his thoughts or his feelings. I have seen him thrown into a company of several persons, every one of whom was greatly inferior to

himself in both talents and acquirements, and yet he would scarcely open his lips, unless in direct answer to some question that was put to him. There were occasions, however, when he would speak continuously, not only with great propriety, but with a good degree of fluency. I remember to have heard his brother-in-law, Dr. Abbot, of Beverly, say that he (Mr. Abbot, of Coventry) arrived at his house one evening, in the midst of an unusual seriousness in his congregation, and when a number of young persons had met in his parlour to be counselled in respect to their spiritual interests. Mr. A., by his request, and without any time for premeditation, addressed them; and he said he could not have done it more appropriately, if he had made the most mature preparation, or more fluently, if he had had his manuscript before him.

Few men were so exact in all their habits as Dr. Abbot. His domestic affairs, so far as they came under his control, (and the same remark was applicable to his excellent wife,) were managed with the utmost discretion and carefulness; and while there never was the semblance of parsimony, neither was there the semblance of waste, exhibited in any of his household or financial arrangements. He was, in a high degree, benevolent and public-spirited, as was evinced by the generous promptness with which he responded, according to his ability, to the various claims which were made upon him, but especially by his efforts in establishing two ministerial libraries,— one in Wilton, his native place,— the other in Peterborough, where he had his last pastorate—and it is worthy to be recorded that, in each case, he took care that a considerable portion of the books should be standard works in Orthodox Theology; giving, as a reason for this, that he wished that every question should be examined in the brightest possible light. He seemed to have both a natural fondness and a natural adaptedness for minute details—in illustration of this, it is only necessary to refer to his History of Andover, and his Genealogy of the Abbot Family, both of which works display an immense amount of careful research, and the latter is the more remarkable, as being the work of a man who had seen more than fourscore years. His memory, especially for facts, was one of the most exact and retentive that I have ever known. It seemed as if every incident in his experience, and every important event that had ever come within his knowledge, was fresh to his recollection, to the very last. So perfectly familiar did he show himself, in the very last conversation I had with him, with all the minute circumstances attending his troubles at Coventry, that I could not doubt that, even if he had had no memoranda to refer to, he could have made out, from memory, a complete and perfectly authentic narrative of the whole affair. What the particular type of Dr. Abbot's Unitarianism was, especially in his latter years, I have no means of knowing; and I have some doubts whether he ever communicated his views very explicitly to any one; and it is quite possible that, to the last, his views on certain points may not have been fully established. I have reason to believe that, when he left Coventry, he was an Arian; but what changes, if any, his mind underwent afterwards, I cannot even conjecture. In regard to the doctrine of retribution, I have been informed, upon unquestionable authority, that he ultimately reposed in the idea of a final universal restoration.

FROM THE REV JOSEPH H. JONES, D. D.

PHILADELPHIA, November 4, 1861.

My dear Friend: My recollections of Dr. Abiel Abbot go back to the time when I was not more than four or five years old. But I can connect him with no event of my life earlier than the age of about ten. I had received an injury in one of my feet, which had crippled me for a few weeks, but so soon as I could venture to use it a little, I remember to have hopped across the street to his house to ask him whether I was old enough to begin the study of Latin. I shall uever forget the pleasant surprise produced by his answer, when, in his blaud and encouraging manner, he told me, "Yes,—that I was not too little nor too young;" and he very kindly promised to hear me recite; and thus my first lessons in Latin were received from him.

The ecclesiastical troubles which occurred soon after, which resulted in his withdrawing from his pastoral charge and from the State of Connecticut, deprived me of his instruction till he had become the Principal of Dummer Academy, near Newburyport, Mass. In the mean time, I was under the care of an amiable country Pastor, who was a very incompetent teacher of the Languages, and whose classical orthoepy was scandalous. On returning to Dr. Abbot, I remember how his fastidious Cantabridgian ears were offended by my shocking pronunciation. He seemed, at the time, to be as familiar with the Greek and Latin classics as he had been twenty years before, when he left the University. He was a most accurate scholar, and one of the best teachers I ever knew; and some of the most distinguished graduates of Harvard College have been among his pupils. If I have ever read the classics with pleasure or advantage, I owe it to the faithful and most effective drilling of this most honoured son of Harvard. How many years he continued his useful labours as a teacher I do not recollect; but if any student left him without a critical knowlege of every branch in which he had been instructed, I am sure it was not the fault of the instructor. There was the usual variety of character and disposition among the students of the Academy, and our excellent Preceptor had much to try his temper and patience; but his equanimity was remarkable. I do not remember that I ever saw him excited in the least to anger. Being an inmate in his family. I had an opportunity of seeing him, as his habits and feelings were developed in domestic life. When out of school, so much of his time was spent in study that I saw but little of him, except at the time of our daily meals, or when he took his favourite exercise in the garden. He was then very entertaining and instructive in his conversation, and made it very pleasant for others to be with him. On Sabbath afternoon, the boarders assembled with his family to hear a sermon read from some distinguished author. The only one I recollect was Dr Watts. Towards myself the deportment of Dr. Abbot was uniformly affectionate and parental. His three lovely daughters I esteemed as sisters, and had I been their brother, they could not have treated me with greater confidence or kindness.

During my four years' sojourn at Cambridge, I was always made welcome to his house, as a home, whenever I had the opportunity of returning to it. He was my counsellor, my helper, in many an extremity, watching for my welfare with all the solicitude of a father; and I feel it due to this generous and noble-minded friend to state, in this public way, that to his advice and agency, in many ways, I am indebted for my classical education, especially in Harvard College. He was an admirable man,—amiable, benevolent and learned, but unassuming and modest. When visited with sore trials in later life, he was submissive and uncomplaining. The last letter I ever received from him was touching and beautiful. After speaking apologetically of "the slow movements and broken thoughts and memory of an octogenarian," he

adds,—"I do not say this with a murmuring or impatient spirit, for a kind Providence has allotted me a very happy old age. I enjoy good health, and am in the situation as to worldly matters for which Agur so judiciously prayed. With this I am free from anxiety, and perfectly contented. Loving friends surround me. The only child that has been spared is with me, anticipating every want and providing every comfort. I, indeed, have the infirmities of old age, but these are friendly and necessary monitors, who kindly admonish me that this is not my home,—that I must be constantly ready to depart to the better and heavenly country, whither those of former generations and contemporaries have gone. Old age is not so gloomy and dreary as the young sometimes imagine. It would be dreary indeed, were it not for the bright pages of the Gospel, which have brought to light life and immortality. And, in view of life, immortal life, in view of Heaven, where are the innumerable multitudes of the redeemed and blessed, where friends are ready to greet us, and Jesus will welcome us,—who would dread to put off this clayey tabernacle with its infirmities, and be clothed with a glorious, spiritual and immortal body? Infirmity and decay, in themselves, are unpleasant; but being the appointment of our Heavenly Father, who always does that which is right and for our greatest good, how can we feel otherwise than thankful, and rejoice that our light and momentary afflictions are designed to work out for us an exceeding and eternal weight of glory"

The last time I saw Dr. Abbot was in August, 1856. One object of my going to New England was to pay my filial respects to this loved and honoured friend, now advanced beyond the period of fourscore years and ten. As I entered the door of his house, I saw, in the distance, a head white as snow. His hair, comparatively thin, was hanging so low as to reach his shoulders. This change in his hair had come upon him since my former visit, many years before; but the forehead, mouth, prominent aquiline nose, and general expression of his face, were very much the same. I recognized him at once, but left it for him to *guess* the name of his visitor. This caused some delay, when he addressed me in his mild, parental way, as he had done when I was a lad, more than forty years before, and called me *Joseph*. Our interview, owing to certain circumstances, was not very long, but it was mutually interesting, tender and affecting; and the more so from the full conviction we both felt that it would be our last. It was very gratifying to me to find that he still retained his mental faculties in so much vigour,—that he remembered so many things and so accurately, correcting a litttle mistake of mine concerning a ride to which I referred on his old black horse—"No, my old black *mare*," he said, and recalled at once the time and the occasion. I was the bearer of a letter from him to a neighbouring minister, who was a friend of Jared Sparks, then an inmate of his family. It was to inform the minister that he had procured a place for young Sparks in the Academy, at Exeter, N. H., of which Dr. Abbot's brother-in-law was, for so many years, the distinguished Principal. My next information concerning this beloved friend and benefactor was that he had done with all earthly objects and interests.

I was too young, while sitting under his ministry, to form any just appreciation of the character of his preaching; but I hazard nothing in saying that his sermons were always written in excellent taste, and discovered much more than ordinary ability During his residence in Coventry, and in all the trying circumstances in which he was placed, his conduct was acknowledged by all, not excepting those who were most grieved by his renunciation of orthodoxy, to be most blameless and exemplary.

Very fraternally yours,

JOSEPH H. JONES.

FROM THE REV SAMUEL ABBOT SMITH.

West Cambridge, December 14, 1863.

My dear Friend: You ask me to give you some reminiscences of my grandfather, during the latter part of his life. I hardly know where to begin or end in describing his vigorous and Christian old age.

When he was nearly seventy-five years old, I began to prepare myself, under his tuition, for College. I had read a large part of Virgil already, and thought that I knew a good deal of Latin;—but, after a little examination into my acquirements, he set me to work on the Latin Grammar and Liber Primus. And so, turning back to the very beginning, I went on under his most thorough instruction, till, on entering Exeter Academy at the end of the Senior year, I found that, in thoroughness of drill, I was the equal of those who had enjoyed its excellent advantages through the entire three years. I have never studied under a teacher more thorough and more accurate than he. Indeed, it seems to me that, at this age, when most men are entering their second childhood, he was in the prime of intellectual vigour. His correspondence from this period till he was ninety years old, I have compared with that of his middle age, and I find that these letters, written under the shadow of fourscore and ten, are actually superior to the others in that terseness of expression, felicity of diction, and vigour of thought, for which he was remarkable.

He was always very much interested in the subject of education, and, while he was between seventy and eighty, feeling that our common schools in New Hampshire were not so good as they should be, devised, as a means for their improvement, a plan for the establishment of a Normal School in our County. Various obstacles were overcome, and he pursued his plan till he succeeded in having Trustees appointed, who were to go on and collect the necessary funds. He entered into the work himself with all his heart, and personally visited, and held meetings, in many towns, in furtherance of his object. Funds were raised, as he had proposed, sufficient to sustain the school for three years; the necessary buildings, I think, were offered;—but, unfortunately, the whole enterprise was given up, owing to the indifference, if not secret opposition, of those who should have been its friends.

On the day he was eighty-seven years old, he left the house where he had lived for almost thirty years, and came to live with me at West Cambridge. We were anxious lest the change, at his age, might have a bad effect upon him;—but he often said,—"The home is not the roof, but those who are under it: here is my home." And I think, though coming thus among strangers, he did not have one hour of homesickness or discontent.

His bodily health was remarkably good — he always was accustomed to take much exercise. After he was ninety years old, he sawed some cords of wood, and worked industriously in the garden, as had been his habit through life.

Nor did he in age give up the studies of his manhood. He kept up with the times in the literature of his profession, and enjoyed nothing so much as some new book on Theology, or volume of Sermons.

He was much interested in Norton's volume on the Internal Evidences of Christianity; and, one day, as we were reading Kane's Arctic Expedition aloud, we asked him laughingly, if he did not like that as well as Norton. No! Norton was the most interesting to him.

During the last winter of his life (he was then ninety-three years old) he made it a point to read every day two chapters of the New Testament, critically, in the original Greek, and often asked me what I thought of this interpretation, or that, of some difficult passage. In the evenings of that winter,

I read to him, from the original, several treatises of Cicero; among others, De Oratore and De Senectute. I continued this till the last Friday before his death, and I remember, on that evening, he let the usual hour of retiring go by, in his interest in what was read.

Thus did he keep up his interest in the studies and pursuits of his active life; and thus his mind and heart continued growing to the very end.

And we felt thankful that it so continued to the last — not a day even of failing intellect,— of darkened mind, but that, when we must part, God called him from the full possession of his faculties, in the twinkling of an eye, to the upper home.

I do not know that these desultory reminiscences are what you want — but, such as they are, they are at your service. Yours truly,

SAMUEL ABBOT SMITH.

WILLIAM EMERSON.

1792—1811.

FROM THE REV JOHN PIERCE, D. D.

BROOKLINE, MAY 8, 1849.

My dear Sir: I was well acquainted with the late Rev. William Emerson, of Boston, and think I have a tolerably just appreciation of his character, as I have also considerable knowledge of his history. You need not be told that it gives me pleasure to comply with your request to the extent of my ability.

WILLIAM EMERSON was the only son of the Rev. William Emerson, of Concord, and grandson of the Rev. Joseph Emerson, of Malden. He was born at Concord, on the 6th of May, 1769. From early life, he was intended for the ministry; and, his mother early marrying the Rev. Ezra Ripley, successor to his father, his mind was easily led in that direction. Though he was but seven years old when he was deprived of his father, his early years were passed under the watchful eye of parental solicitude, and he was preserved from the follies and vices which are but too common to the period of youth. He entered Harvard College when he was in his seventeenth year. His general reputation for both scholarship and deportment, during his collegiate course, was good; though, in one instance, he came under censure of government, which issued in his being suspended for a few months,— because, as I have more than once heard him say, he refused to testify in respect to the mischief of some of his fellow students. He graduated in 1789; and, in the same year, delivered an Oration before the Society of Phi Beta Kappa, which procured for him no little applause.

Immediately after leaving the University, he engaged in teaching a school in Roxbury, where he acquitted himself much to the satisfaction of his employers. Having remained there two years, he went to reside at Cambridge, as a theological student; but he had been there but a few months before he commenced preaching; and, after having, for a short time, preached as a candidate at Harvard, he received a call to take the

pastoral charge of that church. This call he accepted, and was, accordingly, ordained, May 23, 1792.

I was myself engaged for two winters in teaching a school in his parish; and, as I lived in the same family with him, I had a good opportunity of learning his feelings in regard to his condition; and I can truly say that he never seemed to me to be quite at home in that place. His pulpit talents were considered extraordinary; but there was not in all respects a perfect sympathy between him and his people. In 1799, he was invited to Boston to preach the Artillery Election Sermon. This service he performed to very great acceptance, insomuch that some of the prominent members of the First Church, which was then vacant by the death of Dr. Clarke, began to meditate the purpose of inviting him to become Dr. Clarke's successor. The result was that that congregation almost immediately extended to him a unanimous call. He had, by this time become involved in some pecuniary difficulties, from which his people felt unable to relieve him, so that they were not inclined to interpose any obstacles to his removal; and, being himself not unwilling to occupy a wider field, he accepted the call, and was installed Pastor of the First Church in Boston, October 16, 1799. The Sermon on the occasion was preached by his friend and college classmate, the Rev. Nathaniel Thayer, of Lancaster. This change marked an important epoch in his ministry. He became a far more diligent student than he had been in previous years; and his intellect received a fresh impulse from the new circumstances into which he was brought.

He was highly acceptable as a preacher in the pulpits of the metropolis generally; and received many testimonies of public favour, in being chosen a member of most of the various institutions for the dispensation of charity, and for the promotion of learning and the arts, which existed in Boston at that day. In several of these Societies he held some important office. He was the founder and active promoter of the Christian Monitor Society, which issued its publications periodically for several years. In 1804, he undertook, in conjunction with several of his friends, a literary periodical, entitled the "Monthly Anthology and Boston Review," which continued some half dozen years, and put in requisition some of the best talent in New England.

In May, 1808, he was seized with a violent hemorrhage of the lungs, which, for a time, threatened the speedy termination of his life. He, however, recovered his health, in a good degree, and was able afterwards to perform nearly his accustomed amount of labour. A malady of a different kind seized upon him, in the winter of 1810–11. He had great firmness of purpose, which led him to persist in the discharge of the duties of his office, against the remonstrances of friends, and even physicians, after disease had evidently made the most serious inroads upon his constitution. The last time he ever preached was at the Thursday Lecture, on the 14th of March, on Abraham's offering up his son Isaac. I think it was the most interesting and impressive discourse that I ever heard from him.

Shortly after that, it was proposed that he should try the effect of a voyage, and of some milder climate. With a view to test his ability to endure the contemplated voyage, he made a journey to Portland; but returned in so feeble a state as to forbid the idea of leaving home again. He soon betook

himself to his chamber, where he rapidly declined, till Sunday, the 12th of May, 1811, when he calmly fell asleep. His Funeral took place on the 16th, and the Sermon on the occasion was preached by the Rev. J. S. Buckminster, from Psalm xii, 1.

In his personal appearance, Mr. Emerson was much more than ordinarily attractive. He had a melodious voice, his utterance was distinct, and his whole manner in the pulpit agreeable. In his devotional exercises he was fluent and appropriate, and his language sometimes seemed premeditated. His public discourses had the appearance of considerable elaboration, but they were never elaborated into obscurity. He could not endure that careless and desultory manner of writing of which the pulpit furnishes but too many specimens.

Though Mr. Emerson valued highly the good opinion of his fellow men, he was incapable of stooping to any thing disingenuous or dishonourable, in order to obtain it. And I never saw any thing in him that indicated a wish to detract from the well earned reputation of his brethren. He was a faithful and generous friend and knew how to forgive an enemy.

In his theological views, perhaps he went farther on the liberal side than most of his brethren with whom he was associated. He was, however, perfectly tolerant towards those who differed from him most widely; and I observed, sometimes, that he showed them very marked attention. I know not to what extent he preached his peculiar views; but I am not aware that he has very definitely expressed them in any of his publications.

Mr. Emerson was married to a Miss Haskins, of Boston, who still survives at an advanced age. They had eight children, six of whom survived him. One of them, Ralph Waldo Emerson, was graduated at Harvard College in 1821, was for several years Pastor of a Church in Boston, but has now retired from the ministry and is a resident of Concord.

The following is a list of Mr. Emerson's acknowleged publications:—

A Sermon preached at Harvard on the Fourth of July, 1794. A Sermon at the Artillery Election, Boston, 1799. A Sermon before the Roxbury Charitable Society, 1800. A Sermon at the Ordination of Robinson Smiley, at Springfield, Vt., 1801. An Oration pronounced at Boston, on the Fourth of July, 1802. A Sermon on the Death of the Rev. Peter Thatcher, D. D., 1802. A Sermon at the Ordination of Thomas Bedee,* 1803. A Sermon on the Death of Madam Bowdoin, 1803. A Sermon before the Boston Female Asylum, 1805. A Sermon on the Death of Charles Austin, 1806. A Discourse before the Humane Society, 1807 The First, Second, Third and Seventh Discourses in the Fourth Number of the Christian Monitor, with Prayers annexed to each Discourse. A selection of Psalms and Hymns, embracing all the Varieties of Subject and Metre suitable for Private Devotion and the Worship of the Churches,

* THOMAS BEDEE was a native of Sandwich, N. H.; was graduated at Harvard College in 1798; was ordained, and installed Pastor of the Church in Wilton, N. H., March 2, 1803; was dismissed January 15, 1829; and died in 1848. He published an Oration delivered at Roxbury, on the Fourth of July, 1799; a Sermon delivered before a Lodge of Freemasons, at Lexington, Mass., 1803: a Sermon delivered on occasion of a Masonic Celebration, at Washington, N. H., 1803; the New Hampshire Election Sermon, 1811; a Masonic Discourse delivered at Dublin, N. H., 1816; Four Sermons, 1821.

12mo, 1808. A Sermon at the Ordination of Samuel Clark,* 1810. History of the First Church in Boston (posthumous.)

I am with sincere regard, truly yours,

JOHN PIERCE.

FROM THE REV CHARLES LOWELL, D. D.

ELMWOOD, (Cambridge,) November 8, 1859.

My dear Friend: You ask me to tell you about Mr. Emerson, minister of the First Church, Boston; or, as he preferred saying, "First Church," without the article. If my memory serves me, Mr Buckminster preached and published a discourse in commemoration of him. And what do you want more, you unreasonable man? "Who can come after the King?"

Mr. Emerson was a handsome man, rather tall, with a fair complexion, his cheeks slightly tinted, his motions easy, graceful and gentlemanlike, his manners bland and pleasant. He was an honest man, and expressed himself decidedly and emphatically, but never bluntly or vulgarly. He had the organ of order very fully developed — he was one of those who have "a place for every thing, and every thing in its place." In that respect, he differed from that admirable man, who was his classmate and friend, and my friend, and one whom any one might feel proud to call his friend, John Thornton Kirkland, who never had any thing in order, but always found what was wanted; whose manuscript sermons in the pulpit were in separate pieces, but he always found the right piece, and that was better than almost any of his brethren could have found in what they had written with twice the labour.

Mr. Emerson was a man of good sense. His conversation was edifying and useful; never foolish or undignified.

In his theological opinions, he was, to say the least, far from having any sympathy with Calvinism. I have not supposed that he was, like Dr. Freeman, a Humanitarian, though he may have been so. He was always an acceptable preacher, and his delivery was distinct and correct, and was evidently the result of much care and discipline.

I first knew Mr. Emerson as master of the Grammar School in Roxbury, where my father then lived, and I early went to school. I used sometimes, when we were brother ministers in Boston, playfully to remind him that he was the only master who ever gave me a blow on my back with a cow-skin. It was only one blow, and that, I suspect, a gentle one. But I have a vivid recollection of the bench before his desk, over which I leaned to take it, and almost fancy I feel it now. But, though it *may* have left its smart upon my back, it left no smart upon my heart. I loved him while he lived, and love his memory now.

Your loving friend,

CHARLES LOWELL.

FROM MR. RALPH WALDO EMERSON.

CONCORD, 5 October, 1849.

My dear Sir: I fear you have the worst thoughts of me as far as the virtues of a good correspondent go. I ought to have warned you at first that I am a reprobate in that matter. Yet, I did, on the receipt of your letter, in the summer, make, with my mother, some investigation into the history of my father's preaching, that he might make his own answer, as you suggested, to your inquiry concerning his opinions. But I did not find, in any manu-

* SAMUEL CLARK was a native of Brookline, Mass., was graduated at Harvard College in 1805; was ordained, and installed Pastor of a Church in Burlington, Vt., April 19, 1810; and died in 1827.

script or printed sermons that I looked at, any very explicit statement of opinion on the question between Calvinists and Socinians. He inclines obviously to what is ethical and universal in Christianity; very little to the personal and historical. Indeed what I found nearest approaching what would be called his creed, is in a printed Sermon "at the Ordination of Mr. Bedee, of Wilton, N. H." I think I observe in his writings, as in the writings of Unitarians down to a recent date, a studied reserve on the subject of the nature and offices of Jesus. They had not made up their own minds on it. It was a mystery to them, and they let it remain so.

Yours respectfully,
R. W EMERSON.

The following paragraphs are from the Sermon above referred to:—

"Jesus Christ taught the doctrine of human depravity. We learn, in his religion, that God has been pleased to make mankind of a compound nature; of a nature partly animal, and partly spiritual; of a nature resembling in a degree their Divine Creator, and in a degree the beasts which perish. Between these two constituent parts of the human nature, there is a constant variance. The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other. Of this fact the reflecting heathens were sensible, though they could not account for it. The frail Araspes, having fallen a prey to temptation, acknowledges to Cyrus that he possessed two souls. 'For had I one soul only,' he says, 'it is utterly impossible, that I should be, as I find myself, both virtuous and vicious; that I should love at once honourable and dishonourable actions; and that I should be willing and unwilling, at the same moment, to do the same things. It is, therefore, plain that I have two souls: when the good soul is in power, I am the servant of virtue; when the bad soul predominates, I am the slave of vice.' St. Paul uses similar language, when personating a character uninfluenced by Christian motives. 'That which I do, I allow not, for what I would, that do I not; but what I hate, that do I. For in me, that is, in my flesh,' in my animal nature, 'there dwelleth no good thing; for to will is present with me; but to perform that which is good I find not. For I delight in the law of God, after the inward man,' as it respects my spiritual nature. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. So then with my mind,' the superior part of myself, 'I serve the law of God; but with the flesh,' the inferior part of myself, 'the law of sin.'

"As are these principles, so their effects are diametrically opposite. Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strifes, seditions, heresies, envyings, murders, drunkenness, revilings and such like. On the contrary, the fruits of the Spirit are goodness, righteousness, truth, love long-suffering, gentleness, faith, meekness, and temperance.

"At the time of Christ's advent, almost the whole world, Jews as well as Gentiles, were under the dominion of their fleshly lusts, and thus were alienated from the spiritual life. With reference also to the times both before and after our Saviour, there is a sense in which all mankind may be said to have corrupted their way before God, by imbibing hurtful principles, following sinful customs, and obeying the dictates of sensual appetite. Different degrees of human depravity are discernible at different epochs of time; but in every age the kingdom of Satan, which is the Slavery of man to sense and passion, has existed in our world. What period or country was ever free from the sin of serving the creature to the neglect of the Creator? What community ever existed, which did not contain ignorant men, who might be deluded, and artful men to delude them; men sufficiently impudent to offer bribes, and men venal enough to take them; men brutal enough to make a god of sensuality, and others diabolical enough to rejoice in the practice of such voluptuousness? Where is the church, which never embraced in its bosom some ambitious Diotrephes, some careless Archippus, or a scandalous member? In what family have parents been uniformly just, and children uniformly obedient; masters always kind, and servants always faithful? Nay, where is the heart, which has not sometimes cherished within itself the seeds of every vice which deforms and disgraces the human character?

"This doctrine of human depravity then, whose truth is sanctioned by universal observation and experience, is a doctrine of the Christian revelation, and he who preaches it, preaches Jesus Christ and Him crucified.

"Jesus Christ taught the restoration of mankind to virtue and happiness through his instrumentality. For this purpose the son of God was manifested, that He might

destroy the works of the devil. By his instructions He dispels the errors which overshaded the human mind; by his precepts and exhortations He imparts new energy to the commands of reason, assisting it to regain its lost dominion over animal nature; and by his sufferings and death, He proves the inherent and unchangeable mercy of God, moves sinful men to penitence and reformation, and thence expiates their guilt, and procures them the pardon of sin, and a title to celestial felicity. These are among the gracious words which fell from his lips. 'The Son of man is come to save that which was lost.' 'God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish but have everlasting life.' 'This is my blood, which was shed for many for the remission of sins.' Those who were acquainted with the character of Christ, and divinely authorized to publish his doctrine, call Him the Lamb of God, which taketh away the sins of the world; and assert that, Him hath God exalted with his right hand to be a Prince and a Saviour to give repentance and remission of sins. He, therefore, who preaches the doctrine of Christ's Mediation, preaches Jesus Christ, and Him crucified.

"Jesus Christ taught the necessity of faith, repentance, and holiness, in order to receive and enjoy the blessings of the Gospel. Never did a religion so much insist on the importance of virtue as the religion of Christ. It subordinates every rite and every name to the attainment of holiness. What is circumcision or uncircumcision, what are fasts or feasts, but beggarly elements, compared with keeping the commandments of Christ? Who is Paul, who is Apollos, and who is Cephas, but instruments of sanctifying those for whom Christ died? The enlightened preacher therefore applies all the doctrines and ordinances of the Gospel to excite the faith, repentance and holiness of his hearers; and, in so doing, he evidently preaches Jesus Christ, and Him crucified.

"Jesus Christ assured mankind of their resurrection from the dead. To confirm this momentous truth, He voluntarily laid down his life, took it again, and broke the prison of the grave, thence becoming the first fruits of them that slept. This is emphatically the doctrine of a crucified Jesus.

"The same sacred Teacher promulged the doctrine of a general judgment at the bar of God in these awful words:—'When the Son of man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of his glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats.' His apostles foretell the same event. It is their general voice that we must all appear before the judgment seat of Christ, that every one may receive the deeds done in his body, according to that he hath done, whether it be good or bad. And, finally, it is a doctrine of the Gospel that vicious and incorrigible men will then go into a state of condemnation and misery, and the righteous into a state of glorification and bliss. In preaching, therefore, these doctrines, a minister preaches Jesus Christ and Him crucified; because they were the doctrines of Jesus Christ, and because He suffered himself to be crucified, as an everlasting proof that He received them from God."

NATHANIEL THAYER, D. D.*

1792—1840.

NATHANIEL THAYER was born in Hampton, N. H., July 11, 1769. His father was the Rev. Ebenezer Thayer, who was a native of Boston; was graduated at Harvard College in 1753, was settled as Pastor of the Church in Hampton in 1766, and died in 1792, at the age of fifty-eight. His mother, a lady of remarkable energy of character, was a daughter of the Rev. John Cotton, of Newton, and a lineal descendant of the celebrated John Cotton, the first minister of Boston. It is remarkable that he belonged to a family on the mother's side, in which there had been an uninterrupted succession of clergymen for nearly two hundred and thirty years, and among them some of the greatest lights of the New England pulpit.

* Dr. Hill's Fun. Serm.—Ms. from Rev. C. T. Thayer.

His early years were passed under the parental roof, and were marked by an unusual freedom from youthful follies, by great propriety of deportment, and a thirst for useful knowledge. At a suitable age, he was sent to Phillips Academy, Exeter, and belonged to the first class of pupils ever offered by that institution to Harvard College. He carried with him to College an unspotted moral character, and preserved it during his residence there. He graduated with distinguished honour, in 1789, in the same class with President Kirkland.

Immediately after he had completed his college course, he took charge of the Grammar School in Medford, and, at the same time, commenced the study of Theology, under the direction of the Rev. Dr. Osgood, the minister of the parish within which he resided. Having remained at Medford a year, he returned to Cambridge, and continued his theological studies, under the Rev. Dr. Tappan, then Professor of Divinity in the College. He held the office of Tutor in College for about one year. Soon after being licensed to preach, he spent the greater part of a year at Wilkesbarre, Pa., supplying the congregation there, during which time he was an inmate of the family of the Hon. Timothy Pickering, Secretary of War. This was a period of great interest to him, and he retained a vivid and grateful recollection of the acquaintances which he then formed, and of many events which then occurred, till the close of life.

On his return to Massachusetts, he preached, for a short time, to the New South Church, Boston, and a considerable portion of the congregation were strongly in favour of extending to him a call. He preached also, for a while, at Dorchester, but declined to be considered a candidate. In the summer of 1793, he commenced preaching to the Church and Society in Lancaster, then under the pastoral care of the Rev. Timothy Harrington. After the usual term of probation, he received a unanimous call to settle as Colleague-pastor, and was ordained and installed on the 9th of October following, the sermon on the occasion being preached by his theological instructor, the Rev. Dr. Osgood. His venerable colleague, at the time, was languishing under the power of disease, in connection with the infirmities incident to old age. After the public services were over, as his youthful associate was passing by with his parishioners and friends, the old man was borne to the gate of his dwelling, and placed upon his head his trembling hand, invoking upon him the special blessing of Heaven. Mr. Harrington lived about two years after this, and, at his death, Mr. Thayer succeeded to the sole charge of the flock.

Here he continued, greatly esteemed by his congregation, and respected by the community at large, till the close of life. He was universally regarded as a man of great tact and sagacity; and it was probably on this account that his services were put in requisition for the settlement of ecclesiastical difficulties, more frequently than those of almost any other man of his day. In the course of his ministry, he was a member of no less than one hundred and fifty ecclesiastical councils; and the results of these councils were frequently drawn up by himself.

He preached the Artillery Election Sermon in 1798, and the Annual Sermon before the Legislature of Massachusetts in 1823. He was honoured with the degree of Doctor of Divinity from Harvard College in 1817

When Lafayette made his tour through this country, in 1825, Dr. Thayer was requested to address him in behalf of the inhabitants of Lancaster. He performed the service with great appropriateness, and in excellent taste, and concluded his address with these words — "It is especially our prayer that in that day in which the acclamations and applauses of dying men shall cease to reach or affect you, you may receive from the Judge of character, and Dispenser of imperishable honours, as the reward of philanthropy and incorruptible integrity, a crown of life which will never fade." The General is said to have exhibited no inconsiderable emotion, when these words were uttered, and, some years after his return to France, he referred to the occasion and the Address with great interest.

Dr. Thayer's vigour of body and mind continued, in an unusual degree, to old age. Though with a single exception, he was the oldest Congregational clergyman in the State, having the sole charge of a parish, he never intermitted any of his accustomed labours to the last. In the early part of June, 1840, being somewhat debilitated by the labours of the preceding spring, he set out to travel with a view to recruit his energies. He travelled Westward, and expressed great gratification with every thing that he saw and experienced on his journey. After passing a week at Saratoga Springs, he pursued his course towards Niagara Falls, and reached Rochester on the 22d of the month. In the evening he retired at his usual hour, and in his usual health, but, at two o'clock, the next morning, June 23d, he was a corpse. His daughter, who was his travelling companion, was at his bedside just in time to receive his dying request. The event, when it came to be known, produced no small sensation in the town. Every attention was proffered to the bereaved daughter, and Dr. Whitehouse, the Episcopal clergyman, offered to open his church for Funeral solemnities. His remains were carried back to Lancaster, and buried on the 29th, in the midst of his people. The Funeral Sermon was preached by the Rev. Alonzo Hill, of Worcester, and was published.

He was married, October 22, 1795, to Sarah, daughter of the Hon. Christopher Toppan, of his native village. They had eight children, five of whom, with their mother, survived their father. One of them, Christopher Toppan, was graduated at Harvard College in 1824, and succeeded Dr. Abbot as Pastor of the Unitarian Society in Beverly.

The following is a list of Dr. Thayer's publications:—

A Sermon on the Annual Fast, 1795. A Sermon at the Funeral of his Colleague, Rev. Timothy Harrington, 1795. A Discourse before a Lodge of Freemasons, 1797. An Artillery Election Sermon, 1798. A Sermon at the Ordination of Elihu Whitcomb,* 1799. A Sermon at the Installation of the Rev. William Emerson, Boston, 1799. A Sermon at the Ordination of John Sabin, at Fitzwilliam, N. H., 1805. A Sermon at the Ordination of Samuel Willard,† Deerfield, 1807 A Sermon on the

* Elihu Whitcomb was a native of Boston; was graduated at Harvard College in 1793; was ordained at Saco, Me., July 3, 1799; was dismissed in October, 1810; and died March 17, 1825.

† Samuel Willard, a son of William and Catharine (Wilde) Willard, was born at Petersham, Mass., April 18, 1776. He was brought up on his father's farm, and did not commence his preparation for College till he was twenty-one years of age; and the reason of his going to College at all was that, about that time, he received an injury in his back, which disabled him, in a great degree, for agricultural labour. He entered Harvard College in

National Fast, 1812. A Sermon at the Interment of the Rev. Francis Gardner,* Leominster, 1814. A Sermon on Leaving the Old Church at Lancaster, 1816. A Sermon on Entering the New Church at Lancaster, 1817. A Sermon at the Funeral of Henry Bromfield, Esq., of Harvard, 1820. The Massachusetts Election Sermon, 1823. A Sermon at the Installation of the Rev. Winthrop Bailey. at Greenfield, 1825. A Sermon on Revivals of Religion, published in the Liberal Preacher, 1827. A Sermon at the Dedication of the New Church in Stow, 1827 A Sermon at the Ordination of William H. White,† at Littleton, 1828. A Discourse delivered at Townsend, 1828. A Discourse at the Ordination of A. D.

1799, and graduated in 1803, at the age of twenty-seven,— the oldest in his class. In June following, he went to Exeter, as an assistant to Dr. Abbot in the Academy, and continued there nearly a year and a half; during which time his attention was directed somewhat to Theology, but chiefly to the classics. He was then placed on a foundation, in connection with the Academy, for the aid of theological students; and prosecuted his studies, for a few weeks, partly under Dr. Buckminster, of Portsmouth, and partly under Dr. Appleton, of Hampton. He was now invited to a Tutorship in Bowdoin College — he accepted it, and entered upon its duties in October, 1804. Here he remained for a year, meanwhile carrying forward his theological studies under Dr. McKeen, President of the College. He returned to Cambridge in September, 1805, and, after continuing his studies there about two months, was licensed to preach by the Cambridge Association. He remained at Cambridge till the latter part of the year 1806, preaching as opportunity offered, and then took up his residence in Andover, making that his head-quarters till March, 1807, when he was applied to, to visit Deerfield. He yielded to the request; and, after preaching there several Sabbaths, received a nearly unanimous call, which, in due time, he accepted. The Council met for his Ordination on the 10th of August; but the majority, not being satisfied with his religious views, declined to proceed with the Ordination. Another Council was called, however, and the Ordination actually took place on the 23d of September following. A considerable number of the members of the church withdrew, and connected themselves with other churches in the neighbourhood. In 1813, Mr. Willard was invited to assist at the Ordination of Mr. Olds at Greenfield; but several of the ministers refused to be thus associated with him, and therefore the services did not, at that time, proceed. This led to the publication of several pamphlets on both sides, involving not only the Greenfield case, but the previous one at Deerfield, of which Mr. Willard had been the more immediate subject. About the close of 1818, his sight suddenly failed him, so that, from that time, he never attempted to read a sermon in the pulpit; though he continued to preach, without writing, till the twenty-second anniversary of his Ordination, which occurred in 1829, when he resigned his pastoral charge. He was chosen a member of the Academy of Arts and Sciences about 1815; and was honoured with the degree of Doctor of Divinity, from Harvard College, in 1826. After resigning his charge, he removed with his family to Hingham, where he was connected with his son-in-law, for about three years, in conducting a school. In the spring of 1835, he removed from Hingham to Concord, where he remained a year, and in March, 1836, returned to Deerfield, and there spent the remainder of his life. His general health, during the greater part of this time, was good, and he rarely declined preaching, when called upon. He died on the 8th of October, 1859. He was married on the 30th of May, 1808, to Susan, daughter of Dr. Joshua Barker, of Hingham. They had three children,—one son and two daughters. The son (*Samuel*) was graduated at Harvard College in 1835. The following is a list of Dr. Willard's publications :—An Oration on the Fourth of July, at Brunswick, Me., 1805. A Sermon at the Opening of the Northampton Bridge, 1808. A Sermon at a Musical Lecture, Greenfield, 1811. A Small Spelling Book, 1814. A Musical Lecture on Health, 1815. A Sermon at the Dedication of the New Church, Brattleboro', Vt., 1816. Rudiments of English Grammar, 1817. A Sermon at the Funeral of Royal Smith, at Rowe, 1820. A Sermon at the Ordination of Luther Hamilton, Taunton, 1821. A Volume of Original Hymns, 1823. A Sermon at the Dedication of the New Church in Deerfield, 1824. The Charge to the Rev. Winthrop Bailey, Deerfield, 1825. Index to the Bible with Juvenile Hymns, 1826. Franklin Primer — a School-book, 1826. Improved Reader, 1827. General Class Book, 1828. Essays on Philosophy of Instruction, 1829. Valedictory Sermon at Deerfield, 1829. A Collection of Hymns, 1830. A Treatise on Rhetoric and Elocution, 1830. Popular Reader, 1833. Introduction to the Latin Language, 1835. Memorial of the Rev. Daniel B. Parkhurst, 1842. The Grand Issue — a Pamphlet of Slavery, 1851. Besides the above, are three controversial pamphlets, in connection with the ecclesiastical troubles already referred to.

* Francis Gardner was a native of Stow, Mass.; was graduated at Harvard College in 1755; was ordained at Leominster, December 22, 1762; and died June 2, 1814, aged seventy-eight.

† William Hunt White was born in Lancaster, Mass., February 4, 1798; was graduated at Brown University in 1824; was ordained and installed Pastor of the Church in Littleton, Mass., January 2, 1828; and died in 1853.

Jones, at Hubbardston, 1828. A Thanksgiving Discourse, 1828. A Discourse at the Ordination of his Son, C. T. Thayer, at Beverly, 1830. An Address at the Berry Street Conference, 1831.

I had myself an acquaintance with Dr. Thayer, which commenced in the year 1811, and was continued till the close of his life. I saw him first when he was a member of the Second Council at Coventry, in the case of the Rev. Abiel Abbot. He was Scribe of the Council, and a very active and influential member. I remember his reading the result with a voice of great compass and mellowness, with a somewhat uniform tone and a remarkably distinct enunciation. I always found him gentlemanly, communicative, and, at his own house, extremely hospitable. He left the impression upon me that he was an uncommonly shrewd observer and judge of human character, and withal a man of great natural benevolence.

FROM THE REV SAMUEL WILLARD, D. D.

DEERFIELD, September 17, 1851.

Dear Sir: Dr. Thayer was, for many years, one of my intimate friends, and my impressions of him are so distinct that it costs me no trouble to communicate them. I knew him first, I think, in the year 1797, when I went to Lancaster, where my mother's family resided, and was examined by him in respect to my qualifications to teach a district school. He subsequently superintended my studies for admission to College; and, from that time to the close of his life, I was on terms of great intimacy with him, and we not unfrequently exchanged visits.

Dr. Thayer was in stature rather below the medium height, and, in his earlier years, was of a spare habit, though he accumulated flesh with advancing life. He had an open, generous face, which seemed at once to invite confidence and proffer offices of good will. His manners were uncommonly bland and amiable, and yet were far from lacking dignity. He was always welcome to every social circle, and persons of all ages and classes seemed to enjoy his company. More than most men, he was attentive to those little courtesies of life, in which is centered so much of human enjoyment. Not even a little child would be long in his presence without feeling that he was in a region of bright sunshine.

Dr. Thayer's mind was symmetrical and well-balanced, rather than marked by any extraordinary or startling qualities. I should say, however, that the preponderating quality was good judgment in connection with a quick perception of the motives and principles of human conduct. While he was characteristically frank, in the expression of his opinions, his frankness never degenerated into rashness, but, on the contrary, was associated with an uncommon measure of discretion. In the course of his ministry, he was, several times, placed in circumstances of great delicacy,—once in connection with some political movements in his parish, and once, or perhaps more than once, in connection with the discipline of some prominent members of his church; but, owing to his uncommon tact and skill, he came out unscathed. It was a remarkable testimony to his prudence and popularity, that, until near the close of his life, all the inhabitants of the large town of Lancaster had remained united under his ministry; and when a secession finally took place, it was altogether on the ground of a difference of religious opinion.

As a Preacher, Dr. Thayer had some fine qualifications. His voice was one of the best,—clear, melodious and commanding; and his enunciation was remarkably distinct; but he had a measured cadence which gave to his manner somewhat of an air of uniformity. His appearance was highly dignified,

approaching perhaps to an air of stateliness. He uttered himself with great solemnity, and not unfrequently with considerable pathos. He did not often preach upon doctrinal points, but dwelt chiefly on the practical precepts of the New Testament. I do not remember ever to have heard more than one Sermon from him that could be considered in any sense controversial; and that was nothing more than a simple statement of the doctrines of the Unitarian School.

As to his particular views in regard to the person of Christ, I think I may safely say that he was an Arian; but, in respect to this and kindred subjects, I need not speak, as the following extract from a Sermon which he preached at the ordination of the Rev. Abner D. Jones, at Hubbardston, is sufficiently explicit to supersede the necessity of any further notice of his religious opinions.

"Next in order, to invite our contemplation is the Scriptural account of a Saviour. We will commence our remarks with a general description of the state of the world, which, to human view, rendered some remarkable interposition of Heaven highly important, that the people who then lived might be enlightened and regenerated. The inhabitants of the earth were, in regard to religious knowledge, in intellectual darkness, and they needed a great light. They were in sin, and needed redemption from its bondage. They were exposed to death, and wanted instruction in the great doctrine of a resurrection and a future life. To remedy these evils in their condition a Saviour was appointed. Who was the Saviour? He was the Son of God; had a derived, dependant and subordinate existence; had the Spirit without measure; and was endowed with every qualification for the fulfilment of his mediatorial duty. In the midst of a corrupt world, He was holy, harmless and undefiled. Exposed to provocations and injuries, He was forbearing and forgiving. His great errand was to proclaim the mercy of God to all who are truly humble.

"There was a peculiar significancy in his sufferings and death; not as rendering satisfaction to Divine justice; not as a means of appeasing the anger of an offended Deity; not as a method of reconciling a Being who was always plenteous in mercy and ready to forgive. These sufferings and death were to have the highest moral influence. They were to exhibit the magnanimity and worth of the intrepid, the Divine sufferer. They were to impress all who come to a knowledge of them with the worth of the beings for whose recovery and salvation such immense means were used. Nor was this all. He has herein held out, as was never before exhibited, an example of patience under sufferings; submission to the Divine will; and triumph in the immediate view of death and eternity * * * *

"The question is not unfrequently asked, Do these Christians believe in the doctrine of regeneration? Do they admit the necessity of a change of heart? Do they give full credence to that prominent declaration of the Redeemer,—'Except a man be born again he cannot see the Kingdom of God.'"

These questions relate to a subject in its nature too solemn, to a property of the Christian character too valuable, not to receive a direct and full answer.

"The figure used by our Saviour had for its primary design to represent a change from one religion to another. Nicodemus, who was a Jew, if born again, would become a loyal subject of the Kingdom of Christ. This figure, the phrases, 'new creature,' 'born of the Spirit,' and others of a similar import, have a general application. They denote a change of spirit and character, corresponding to the moral and religious deficiencies of the person who is the subject of it. A man, unsound, unstable, corrupt in his principles or views, if regenerated, will be restored to soundness, stability, purity. A man, habituated to any vice, abandons that vice, and becomes exemplary for the opposite virtue. A man, in the confirmed indulgence of any corrupt

affection or passion, regulates or changes his affections, subdues his passions, and becomes eminent for chasteness and purity. A man, who has estranged himself from the ways of God, and has no relish for devotional meditations and exercises, becomes disposed and prepared to hold communion with the Father of his spirit. He diligently employs himself in acquiring a moral fitness for the scenes to which he is destined as an accountable and immortal being.

"Regeneration, in this view of it, is a reasonable doctrine. We do not represent it as an exercise of the imagination, feelings or passions, but as a radical, full, entire change of heart and character. We speak of the man as regenerated, who has imbibed the Spirit of Christ; who has modelled his life after the life of Christ, by walking even as He also walked. We describe the man as in a regenerated state, who aims to relinquish all his corrupt attachments, to become holy in heart and life, and all manner of conversation.

"Do all men need to be changed, to be converted? We may satisfactorily answer this question by inquiring where are the Christians, who have no impure motives, sinful propensities, unrestrained appetites, untamed passions? Where are the Christians who have not occasional indifference, lukewarmness and languor in their religion? Where are the Christians who have uniformly the active, decided, persevering conformity to the dictates of conscience and the will of God, which the Gospel requires? Where are the Christians who have no just apprehensions lest the love of the world, and the pursuit of its precarious joys, do sometimes gain the ascendancy over a concern for religion and the soul? Little doubt can remain whether, in some qualities of the mind, heart and character, all men need change and improvement. * *

"The subject of human depravity has, in all ages busily occupied the mind of Christians. It has caused us to contemplate it with more than common solicitude to arrive at the truth, that it may be clearly and confidently stated. In what condition do human beings come into the world? Are they sinful or holy? I answer that, in a positive sense, they are neither. They have no moral or religious character. This character is to be the result of discipline. It may be asked, if the human race come into the world in a moral view, thus entirely destitute, if they cannot, in strictness of language, be called either virtuous or vicious, how are we to account for the deep and general depravity of the world? Can this be accounted for but upon the idea that we come into the world actual and aggravated sinners? Look abroad, and you will neither doubt the existence of this depravity, nor the adequateness of the means for producing it. Evil passions, ungoverned appetites, immoderate desires, vices, crimes of every description, will be seen to exist, and alarmingly to abound. We do not dispute the tendency of reasonable beings to sin; that they have a moral capacity and constitution, which may be influenced, directed, moulded to all which is corrupt and wicked. Imagine that the moral capacity is such as I have described, and then ask yourselves whether there be not in the negligence and positive faults of parents; in the defects of domestic education; in the demoralizing instructions and counsels which are given; in the corrupt associations which are formed; in the temptations to sin which assail us from all quarters; sufficient to account for the wrong bias and evil direction of the mind; for the awful perversion and misapplication of talents; for the universal depravation and wickedness of many lives. In these ways do I account, and I think with the highest reason, for the wickedness of the world. * * * * * * * * *

"Having spoken of the depravity of the world, and assigned sufficient reasons for it, the transition is natural to exhibit a scriptural account of the sanctions of religion.

"It is too notorious to be disputed,—the instruction comes from nature,

reason and revelation,— that there is in iniquity a direct and certain tendency to infelicity and misery. The child who is intractable, disobedient, perverse, immediately reaps some of the wages,— the punishment of this intractableness, disobedience, perverseness. The youth, accustomed to a disorderly, vicious, profligate course, never fails, in disgrace, mortification and various evils, to receive a dreadful recompense for his violations of moral propriety and order. The adult, likewise, who resists the monitions of conscience, debases his mind by sensuality and excess; is regardless of the distinction between moral good and evil; has a punishment awaiting him from which he cannot, by any industry, wariness or art, escape. There is nothing in death to check or destroy the tendency of virtue to happiness, or of vice to misery There is nothing in the eternal world which encourages a hope of exemption from the threatened penalties of habitual transgression. I know of no system in relation to the sanctions of religion, to the nature, tendency and consequences of both sin and holiness, which has in it any thing of reason, which gathers any strength from observation, experience, or the word of God, other than that which teaches and establishes the following great, fundamental, unalterable principles. While men are habitually virtuous and holy, it is a reasonable expectation, and receives encouragement from the best sources of knowledge and faith, that they will be happy. When they are wilful and habitual violators of the laws of human society and God, and continue impenitent, they are, and will be miserable."

Such were Dr. Thayer's religious opinions as set forth by himself. I will only add that I am Very sincerely yours,

SAMUEL WILLARD.

FROM MISS ELIZABETH P PEABODY.

Boston, September 20, 1854.

My dear Sir: I became aequainted with Dr. Thayer in 1820, when I went to Lancaster with my father's family, with the intent of keeping school there; and in him, for the only time in my life, saw the ideal of an old fashioned New England clergyman.

Dr. Thayer lived in a plain parsonage, made gorgeous by a front yard, which was an avenue of beautiful elms meeting over the plain green grass-plat before the door, in that most transcendent natural arch which is made by corresponding rows of what Southey so finely calls "the lady of the forest." On one side was a large garden, which Dr. Thayer cultivated with his own hands; having, ever since his settlement, then some forty years, risen at four o'clock in the morning to work in it. It was quite the fashion in Lancaster to rise early, and I often made a call on him in his garden at five o'clock in the morning, although I walked nearly two miles to enjoy the pleasure.

After breakfast, he always went to his study, and his first business in the week was to write a sermon, which was always characterized by excellent sense. and delivered with much impressiveness, in a rich round voice, that sounded like thunder in the pew under the pulpit, where I sat. He never, I believe, wrote but one a week.

But it was in his more private relations to his people that Dr. Thayer was most interesting. Lancaster, the village of elms, and one of the loveliest spots in Massachusetts, was so large that he had to ride many miles to make his parish calls; and this visiting was the business of most of his summer days. I sometimes rode with him, and he would stop every time he met any one, and have a few words. He was the counsellor of every family; for this old township was then an undivided parish, all whose inhabitants attended

his church, except a few Swedenborgians. Nearly every afternoon during the whole winter he devoted to visiting the schools, being always on the School Committee.

Dr. Thayer had great prudence as well as great kindness, and seemed to disarm and control all troubling passions. He was thoroughly respected, and had great influence, although modesty and reserve were very strong characteristics.

He was one of the first — if not the first — minister in Massachusetts, who, immediately on his Ordination, called the church together, and cast out the two old Puritan creeds, which had been the conditions, the one of having children baptized, and the other of receiving the Communion, and substituted a platform which a Unitarian could subscribe, as it proposed only faith in Christ, leaving every one to define this according to his private judgment. He told me the change was made with very little disputing, and no serious opposition. He had great pleasure in his undivided parish, and seemed in it like a patriarch. After I left Lancaster, another church was formed, by means of Calvinistic preaching, on the borders of Bolton and Lancaster; but although this was a trial to him, it never led him to sacrifice either his courtesy or his dignity.

Some people said Dr. Thayer was cold in his temperament, and called his self-command policy. I do not think this was just, and I was intimately acquainted with him at a period of life when want of glow is considered almost a crime. He was reserved and modest, but I think perfectly courageous and straight forward, and felt himself so clear in his great office that he could afford to be gentle and courteous. I do not think he had any lust of power, but exercised that influence which nature and conscientious self-culture gave him, with sole reference to the well-being of those who were within his sphere of duty. My first conversation with him was an account, on my own part, of some sermons I had, within a short time, heard from Dr. Channing. I poured out my enthusiastic delight at their artistic beauty, as well as what seemed to me their profound religious truth; and I believe I won his heart with my warmth. I never remember his countenance that it was not beaming with feeling.

Yours very truly,
ELIZABETH P PEABODY.

WILLIAM WELLS, D. D.

1793—1827

FROM WILLIAM WELLS, ESQ.

CAMBRIDGE, January 10, 1850.

My dear Sir: According to your request and my promise, I proceed to give you such a sketch of the life and character of my father as it is in my power to furnish.

WILLIAM WELLS was born at Biggleswade, Bedfordshire, England, in the year 1744. His ancestors were respectable farmers. His father died while he was yet an infant, and his mother, when he was in his ninth year. Thus he and three sisters were left orphans at a very early age; I believe, with little property.

His sisters all married and lived at Bedford. They were all excellent women and greatly respected. One of them was the wife of Mr. John

Kilpin. "He was a man of the strictest honour and integrity. A larger acquaintance with the world has confirmed my early opinion of his uncommon excellence. For several years, I had the opportunity of observing his daily walk and conversation, and I declare that I consider it as one of the greatest blessings of my life to have had such a man for my friend, and such an example before me. My aunt was worthy to be the wife of such a man."* Mr. Kilpin was a leading member of the Old Meeting at Bedford. This Society, founded by John Bunyan, was then and still is very flourishing. The celebrated John Howard and Mr. Whitbread were members of it, and friends of my uncle.

My father resided with his uncle, Ebenezer Custerson, a respectable farmer, at Cardington, near Bedford. Here also lived Mr. Howard. I have seen letters from Mr. H. to Mr. C. written while upon his travels in Turkey on the Crimea.

My father was prepared for the Academy by the Rev. S. Sanderson, of Bedford. He had an extraordinary regard for this gentleman. I remember, when I was looking in a book which contained Mr. S's autograph, he put his finger upon it, and said very impressively,—"My son, I charge you never to erase this name." I have heard he was aided in his academical education by Mr. Howard, whose friendship he always retained, and whose house he visited whenever he went to Bedford.

The Christian ministry was his early choice and determination. In the year 1766, he went to the Academy at Daventry, where he resided the usual time. At that period, this Institution was under the care of the Rev. Mr. Caleb Ashworth, the immediate successor of Dr. Doddridge. Mr. A. held a high place in the estimation of the Dissenting Body. Though inferior in genius to his eminent predecessor, he probably excelled him in learning, as he certainly did in dignity and authority, so necessary in the government of young men. This Academy was then in high repute among the Dissenters; the students were numerous; and many of them subsequently much distinguished. Doctors Kippis, Enfield, and Priestley preceded my father. Thomas Belsham and Samuel Palmer were Bedford men, and his fellow-students. Mr. B. Carpenter was also of his own standing, afterwards his brother-in-law, and settled near him at Stourbridge. I should be too prolix, did I interrupt my narrative to speak of this learned and excellent man. Job Orton was an assistant to Dr. Doddridge. Whether he remained with his successor I am not certain. He was an eminent person. I remember him well when, driven by age and infirmity from his pastoral labours, he resided at Kidderminster. My father loved and honoured him while living, and was one of his Executors. Mr. Orton speaks in one of his published letters of "Mr. Wells," as "a man of an excellent spirit." He was settled at Bromsgrove, Worcestershire, in the year 1770. In January following, he married Jane, a daughter of the Rev. James Hancox, of Dudley, with whom he lived in all the happiness which the married state can give, until her death, in 1817. Her cheerful and steady temper in particular was of the greatest advantage to her husband; who, like all men of strong feelings and ardent

* From some memoranda furnished by my brother, James H. Wells.

temperament, though habitually spirited and cheerful, had occasionally intervals of depression.

There were several remarkable circumstances in the life of my grandfather Hancox. His father and grandfather were members of the Established Church; his mother favoured the Puritan opinions. Mr. Baxter has given a high character of her ancestor, Mr. Baker. So zealous was his grandfather, that he took his grandson, with the nurse, without the knowledge of the mother, to the Vicar of Kidderminster, and had him baptized according to the rites of the Church of England. To this Church he had devoted his grandson,—the eldest of thirteen children and the heir of his family. *Diis aliter visum.* As the boy grew up, he began to have scruples respecting Conformity, and became averse to going to Cambridge, where some of the family had been educated. He obtained permission to go, for some time, to an Academy under the care of Dr. Latham, at that time a distinguished Seminary among the Dissenters. Here he lived, for some time, very happily, and applied himself vigorously to study. He was at length summoned to Cambridge. But his opinions in favour of Nonconformity had taken deep root. He had a strong sense of filial duty, and the times were those of high paternal authority. A clergyman of the Established Church, whose advice he sought, pronounced him better qualified for his profession than was usual at the University. This conflict in feelings occasioned him severe suffering. His grandfather had destined for him the Living of Kidderminster. Whether he was the Patron I know not, but he certainly had then the power of Presentation. He gave his grandson to understand that if he declined to enter the Church, in addition to the loss of this Benefice, he should leave his fortune elsewhere. His father, convinced at length of his conscientious motives, became reconciled to him. The old gentleman was more difficult. During his last illness, however, he relented, sent for his grandson, acknowledged his merits, and left him a handsome estate. His next brother was then destined for the Church, but he died soon after having completed his education. A son of his daughter was then substituted, who died under very similar circumstances. Eventually, my grandfather declined the Living, adhering to his Dissenting principles. This Vicarage of Kidderminster was, at that time, worth more than thirty-five hundred dollars per annum, and was the same from which Richard Baxter was ejected in 1662.*

My father's congregation at Bromsgrove included several very respectable families. Though small, it was the largest of three Dissenting Societies in that town. The others were an Independent Calvinistic and a Baptist Church. He was beloved by his flock, and happy in the friendship of some neighbouring ministers, several of whom had been his fellow-students.

At the commencement of the movements which preceded the American Revolution, he took a strong interest in favour of the Colonies. He was never a Radical, or an Agitator, and did not write or speak in public his political opinions. He was attached to the principles of the British Constitution, but expressed his opinions with the freedom of an Englishman. He exerted himself, with Dr. Price, Dr. Wren, of Portsmouth, &c., in

* From an interesting Memoir of the Rev. Jas. Hancox, by his daughter.

collecting subscriptions for the relief of the American Prisoners. When Mr. Laurens, upon his liberation from the Tower, passed through Bromsgrove, on his way to Bristol, he inquired for Mr. Wells, stating that he wished to return his own and his country's thanks to him for this service. My father was then absent, but Mr. Laurens sent a message to this purport to my mother.

My father's health had been affected by his residence in the town, and he removed to a hamlet distant about two miles, where he cultivated a small farm. This was an occupation which he well understood, and in which he much delighted. He had in his house several boys from respectable Dissenting families, some of whom became attached friends. Notwithstanding these laborious avocations, no one thought his people or his study neglected. He commonly rose at four o'clock, and in the tardy mornings of an English winter, his candle might be seen three hours before daylight. At the Academy and in early life he was a hard student, and, though he never claimed the reputation of a learned man, he had read much and carefully. I cannot be mistaken when I state that, at that time, the education of Dissenting ministers under Dr. Doddridge and others, his cotemporaries and successors, was far superior to that commonly acquired at the Universities. Bishop Butler, Dr. Samuel Chandler, and Dr. Hart, afterwards Archbishop of Dublin, were educated at a small Academy kept by a Dissenter. Archbishop Secker, if I mistake not, received his education, in part at least, among the Dissenters, and even preached among them. Several other of their Academies produced eminent men. Indeed, as Dissenters, obliged to stand entirely upon their own merits and the affections of their people, they had the most cogent motives for exertion. The leaders in their Academies were their first men, brought to this occupation by their sense of duty and the call of the Dissenting Body, and rewarded for their superior toils and trials only by that discharge of duty, and by that veneration which follows an unyielding adherence to it.

My father was always a student. He had in England a very good library, and, to the latest period of his life, his study was his resort when leisure allowed.

His memory was tenacious. He was well acquainted with Ecclesiastical History,— that of the Reformation, and especially of the Puritans and Dissenters. The works of Baxter, Bates, Calamy, Neal, and especially of John Howe, were familiar to him. Of Howe's *Living Temple* he often spoke. With the successors of these worthies,—Watts, Taylor, &c. he was of course well acquainted. He had in his library many of the best writers belonging to the Established Church. Burnet, Tillotson and Clarke were his favourites. No man was less of a bigot, but the idea of submission to Articles of Faith he never could endure.

While at Bromsgrove, my father, whose truly feeling and compassionate temper always sympathized with the suffering, saw with concern the calamities of the poor arising from the Small-pox. His own relatives had suffered severely from this dreadful scourge. At that period, Inoculation was little known or practised in the middle parts of England. He was so sensible of its value that he inoculated his own children,— a proceeding which occasioned much surprise, and some disapprobation. As we got

through the disease very well, some of his friends requested him to perform the operation upon their children. This he declined; but complied with the earnest requests of his poor neighbours. The surgeons charged a price which they could not reach. Success produced more applications, and for two years his time was much occupied with riding about the country, inoculating, supplying the necessary medicines, advice, &c. to the sick. He brought through the disease nearly thirteen hundred. His friend, Dr. Johnson, an eminent physician at Worcester, used pleasantly to call him "Brother Doctor."

In 1791 the Birmingham riots happened. Several Dissenting meeting-houses, and many houses of opulent Dissenters, were burnt by a brutal mob. My father's house was threatened, and his meeting-house escaped destruction only by an accident. All sorts of absurd calumnies were circulated about the Dissenters, and men of the most blameless and retired lives were accused of forming the most wicked and desperate conspiracies. This opportunity of reviving the old accusations against the Dissenters was not pretermitted by the High Church and Tory party. Dr. Priestley, who never attended political meetings, who had written but little upon politics, and then only in the usual and authorized style of Mr. Locke and his followers, had given deep offence by bold attacks upon the Theology of the Church, and bigots secretly encouraged the ignorant populace to destroy his house, his place of worship, and others of his own and other denominations, in Birmingham and its vicinity.

From early life, my father took great interest in the history of New England, and twelve years before he emigrated, had visited Bristol to make inquiries. He had opened a correspondence with the Rev. Dr. Morse upon that subject. This crisis of outrage and persecution produced his decision.

He arrived at Boston, with his wife and eight children, June 12, 1793. The next year, he purchased a farm at Brattleborough, in the State of Vermont, where he resided until his death, December 27, 1827 It is remarkable that fifty-one years after their arrival in America, all his children were alive and in health,—his youngest son, John Howard, dying in 1844, at the age of sixty.

He was invited, after some time, to become the Pastor of the Society in Brattleborough, but declined. He foresaw that his farm and his large family would occupy much of his time; and felt that he should be more independent in action, and perhaps not less useful, than if he became the Pastor. He agreed, however, to perform the functions of that office, and accepted what remuneration the town might vote. He was annually chosen for about twenty years. Few ministers devoted themselves more to the improvement of their people.

In 1816 he published a pamphlet, entitled "Some Observations, taken in part from an Address delivered in the New Meeting-House in Brattleborough, July 7, 1816, being the first Communion held in that place."

I leave to a more competent person the exhibition of his ministerial character. In theological opinions he was an *Arian* — in early life, much according to the sentiments of Dr. Samuel Clarke, but considerably modified during the last half of his life. His later judgments, I think, are

pretty accurately represented in Dr. Price's Sermons on the Christian Doctrine. But, in truth, he laid little stress upon the differences of Protestants upon these points. He had known, during a long life, many excellent men,— perhaps equally excellent,— Calvinists, Arians, Unitarians. He had his own opinions, but he thought real religion,— the religion of the heart and of the life, the one thing needful. He seldom spoke of these differences, and never in his public ministrations. But he was ardent and unshaken in his zeal for the right of private judgment, and would never subject himself to, or aid in imposing upon others, any creed or Article of Faith. He considered the Bible, and the Bible only, as containing the religion of Christians; and to search the Scriptures for himself, the right and duty of every man.

In youth, he was a handsome man, and in age, his ample forehead and grey hair gave him a very venerable appearance. He was tall, strong and well-proportioned, of a courageous and ardent temper, but perfectly master of it. His cheerful and lively spirit led him to sympathize warmly with the prosperous and happy; while a feeling heart and truly Christian compassion rendered him acceptable to the afflicted. To all his conversation was pleasing. His ready memory, and extensive acquaintance with distinguished men and important events, supplied him with appropriate and pointed anecdotes; and, though as far as possible from a story-teller, he seldom failed to enliven a social conversation by some apt illustration. His society, indeed, was highly pleasing, and not only to the grave and sober, but to the young and the gay.

His temperance was remarkable. I never knew him drink a glass of any thing but water.

His health was usually very good, though he had several times suffered from severe inflammatory diseases; in two or three of which his life had been despaired of. About the age of seventy, he was afflicted by that very dangerous disease, dropsy in the chest. His medical attendants told me — what indeed appeared probable — that he could not live three weeks. His physicians called it *Angina Pectoris*. He said to me, "I do not know what my complaint is, but I am certain it is *not* Angina Pectoris." He wrote, at my request, a statement of his symptoms to my friend, the eminent Dr. Jackson, of Boston, who pronounced it a most accurate description of Hydrothorax. Dr. J advised to the use of the *Digitalis*; and to this medicine he appeared to me to owe his recovery. This, so unusual at his advanced period of life, was perfect. He was never afterwards troubled by this disease.

Some years afterwards, at the age of seventy-four, he made a voyage to England, being especially desirous to see his eldest daughter who had been long married and settled in her native country. He passed somewhat more than a year abroad, and travelled much, visiting the scenes of his youth and former life, and renewing such intimacies as time had spared. Every one was surprised at the accuracy of his memory, and at the activity, energy and vivacity of his manners and inquiries. His account of these observations was an amusement to himself, and highly interested his family and friends during the remainder of his life. While abroad, he received, very unexpectedly, the diploma of Doctor of Divinity from Harvard University.

From his youth up, he was very religiously impressed, and this habit was happily confirmed by the example of those who guarded his early years, and afterwards by the society in which he moved. His temper and feelings, though ardent, were habitually grave and devout, as became his calling. His family services were very serious; and in the various alternations to which a large family, during so long a period, must necessarily be exposed, he had the peculiar faculty of leading the thoughts of his children in the proper direction, and of suggesting the reflections which became their present circumstances, whether of joy or trouble.

During his life, he experienced abundantly those sorrows and trials which fourscore years rarely fail to bring in their train. But he never lost his cheerful and trusting temper, and was steadily supported by an unshaken faith in the goodness of God, and in the promises of his Son's Gospel.

I remain, Rev. Sir, with the greatest respect, your friend and servant,

W WELLS.

FROM THE REV SAMUEL WILLARD, D. D.

DEERFIELD, January 3, 1850.

Rev. and dear Sir: My acquaintance with the Rev William Wells, D. D., late of Brattleborough, Vt., commenced in the autumn of 1807. The first advances were made by him within three or four weeks of my Ordination in this place, in a proposition for an exchange of pulpit services. The exchange was made, and repeated about once a year, as long as he had a pulpit at his disposal. Besides this, I early conceived such a regard for his character and conversation as led me to make the journey of twenty-four miles, as often as circumstances favoured, for the express purpose of visiting one who was constantly gaining in my respect and esteem; and some of these visits were returned by him. This intimacy continued to the close of his life, amounting to about twenty years. Such, in few words, were some, but not all, of the opportunities which I enjoyed for becoming acquainted with the venerable man of whom you have asked me to give you an account.

The outward person of Dr. Wells was, at first sight, prepossessing; uniting, in an eminent degree, the expressions of dignity and benevolence. He was about six feet in height, very erect, and stoutly built. His countenance was at once intelligent and bland, and his whole port and manner were such as at once inspired respect and confidence;—a confidence which neither feared nor experienced disappointment.

The religious principles of Dr. Wells, as far as he held them to be important, appeared to be firmly fixed. He was, however, no controversialist. So far from it, I think I may say he had an aversion to the discussion of those points on which the professors of religion have been most at variance. To a young minister who was often reproached for what was regarded by many as an erroneous or defective faith, his advice was,—"Live down these reproaches." His comparative view of speculative and practical errors may be illustrated by an anecdote. In those days, when every minister's house was regarded as an inn or refectory for every other minister, whether known or unknown, who wanted rest or refreshment, a young man called upon him, and, soon after the introduction, a dialogue ensued very much like the following:—*Stranger.* "Are there any heresies among you?" *Dr. W* "I know not whether I understand the drift of your question." *Stranger.* "I wish to inquire, Sir, whether there be any Arminians, Socinians, or Universalists among you." *Dr. W* "Oh, Sir, there are worse heretics than any of these." *Stranger.* "My dear Sir, what *can* be worse?" *Dr. W* "Why

there are some who get drunk, and some who quarrel with their families, or their neighbours, and some who will not pay their debts, when they might do it, and some who are very profane. Such men I think far worse heretics than those for whom you inquire." From this anecdote it is not to be understood that Dr. Wells was either a Universalist or a Socinian. I am very sure he was neither. Indeed I have no recollection that he ever took any party name whatever. He had little regard for party leaders,—but had the appearance, both in his conversation and preaching, of great independence in his religious opinions. If he was a Unitarian in the technical sense of the word, as I believe he was, I am inclined to think, from my best recollections, after the lapse of more than twenty years, that he took ground nearly as high in regard to our Saviour's relation to the Father, as Dr. Samuel Clarke; that he rested in the supremacy of the Father, without searching very deeply into those hidden things which he considered as belonging to God and not to man. In regard to ministerial fellowship, he took the ground of exchanging pulpit services with any Congregational minister of unblemished character, though they might differ widely in some of their speculations. He had fellowship to the last with some of the "orthodox;" and, while on his death bed, he named, as the first person to be applied to for preaching his Funeral Sermon, the Rev. Pliny Dickinson, a Calvinistic minister in Walpole. For some reason which, if I have ever known, is forgotten, Mr. Dickinson failed of performing the service; and, agreeably to Dr. Wells' conditional request, I preached the Sermon.

In conversation Dr. Wells was entertaining and instructive. He was often facetious, but never at the expense of reasonable gravity. Acquainted as he was with the nationalities of England, and with many of the best characters,—such for instance as Job Orton, John Howard, and William Roscoe, his mind was richly stored with anecdotes which either enlightened or enlarged the understanding, or exhilarated without dissipating the spirits, and rendered him an interesting companion to the old and the young. As a Preacher he was generally, if not always, practical and serious. Without any apparent aim to move the feelings, he was often impressive. The weight of his sentiments, and the perfect simplicity of his manner and style, found their way to the heart, and often left an impression there which popular eloquence does not generally produce. In his later years he was disposed to dwell more and more on subjects intimately connected with that invisible world, to which, as he knew and felt, he must soon be called.

I am your very sincere friend,

SAMUEL WILLARD.

JOHN THORNTON KIRKLAND, D. D., LL. D.*

1793 — 1840.

JOHN THORNTON KIRKLAND was a son of the Rev. Samuel Kirkland, the well known missionary among the Indians, and of Jerusha his wife, whose maiden name was Bingham, and who was a niece of the first President Wheelock. He was born, with a twin brother, whose name was *George Whitefield*, at Herkimer, N. Y., on the 17th of August, 1770. He was called *John Thornton*, in honour of the celebrated English philan-

* Dr. Young's Fun. Disc.—Dr. Palfrey's Eulogy.

thropist of that name, who had contributed liberally to the support of the Indian mission.

As the immediate field of Mr. Kirkland's missionary labours was at Oneida, Mrs. Kirkland, soon after the birth of these children, removed thither, where she lived till they were two years old. But, as war now began to be apprehended, and it was doubtful which side the Indians might take, she removed, with her children, to Windham, Conn.,—the native place of her mother. In the autumn of 1772, in consequence of a liberal donation from the Society in Scotland for Propagating Christian Knowledge, her husband was enabled to purchase a small house and farm in Stockbridge, Mass., where John Thornton spent several of his early years.

His opportunities here for school education were very meagre, but the deficiency was well made up by the watchful and unremitting efforts of a highly intelligent and excellent mother. When he was four years old, he received a kick from a horse, which left a scar in his forehead that he carried through life. This distressing casualty, which had so nearly proved fatal, greatly increased his mother's concern in his behalf, and rendered her still more desirous that the intellectual tastes which began very early to be developed, should, as far as possible, be encouraged and cultivated. He was distinguished, in his boyhood, as well as ever afterwards, for uncommon sweetness of temper, and was a great favourite in the neighbourhood in which he lived.

In March, 1784, when he was thirteen years of age, he was taken by his father to Andover, Mass., and placed in Phillips Academy, then under the care of Dr. Eliphalet Pearson. In consideration of his father's straitened circumstances, the Hon. Samuel Phillips, afterwards Lieutenant Governor of Massachusetts, and one of the most active philanthropists of his day, received him into his family, and paid all the expenses of his course preparatory to entering College. After spending two years at the Academy, he was admitted in April, 1786, at the age of fifteen, into the Freshman class of Harvard College, in advanced standing.

In the winter vacation of 1787, there occurred an exigency which gave him an opportunity of demonstrating both his patriotism and his courage—it was the famous Shays Insurrection. He enlisted for thirty days in an army of between four and five thousand men, which, under the command of General Lincoln, quickly succeeded in putting down the rebellion. He engaged in this enterprise, not on account of the novelty of the scene, or for the small pecuniary compensation which he might receive, but from an honest conviction that the interests of the country were imperilled, and that it was absolutely essential that the rebellious spirit, which had thus begun to show itself, should be promptly suppressed.

During his whole college course, he was much distinguished as a scholar, but was thought to have a peculiar aptness for the Languages and Metaphysics. He was also universally looked upon as a model of good nature and generosity. He graduated, with high honour, in 1789, at the age of nineteen.

Shortly after he left College, he committed to paper some brief notices of his early life, in which occurs the following beautiful tribute to the memory of his mother.

"One misfortune befel me in my Junior year, which this world can never repair. My mother, on January 23, 1788, died. The highest pleasure I could enjoy was that of pleasing her; and her influence over me was so great that I never deviated from rectitude without feeling myself particularly culpable on her account. Her affection to her children was as great as her sensibility was exquisite. She seldom spoke of their welfare without tears, nor ever remitted her exertions to promote it. She found her chief consolation, under sorrow and disappointment, in religion. In the doctrines and promises of Christianity she had an unshaken faith; its precepts were her delight, and their practice her ornament. In her expiring moments, she felt its supporting power. When she perceived the hand of death ready to snatch her, she bid a calm farewell to her surrounding friends, and with joyful confidence committed her spirit to her Saviour. May her early and constant instructions, her earnest exhortations to goodness, her excellent example and triumphant death, be indelibly impressed on the minds of her children, and form the directory of their lives. Go, gentle spirit, to thy native region, and join the kindred throng of raptured spirits in bliss to hymn the praises of the great Creator. Thy genial virtues shall flourish in immortal vigour, and thy reward be vast as thy desires and lasting as thine existence."

Immediately after he graduated, he went to reside at Andover as an assistant in the Academy, then under the charge of Ebenezer Pemberton, (afterwards LL.D.) Here he spent a year, devoting himself assiduously to his duties as a teacher, and uncertain whether he should ultimately choose, as a profession, Law or Divinity. After leaving Andover, however, at the close of a year, he went home to Stockbridge, and commenced the study of Theology under the direction of the Rev. Dr. Stephen West. From some letters of his which still remain, it would seem that Dr. West's views of Theology, which are understood to have been substantially those of Dr. Hopkins, found little favour in the eyes of his pupil; and, accordingly, after a short time, he went to Cambridge to continue his studies in a more congenial atmosphere. Besides a critical examination of the Scriptures, he is said to have given much attention to the writings of Jortin, James Foster, Tillotson, Lardner, Price, Priestley, and others of the same school.

In 1792 he made a visit to his father, and spent several months with him in the neighbourhood of the Oneida Indians. In November of the same year, while he was still prosecuting his theological studies, he was appointed a Tutor at Cambridge, in the department of Logic and Metaphysics. He accepted the appointment, and held the office till January, 1794.

Just before he began to preach, he committed to writing a prayer of considerable length, touching the duties and the responsibilities of the ministry, of which the following is the closing paragraph:—

"Where, O God, shall I look, but unto thee, my Father, Guide and Prop. In my public teaching, in my private studies, and my general conduct and converse, be always, through Jesus Christ, sufficient for me, filling and influencing me by those sentiments, and principles, and affections, which thou canst view with complacency, and reward, through grace, with the paradise above,—is the prayer of thy sinful and unworthy creature. To thee, with the Saviour and Spirit, be all glory, Amen."

Mr. Kirkland, almost immediately after he was approved and recommended by the Association, was invited to preach to the New South Church, Boston, then vacant; and, after preaching to them a few Sabbaths, he was unanimously called to be their Pastor. He accepted the call, and was ordained on the 5th of February, 1794,—Dr. Tappan preaching the Sermon, and Mr. Kirkland's father giving the Charge.

In the year 1802, when he was only in the thirty-second year of his age,

and the ninth of his ministry, he received the degree of Doctor of Divinity from the College of New Jersey. The degree of Doctor of Laws was conferred upon him, by Brown University, in 1810.

Such was the reputation which Dr. Kirkland had acquired in the community, and so commanding the influence which he exerted in the highest circles, that, when the Presidential chair in Harvard College was vacated by the death of Dr. Webber, the public attention was generally turned towards him as the most prominent candidate for that responsible station. He was, accordingly, chosen by the Corporation, August 7, 1810; and his election was confirmed by the Board of Overseers, on the 23d of the same month. In due time, he signified his acceptance of the office, and, on the 14th of November following, was inducted into it,— a Congratulatory Address in Latin being delivered on the occasion by Mr. Samuel Cooper Thacher, the Librarian of the University, who, a few months after, succeeded Dr. Kirkland in his pastoral charge.

The Presidency of Dr. Kirkland marked, in many respects, a brilliant period in the history of the University. He gathered around him a Body of Professors and Tutors, of unquestionable eminence in the several departments which they occupied, and many of whom are now regarded as among the brightest stars in our American literature. Under his administration the course of studies was re-modelled and enlarged; the qualifications for admission greatly advanced; the Law School established; the Medical School re-organized; four different Professorships in the Academical department endowed and filled; three new and substantial buildings erected; the Library doubled by accessions from various sources; and the college grounds greatly improved by being encircled with beautiful shade trees. To Dr. Kirkland's influence with the rich men of Boston there was scarcely a limit; and this influence he failed not to exert to the utmost in favour of an institution with which he had so many grateful associations, and with which his own name was always to be identified.

Dr. Kirkland, during the latter part of his Presidency, preached on alternate Sabbaths, with Dr. Ware, to the students in the college chapel; and, at an earlier period, he often assisted his brethren in the neighbourhood. His discourses are represented as having generally been ethical dissertations, not remarkable for continuity of thought, but characterized by great condensation and a searching analysis of the springs of human conduct. He wrote comparatively few sermons after he went to Cambridge.

In August, 1827, he suffered a stroke of paralysis, which was the remote cause of his retiring from his office. On the 28th of March, 1828, he tendered his resignation, which was accepted by the Corporation, with the highest expressions of respect for his character and of gratitude for his services. On the 1st of April, he took leave of his pupils in the college chapel, in a brief and touching Address, which he closed by saying,—"I bid you an affectionate farewell. God bless you in time and eternity." The Address was responded to in a style of uncommon beauty and in a tone of devoted affection.

Early in September, 1827, President Kirkland was married to Elizabeth, daughter of his former friend and parishioner, the Hon. George Cabot.

He left Cambridge in April, 1828, and, after spending the Summer in Boston, set out with his wife on a long journey through the Southern and Western parts of the United States. He passed part of the winter in New Orleans, and was met every where with a most cordial welcome from his former pupils. On his return, in the spring of 1829, he embarked from New York, with his wife, in the month of April, for Havre, and spent three years and a half in travelling in foreign countries. In this tour he visited Egypt and Palestine; and then, crossing the Balkan on horseback, he proceeded to Belgrade, Buda, Vienna and Munich. He reached home in October, 1832, and spent the residue of his days at Boston, in retirement.

Notwithstanding his life was undoubtedly prolonged, and his health and spirits benefitted, by his long and interesting foreign tour, yet his constitution had undergone a shock from which recovery was hopeless; and though, for several years, he was often seen in the streets of Boston, and always had a hearty greeting from his friends, yet they could recognize in him only the wreck of the fine person and intellect they used to know. During the year 1839 the process of decay had been considerably hastened; but it was only a week before his death that any immediately alarming symptoms were developed. He died, Sabbath morning, April 26, 1840, at the age of sixty-nine. His Funeral was attended on the succeeding Tuesday, when he was laid by the side of his old friend, Mr. Cabot, in his family vault, in the Granary Burying ground. Dr. Young, Dr. Parkman, and Dr. Palfrey, all delivered Discourses commemorative of his life and character, which were severally published. Mrs. Kirkland died in 1852.

The following is a list of Dr. Kirkland's publications:—

A Sermon before the Ancient and Honourable Artillery Company, 1795. A Sermon on the day of a National Fast, 1798. A Sermon at the Interment of the Rev. Jeremy Belknap, D. D., 1798. A Discourse on the Death of General Washington, 1799. A Sermon at the Ordination of the Rev. John Pipon* at Taunton, 1800. An Address before the Massachusetts Charitable Fire Society, 1801. Right Hand of Fellowship to the Rev. Horace Holley, 1809.† A Sermon before the Massachusetts Society for the Suppression of Intemperance, 1814. A Discourse before the Governor and Legislature of Massachusetts, on the day of the Anniversary Election, 1816. A Discourse on the Death of the Hon. George Cabot, 1823.

* John Pipon was a native of Boston; learned the trade of a house-wright, at which he wrought for a short time, and afterwards prepared himself for College, and graduated at Harvard in 1792. He was, for a time, Butler of the University; then officiated as a Reader at Christ Church, and resided for a time at Biddeford, Me. In 1798, he was at Cambridge, pursuing the study of Theology, and preaching occasionally in different towns. He went to Taunton in 1799, where he received a call the same year, and was ordained in January, 1800. He died of *angina pectoris* in January, 1821. He was distinguished for great simplicity of character, kindliness of spirit, and fine social qualities.

† Horace Holley, a son of Luther Holley, was born in Salisbury, Conn., February 13, 1781; was fitted for College at Williamstown, Mass., at the Academy, or preparatory school connected with Williams College; entered at Yale in 1799, and graduated in 1803; studied Law for a few months, and then commenced the study of Divinity under President Dwight; was licensed to preach in December, 1804; was ordained and installed minister of the congregation in Greenfield, of which Dr. Dwight had, for several years, had the pastoral charge, September 13, 1805; resigned his charge, September 13, 1808; was installed as Pastor of the Hollis Street Church, Boston, March 8, 1809; accepted an invitation to the Presidency of Transylvania University in 1818, and held the office till 1827, when he resigned it with a

Notices of the Life and Character of Fisher Ames, prefixed to his works, 1809. A Sermon inserted in a work entitled "A General View of the Doctrines of Christianity, pp. 109–124, 1809. Life of Commodore Preble, in the Portfolio, vols. III and IV., 1810. Review of the Rev. Abiel Abbot's Statement, in the General Repository and Review, vol. I., 1812. Obituary Notice of the Rev. John Lathrop, D. D., in the Christian Disciple, vol. VI., First Series, 1816. A Discourse in Commemoration of John Adams and Thomas Jefferson, delivered before the American Academy of Arts and Sciences, 1826. Printed in the Transactions of the Academy, New Series, vol. I. Letter to the Hon. John Davis, of Boston, on the Holy Land, written at Cyprus, May 31, 1832, and printed in the Christian Examiner, vol. XXIII.

CONTRIBUTIONS TO THE COLLECTIONS OF THE MASSACHUSETTS HISTORICAL SOCIETY.

Answer to Queries respecting the Indians, vol. IV., 1795. Notices of the Life of Major General Benjamin Lincoln, vol. III., Second Series, 1815. Sketch of the Character of Caleb Gannett, Esq., vol. VIII. Notice of Professor Peck, vol. X.

CONTRIBUTIONS TO THE MONTHLY ANTHOLOGY.

Review of the Christian Monitor, vol. III. Address of the Editors, vol. IV. Memoir for establishing the Boston Athenæum, do. Review of Memoirs of Priestley, do. An Essay on the Seasons, do. Review of Dr. Joseph Lathrop's Sermons, do. An Essay of Sympathy, vol. V. Review of the Christian Monitor, do. Character of the Hon. Fisher Ames, do. Review of McFarland's History of Heresies, vol. VI. Essay on Truth, do. Anecdote of Franklin, do. Review of Cœlebs, do. An Essay on Advice, vol. VIII. Review of Eliot's and Allen's Biographical Dictionaries, do. Review of Memoirs of President Wheelock, vol. X.

I had the pleasure of knowing Dr. Kirkland quite well during a period of nearly thirty years. In May, 1811, I made my first visit to Boston, and, during my stay there, was the guest of the Rev. J. S. Buckminster. As I was setting out on my homeward journey, with an intention of stopping a few hours at Cambridge, he gave me a note of introduction to President Kirkland, stating that I should probably join Harvard College at the next Commencement. On reaching Cambridge, I stopped at the hotel nearest the College (the only one, for aught I know, that there was at that day), and, as I sallied forth to find Dr. Kirkland, met a gentleman on the common, of about the middle height, with a slight tendency to corpulency, and a face beaming with all that was kind and generous, and, though I suspected strongly that he was the man I was looking for, I ventured to ask him if he could tell me where President Kirkland lived. With a

view to taking charge of a Seminary to be opened in Louisiana; but was attacked by sickness in New Orleans, in the summer of the same year, and died of Yellow Fever, on his passage to New York, on the 31st of July. He was honoured with the degree of LL. D., by the College at Cincinnati. He published a Discourse on the Death of Col. James Morrison, 1823. In the early part of his ministry he was a Trinitarian, but, from the time of his settlement in Boston, was decidedly a Unitarian. He was a man of fine personal appearance, of commanding talents, and, both as a Trinitarian and a Unitarian, was a very popular preacher. A Discourse on his Genius and Character by Charles Caldwell, M. D., with copious notes, Biographical and Illustrative, by his widow, was published in 1828.

look and manner in which the genial and the quizzical seemed to share equally, he said, pointing to an open window in a house close by,—"You see that window open — go in at the door below it, and go up stairs, and sit down in the room where you will find yourself, and President Kirkland will be there in a few minutes." I did as directed, and sure enough I had scarcely got there, when I was joined by the bland, fine looking man from whom I had received the direction, and who no longer left me in doubt as to whether he was the President. He read Mr. Buckminster's note, and then began to talk with me with just as much freedom as if he had known me always. He seemed full of good humour and fun, and said many bright and witty things, some of which I remember to this day. As he was about taking his cigar, he asked me if I smoked; and, when I replied in the negative, he said,—"Well, you *have* one negative sign of virtue about you." I staid with him the greater part of the day, and left him with the impression (which indeed always remained unchanged) that he was a most attractive and fascinating person.

I expected, on parting with him at this time, to return to Cambridge in September, to enter College; but it turned out that I entered not at Harvard but at Yale; and my next meeting with the President was at the close of my Freshman year, when I had the privilege of visiting my friends in the neighbourhood of Boston, and him among the rest. I spent a night at his house at that time, where also I was introduced to Mr. Everett, who was then a Tutor in College, and a special favourite with Dr. Kirkland. The Doctor was as bland and witty as ever, and welcomed me with as much cordiality as if I had been a near relative — and so indeed he always did in the several visits which I made to him in subsequent years. At the time to which I now refer, I remember he came out of the door with me in the morning when I was coming away, and, as I mounted my horse, (for I rode on horseback,) he gave me to understand that my horsemanship might be improved, and advised me before I came again to take lessons of some famous teacher in that department, whose name he gave me, in Boston.

On one occasion, when I visited him, he was engaged to preach to his former flock in Boston, and he took me over there to spend the Sabbath. Just after we had crossed the bridge, leading into Boston, we overtook Father Taylor, the Chaplain to the seamen; and he stopped and introduced him to me; and remarked, as we passed along, that he was one of the extraordinary men of his time. I heard him preach both morning and afternoon; and though his sermons, which, as usual, were of a purely ethical character, abounded in striking thoughts and pithy expressions, yet they were delivered with an air of such utter indifference that I thought their effect upon the mass of the people was rather that of an anodyne than of a stimulant. I never heard him preach afterwards.

I had an opportunity, at several different times, of putting President Kirkland's friendship to the test; and he always showed himself my firm friend. The congregation over which I was settled at West Springfield was not, at that period, entirely of one mind in regard to religious doctrine,— a portion of them having a strong leaning towards the system that was taught at Cambridge; and, after one or two of the students of that

school had actually supplied the pulpit for a short time as candidates, Dr. Kirkland wrote to the parish committee, advising them to employ me in the same capacity; and, strange enough, it was on the united recommendation of Dr. Kirkland and Dr. Miller that I was settled.

While I was a student in the Theological Seminary at Princeton, Dr. Kirkland, on his way home from Philadelphia, stopped to pay a short visit to his friend, the venerable Dr. Samuel Stanhope Smith. As he reached Princeton late in the evening, and expected to leave before dinner the next day, I was sent for early in the morning to go to Dr. Smith's to meet him. I never knew him more genial and brilliant than he was that morning. Dr. Smith and he were old friends, and each quickened the other's fine powers, producing at once "the feast of reason and the flow of soul." There came on a violent snow-storm, so that it became somewhat doubtful whether the Doctor would leave that day; but, when I parted with him, he assured me that if he should conclude to remain till the next morning, he would certainly come to the Seminary and call upon me. Accordingly, in the course of the day, he came wading along up in the snow, and facing the storm, and when he reached my room, which was in the fourth story, he seemed well nigh exhausted; but he entered with a smile upon his face and a wittieism upon his lips. He made me a pretty long call, and by his kindly, winning manner, and agreeable and striking remarks, set all the students who happened to see him to both wondering and admiring. That the President of Harvard College should have come up a quarter of a mile in a snow-storm, and then ascended three flights of stairs, for nothing more important than to express his good-will to one of their own number, seemed to them an instance of condescension, which at least distinguished him from all other Presidents of Colleges with whom they were acquainted.

I saw Dr. Kirkland several times after his return from his foreign tour, and the last time was, I think, not many months before his death. The smile of welcome, the kindly, cordial manner, was still there; but scarcely any other attraction remained. The power of enchaining attention by sententious and weighty remarks was gone. It was sad thus to behold a splendid intellect in ruins.

FROM THE REV. ABIEL ABBOT, D. D.

PETERBOROUGH, N. H., September 22, 1853.

My dear Friend: My recollections of Dr. Kirkland are all of the most agreeable kind, though, from the nature of my intercourse with him, they are rather general than particular. He joined the Academy at Andover, if I mistake not, when I left it to enter College; so that I had no acquaintance with him until he came to College in my Junior year Judge Samuel Phillips, of Andover, was his particular friend and patron; and I well remember that, after he had completed his college course, and was yet undecided in regard to his profession, the Judge called on me, as I was passing through Andover, and requested me to use any influence I might have with him, to induce him to enter the ministry. I was myself, for some time, an assistant at the Andover Academy; and, when I left it, Kirkland succeeded to the place; and, as I still remained at Andover, pursuing my theological studies, under the Rev. Mr. French, I had frequent opportunities of intercourse with him, and we formed a somewhat intimate friendship, which continued to the close of his life.

He was remarkably popular as a student in College, both with the govern-

ment and with his fellow-students, and he had already developed, in no small degree, those traits of character that afterwards rendered him one of the most attractive men of his time. His fine, open countenance would prepossess you in his favour before he opened his lips, and then you could not listen to his conversation on any subject, without perceiving that he had a mind of a superior mould; and you would be very likely also soon to discover that he had a heart that was full of warm and generous feeling. His good nature, which never forsook him, was especially the delight of all his college friends. He stood in the first rank as a scholar; and, while he was more than respectable in all his studies, his taste seemed to incline him, and his talents to adapt him, more especially to Metaphysics and Ethics, in both of which branches he was pre-eminent. As a writer, he was always distinguished for terseness and point. His sermons were sometimes more like a rich collection of aphorisms than a continuous discourse; and, though they were delivered in an exceedingly careless and unattractive manner, they were so full of apt and suggestive thought that no intelligent hearer was likely to feel any tendency to drowsiness.

Mr. Kirkland was by nature and habit a perfect gentleman, without the least semblance of parade or ostentation; his manners were in every respect worthy of the Court — at once polished, dignified, and yet familiar. I have rarely known a person who could adapt himself to all society and all circumstances at once so easily and so successfully. Those who were educated at Cambridge during his connection with the College as President, will tell you that he had a wonderful facility at managing young men. I heard Judge Parsons say that it cost him a great conflict of feeling to favour his removal from the pastoral charge to the Presidency of the College, as the change must be made at the expense of his giving him up as his minister; but that he felt bound to do it, as he verily believed the place to which he was called was made for him, and he was made for the place.

When Dr. Kirkland was settled in the ministry, I have reason to believe that his doctrinal views were not very definitely formed. During the time that he was reading Theology under the direction of Dr. West, of Stockbridge, he wrote me a letter containing some very ingenious speculations, from which I inferred that he was in doubt in respect at least to some of the subjects which were occupying his attention. His theological investigations, subsequently to his settlement, resulted in his becoming a decided Unitarian, though, in respect to the particular type of his Unitarianism, I cannot speak with confidence. His preaching, I believe, had scarcely a doctrinal tinge. He was a member of the Council at Mansfield, Conn., that was called in the case of the Rev. John Sherman, who had become a Unitarian. As Scribe of the Council, he drew up the result,— a document evincing great skill and sagacity, commending Mr. Sherman, in strong terms, but, at the same time, cautiously avoiding any endorsement of his religious opinions.

His natural temperament was remarkably cheerful, and he delighted in innocent merriment on what he deemed suitable occasions. During my residence at Byfield, he came, I think twice, to keep Thanksgiving with his friend, Mr. Parsons; and I well remember how much we were all entertained by the exuberance of his wit, and his almost numberless bright and pithy sayings. Sometimes he did not hesitate even to renew the sports of his boyish days.

Faithfully yours,

ABIEL ABBOT.

FROM THE REV DANIEL WALDO.

SYRACUSE, September 19, 1862.

My dear Friend: I have now completed my hundredth year, and it may seem odd that I should attempt to leave any thing more on record about the departed; but, as you request it, I will try to put down what I remember concerning Dr. Kirkland. In the year 1811 I was employed as a supply for the pulpit at Cambridgeport. Dr. Kirkland had, a short time before that, been appointed to the Presidency of Harvard College. As I lived within a mile or two of him, I very soon made his acquaintance. I knew beforehand that his religious views differed greatly from my own, but I became convinced at once that, however great a heretic he might be, he was at least very friendly and kind-hearted. I met him often, and never failed to be amused and interested by his conversation. He was evidently a keen observer of the workings of human nature. He abounded in bright, pithy sayings, that you could not help thinking of after you had parted with him. I never saw the least manifestation of ill-will in him towards any human being. He would sometimes be very keenly ironical, but there was never any bitterness in his irony. He had treasured up a great many striking facts and anecdotes, and he was never at a loss how to apply them. You would be very likely to feel that he was the master spirit in any company, and yet there was nothing that looked like an attempt to put himself forward. He was a very hospitable man, and used sometimes to invite me to dinner by saying,—"Brother Waldo, come and take trencher with me to-morrow."

One of my sons was graduated at Harvard College in 1818. He was known to be orthodox during his whole course, but was treated by Dr. Kirkland, as well as by the other members of the Faculty, with the greatest kindness and consideration. After he graduated, he joined the Andover Theological Seminary, and died before his course there was completed.

Dr. Kirkland once preached for me, and I think that was the only time that I ever heard him. His discourse was sensible, and contained many striking observations, but I scarcely thought that it did him justice. It was not the sermon he intended to preach when he entered the pulpit, and it did not seem familiar to him. Candour requires me to say that it was delivered in a clumsy and uninteresting manner. I ventured to intimate to him that I thought he had bestowed less labour upon it than he did upon the Memoir of Fisher Ames. Affectionately, DANIEL WALDO.

FROM THE REV ALEXANDER YOUNG, D. D.

BOSTON, September 29, 1848.

My dear Sir: You are quite right in supposing that it is only a labour of love for me to write something about my venerable friend, the late President Kirkland. It was my privilege to pursue my academical and professional studies at Cambridge during his administration. It has since been my favoured lot to be his successor in the church where he preached for sixteen years. The melancholy duty devolved on me to officiate at his Funeral, and, on the Sunday following, to pronounce his Eulogy. As the Discourse delivered on that occasion contains my most mature judgment concerning him, I do not know how I can comply with your request better than by availing myself of some extracts from it. I shall not, however, attempt a thorough delineation of his character, but only hint at a few of its more prominent features.

Dr. Kirkland was distinguished above any other man whom I have ever known as an Ethical Preacher. He possessed a thorough, intimate, marvellous knowledge of man. He sounded the lowest depths of the soul, and searched

its most obscure recesses. He detected men's hidden motives and secret principles of action, and dragged them forth to the light. Such was his wonderful and accurate knowledge of human nature, and his clear insight into the springs of human action, that sometimes, when I have heard him preach, it seemed to me that he had actually got his hand into my bosom, and that I could feel him moving it about, and inserting his fingers into all the interstices and crevices of my heart.

Dr. Kirkland uttered great moral maxims, and profound religious truths, without any parade or preparation, without forewarning his hearers that he was now going to bring forward some great thought or some new view, and without reminding them afterwards that he had done so. He was apparently unconscious and careless of those profound sayings of his which contained a world of practical wisdom.

He was remarkable, too, for the comprehensiveness of his views, and the universality of his judgments. He generalized on a large scale, and generalized every thing. He took a broad and liberal view of all subjects, and had a world-embracing philosophy as well as charity. He could not endure details, and cared little for isolated facts. I never met with a man, who, in social intercourse, said so many things worthy to be remembered, and made so many remarks that you could not forget. His conversation was a succession of aphorisms, maxims, general remarks.

Dr. Kirkland's preaching was, like his conversation, sententious and full of apothegms. There was not much visible logic, or induction, or method in his discourses; and it was not uncommon for him to bring into the pulpit half a dozen sermons or more, and, on the instant, construct from their pages a new sermon, as he went along, turning the leaves backwards and forwards, connecting them together by the thread of his extemporaneous discourse. These scattered leaves resembled those of the Sybil not only in their confusion, causing many to marvel how he could marshal and manage them so adroitly, but also in their deep and hidden wisdom, and in the fact that when two-thirds of what he had thus brought into the pulpit was omitted,— thrown by as unworthy of delivery,— the remaining third, which he uttered, was more precious than the entire pile of manuscript, containing, as it did, the spirit and essence, the condensed and concentrated wisdom, of the whole. Indeed condensation was his crowning faculty. It was here especially that he manifested the supremacy of his intellect. He always spoke from a crowded and overflowing mind. He poured himself forth in a full stream of thought, which evidently flowed from a living and inexhaustible fountain.

I must say something of Dr. Kirkland as a man of letters — and here I am ready to admit that he was not a very profound or thorough student. His reading had not been systematic but desultory He was rather a general scholar than deeply versed in any particular department. He loved the light and the sunshine of learning. He was not a proficient in any of the natural or exact sciences, nor an adept in abstruse philosophy. He was not a mere metaphysician, nor a mere mathematician, a logic-mill or calculating machine. He was no antiquary or geologist,— no pedant or literary drudge. But he was something more than these,—something far higher and better. While he was far from being deficient in any department of general knowledge, no single subject had engrossed his attention, and monopolized his thoughts, and narrowed and cramped his mind. He acquired his knowledge by intercourse and conversation with intelligent and learned men, more than from books. He had, too, the faculty of getting all the good out of a book, by rapidly turning over its leaves, and running his eye over its pages, without reading it in course from beginning to end. By a sort of literary intuition, he seemed to compass the meaning of the author.

As President of Harvard College, Dr. Kirkland unquestionably acquired his highest distinction; and no brighter period has that venerable institution ever seen than the period of his administration. His influence on the students was at once gentle and powerful. From the very beginning he treated them as young gentlemen, and made them regard him as their friend. His whole intercourse with them was suited to inspire them with mingled reverence and affection, and to stimulate them to cultivate that elegant literature, the benign effects of which they witnessed in his refined mind, and polished language, and courtly address. They saw in him a finished specimen of the Christian scholar and gentleman. He was uniformly kind and courteous to them, tempering his native dignity with an urbane and delightful pleasantry.

Dr. Kirkland had the happy gift of quickly discerning the peculiarities of individual characters, and of accommodating himself to them. He never failed to recognize the countenance of a student, and to address him by name. Such had been his large intercourse with the world, and his intimate acquaintance with the leading men from all parts of the Commonwealth, and of New England, that a young man could hardly come to the College with whom the President could not, at his first interview, converse familiarly about his friends and relatives. Such notices were gratifying to the feelings and encouraging to the heart of the student, who had just left the protection of his father's roof, perhaps for the first time, and felt himself among strangers at Cambridge. And many a young man was prevented from leaving College with his education unfinished, by the timely and generous charity which he imparted. Whilst Dr Kirkland had a dollar in his pocket, it was ever at the command of the poor Cambridge scholar; and if, when he retired from the Presidency, he was a poor man himself, it was because, instead of hoarding his ample salary, as some would have done, and as he might have done without blame, he poured it out like water to aid the necessitous.

The consequence of this was that the affection which the students cherished towards him was almost without a limit. In the various disturbances and collisions between the students and the Government, which occurred during his administration, no one, either by word or deed, ever insulted the President. They treated him with universal respect, though he was the organ of the obnoxious measures which they resisted. And he did not gain this universal popularity by any shuffling or shrinking from duty,— by thrusting the inferior officers of the College between himself and the rebellious host, to take the odium of the measures and bear the brunt of the battle. No — he never shrunk from responsibility. It was by his mingled dignity and suavity of deportment, by the entire confidence that was felt in his integrity and goodness of heart, that he was thus secured from personal affront. I am quite sure that the student who should have ventured any act of marked disrespect towards him would have been scouted and scorned by the whole College.

I might present various other phases of Dr. Kirkland's character, but the above will probably be sufficient for your purpose.

With the highest regard, your friend and brother,

ALEXANDER YOUNG.

FROM THE REV ALVAN LAMSON, D. D.*

DEDHAM, February 14, 1849.

My dear Sir: I ought long ere this to have replied to your very kind and flattering note. The truth is, I have been waiting in the hope of summoning courage to undertake what you request, or at least of saying that I will do it. My heart, however, fails me. There is no man whom it is more difficult to describe than Dr. Kirkland. It is impossible, it seems to me, to convey to one who did not know him an adequate impression of what he was. I venerated and loved him, as I shall never venerate and love any other man. He had a wonderful affluence of intellect, a shrewdness, penetration and almost intuitive knowledge of character, united with a genial temper, "enlarged and generous affections," (his own phrase) good humour and delicate and refined taste, which rendered him the delight of his friends, and won the admiration and love of all who were privileged to enjoy even a casual intercourse with him. For pointed, condensed and brilliant thought, clothed in the most felicitous expression — shall I call it Horatian?— he had few equals — none I ever knew But I despair of telling you what he was, and therefore shall not attempt it. I am very much occupied just now, yet I would try to find time to do what you ask, but really I cannot. I should do no sort of justice to the subject. I like the plan of your work much, and am glad that Dr. Kirkland is to appear among your sketches. It is a misfortune that his manuscripts have not been preserved, though even from them it would be impossible to form a due estimate of his singular merits. To do this one must have seen him and heard him converse. He had a kingly intellect, and to me there was a fascination about him that was wholly irresistible.

Excuse me for my delay, and believe me when I say that I cannot do what you require — I cannot give you a worthy idea of what Dr. Kirkland was.

Very truly yours,

A. LAMSON.

FROM THE REV CHARLES WENTWORTH UPHAM.

SALEM, Mass., December 14, 1848.

My dear Sir: President Kirkland was in office during the period of my academic course as an undergraduate from 1817 to 1821. After receiving my degree as Bachelor of Arts, I remained for three years at Cambridge, pursuing my professional studies, and enjoying an almost daily intimacy with him, in the delightful family circle of which he was a member, that of Professor Farrar. I feel myself competent, so far as opportunities of observation are concerned, to speak of him with confidence. His intellectual and moral portrait is as bright and clear before my mind, as the aspect of his countenance, the tones of his voice, and his personal appearance and deportment, are upon my memory.

In compliance with your request, I will attempt, in as short compass as possible, to present a descriptive picture of the man. His person was of middle height, and of full dimensions, indicative of an excellent constitution, a healthful condition, and a happy temperament; but not too full for either grace or dignity. His complexion was fair, fresh and blooming to the last — his countenance perfectly benignant, and radiant with cheerfulness and intelligence. His articulation of voice and general habit of speaking, in private conversation and in public discourse, often had an air of ease and indolence,

* This brief letter, from the Rev. Dr. Lamson, though designed only to express his sense of inability to do what I had requested of him, nevertheless brings out, with so much felicity, some of the prominent traits of Dr. Kirkland's character, that I could not forbear asking him to allow me to use it in connection with this sketch; and he has kindly, though somewhat reluctantly, given his consent.

which would have amounted to almost a disagreeable indication of inertness and sluggishness, had it not been for the inner current of wisdom, genius, wit, and vivacity, which gleamed through his words and sentences, and gave to his whole manner an exquisite and unrivalled charm. It was strength without effort. Philosophy and eloquence, sense and humour, flowed spontaneously from his lips, and what in other men was the laborious product of mental toil, in him, was the unconscious pastime of his faculties.

The beautiful symmetry of his original genius, the benignity of his spirit, the felicity of his temperament, the inherent balance and mutual adaptation of his mental powers and moral sentiments, as well as his just discrimination of men and things, and acquired practical wisdom, imparted to his appearance and deportment the best effect of the highest polish and the most finished training. He was, by nature as well as by culture, a true and perfect gentleman; and from the first, in all companies, whether conversing with the rudest labourer or moving through the spheres of the most artificial ceremony or fashionable etiquette, in the society of the poor and lowly or amid the magnificence of the rich, or the pomp of the great, there was a native and involuntary grace and ease in his bearing, most striking, most admirable, and most delightful.

President Kirkland was a thoroughly educated and accomplished scholar, with that universal reading which placed him, under all circumstances, on vantage ground, and gave to his genius and wisdom a favourable opportunity to display themselves, whatever the topic, and whoever else might share in the discussion. But the subject that he had studied more than all others, and in which he shone pre-eminently above his contemporaries, was human nature. He had studied it in books as well as in life. The department of literature in which he most delighted, was that including works on the philosophy of the mind, the faculties of the soul, the passions, propensities, affections and attributes of man. Of the motives of human action, and the traits of human character, he had mastered the mysteries and exhausted the science. Whoever conversed much with him found that, in addition to the keenest observation practised during his whole life, in the uncommonly auspicious circumstances of his social and official positions, he had digested, and was ever ready to make practical application of, the speculations, comments and suggestions of all ethical, metaphysical and philosophical writers.

He extracted wisdom from books as much as other learned men, but more than all others he sought it from society. While minister of a large metropolitan parish, and during his Presidency of the University, he was in the daily habit of mingling in familiar converse with associates and acquaintances; and the circle of friendship, gathered around the hospitable board, or the public festival, was never thought to possess its crowning grace and attraction, unless he was present to invoke a blessing from above, and irradiate the scene with the light of his beneficent wisdom and genial humour.

The salutary influences he exerted upon others, and the benefits he derived to his own moral and intellectual nature, in the social sphere, which he filled to such a remarkable degree, were altogether incalculable. It was in this field mainly that he acquired and exerted a personal consideration, great beyond parallel and beyond precedent. From the social circle he diffused an enlightened liberality into the prevalent sentiment of Boston and New England, the results of which are still seen in a generous public spirit, fostering all good institutions of learning and humanity.

In the earlier part of his public life, while minister of the New South Society in Boston, he attained to this striking ascendency and commanding position among the leading minds of the community. At that time, the Boston churches were illuminated by a constellation of great preachers — among whom

were Buckminster, of learning most precocious, rare and wonderful, and of eloquence and genius all but angelic, and Channing, whose fame spread wide to the last, but whose heaven-breathing instructions were, from the beginning, fraught with as much interest and power over his hearers as were afterwards felt and confessed by a listening world. Dr. Kirkland could never have been called an orator; — he was indeed very far from it — his defects of manner would have been much felt and criticised, had the matter of his discourses been less striking and valuable. He made no attempts to impress the public with admiration or veneration. Neither in the pulpit, nor out of it, did he do any thing to get up a professional reputation, but still, in the midst of such contemporaries as have been mentioned, by the weighty import of his instructions, the peculiar benignity of his sentiments, the happy turn of his thoughts, the frequent felicity of his expressions, and the profound philosophy of his views, as a Preacher, and by the constant and all pervading effects of his social powers, he maintained a steady and acknowledged pre-eminence.

His Presidency over Harvard University, covering a period of eighteen years, will ever be regarded as a palmy and brilliant era in the history of that venerable seat of learning. The liberality of his spirit, and the charming courtesy of his manners, conciliated to its support innumerable patrons in the various and even most distant portions of the country, and opened the fountains of private and public beneficence, thus enlarging its sphere and multiplying its resources. He presided with graceful ease over the academic festivals and exercises, and the internal, educational and disciplinary administration of the College. His unrivalled knowledge of human nature was displayed most signally, and brought into use with extraordinary advantage, in his intercourse with the scholars. They very soon discovered that he could not be imposed upon, and that, however specious their pretences, or skilfully disguised their schemes and motives, he saw through them at a glance. At the same time, their confidence and affection were secured, and their grateful admiration awakened and kept alive, by the enlightened forbearance, the unfailing good-humour, and the even, kind and gentle spirit with which he treated them. While he kept the tendencies to gayety incident to the years of those committed to his charge, within the bounds of decency, propriety and the academic laws, it was known to all that his cheerful and loving heart sympathized with every innocent enjoyment, and regarded his youthful charge, even when misled by thoughtlessness or ensnared by folly, not with uncompromising severity, but with the considerateness and charitableness which the recollection of its own early days ever ought to mingle with the soberest judgments of advanced life; and when punishments became necessary, they were administered with a reluctant and compassionate sensibility, which invariably produced a deep impression upon the offender, and kindled in his breast a response of filial respect and love, even at the moment when incurring the heaviest penalties.

I might relate many instances of Dr. Kirkland's marvellous penetration into character and motives, and of the felicitous manner in which he brought it to bear in the government of the College — I will mention only the following: A youth of amiable sentiments and excellent purposes, under the influence of peculiar temptation, was induced, on a certain occasion, to fall in with the equivocal ethics prevalent in such communities. A public ball was about to "come off" in the town to which he belonged, presenting attractions so resistless that he was determined, at all events, to be there. He waited upon the President, and represented that the state of his health required him to suspend his studies and return to his family. This is an expedient often resorted to in all small societies, but his better nature bore an inward and silent protest against the artifice, even at the moment when practising it. The

penetrating eye of the President detected the secret embarrassment which a sense of guilt was revealing, while the pretended invalid was flattering himself with the belief that he was acting his part with complete success. Upon hearing the statement of the symptoms of his indisposition, the President, readily, and in the pleasantest and most complying manner, took a pen, wrote the desired leave of absence, and, as he handed it to him, observed, "Physicians have remarked this peculiarity in the climate of Cambridge,—*that sicknesses prevail, within the precincts of the College, in a greater proportion to the deaths than in any other place.*"—This was said with a smile so significant, and a look so keen, as to leave no alternative to the mortified youth, but to escape as soon as possible from the presence before which he stood convicted, and to hide his head in confusion and shame. The brilliant scenes of the ball-room, the dazzling whirl of the dance, could not obliterate the lesson he had received, and he returned to College, resolved never to resort to prevarication or deception to compass an end, and especially never to attempt again to impose upon the President.

In his administration of the religious services of the University, President Kirkland kept the universal mind of the College, from the youngest students to the most learned Professors, constantly alive to a just appreciation of his intellectual powers, of the brilliancy of his genius, and the stores of his wisdom. The manuscripts of his sermons, and especially his occasional discourses and valedictory addresses to graduating classes, will be found to contain passages of exquisite beauty and richness, and trains of reasoning and philosophy, with comments upon life, manners and literature, of priceless value. A considerable number of Sermons at Ordinations and other special and public occasions, and fugitive pieces of various kinds, are memorials of his talents and attainments. But his chief monument is the Memoir of Fisher Ames. Within a brief compass it embraces treasures of thought and expression that render it a classical and immortal performance. No brighter genius has risen upon our country, no purer name shines on its annals, than Fisher Ames. His Speech on the British Treaty has surely never been surpassed,—I feel justified in saying that it has never been equalled,—in the history of Congressional eloquence. The Memoir by Dr. Kirkland maintains a similar ascendency in the department of Biography.

In conclusion, I would express the opinion that, in the whole range of literature, the writer who most nearly resembles him in the nature of his genius, and the traits and habits of his mind, is Abraham Tucker. His writings were much studied and admired by Dr. Kirkland. Whoever reads the "Light of Nature Pursued," feels that it is the most instructive and delightful of all works of its class. Those who remember the society and the discourses of Dr. Kirkland, also feel that he was the most instructive and delightful of teachers. The English and the American philosophers were each truly deserving of that name, for their wisdom was equalled only by their benignity.

Yours very truly,

CHARLES W UPHAM.

FROM THE REV WILLIAM AUGUSTUS STEARNS, D. D.

PRESIDENT OF AMHERST COLLEGE.

AMHERST COLLEGE, June 5, 1857.

My dear Sir: It did not occur to me when I was carelessly relating an anecdote or two of the late President Kirkland, some weeks since, at your cheerful hearthstone, that you might demand these reminiscences for your deeply interesting and instructive volumes. But as I have no good excuse for refusing to comply with your wishes, so courteously and kindly expressed, or for

withholding any knowledge in my possession which might serve to illustrate and adorn the character of a gentleman whom I have so greatly venerated and loved, I shall proceed to give you a few recollections of him, though some of them are more personal, as respects myself, than I am quite willing to obtrude upon the public.

I entered Harvard College at the Annual Commencement in 1823. At this time Dr. Kirkland appeared to me as a highly cultivated literary gentleman, of graceful manners, dignified bearing, and a bland and almost fascinating countenance. He was considerably past the middle age, the top of his head nearly bald, the bushy side-locks almost white, rather short in stature, a little inclined to corpulency, though not gross, of firm step, quick and lively eye, round, full face, fresh complexion, and an expression which indicated a genial, generous nature, somewhat careless of self, but well-disposed towards all his fellow-men. The moment a student saw him, he respected him, feared him, loved him, and gave him a large measure of his confidence. During the entire four years of my residence at Cambridge, I never knew of his being treated with the slightest disrespect by any member of College.

No one who knew Dr. Kirkland would question the soundness of his judgment, the brilliance of his genius, when called into action, or the elegance of his scholarship in the department of arts and letters. He was thought by the students to have a very keen insight into character, and no one, without a pretty good conscience, liked to encounter his piercing eye. He would not look at you steadily with apparent intention to read you, but with an almost indifferent hasty glance or two, by which, however, he learned to gather material enough for just conclusions. If a student, wishing "to get his name out," as the expression for leave of absence then was, multiplied reasons for the favour, he was almost certain to be refused. If he wished to go home "because his father was sick," or "because his sister was a going to be married," or "because his eyes had failed him," or for any other one good reason, he was likely to obtain his request. But if he wished to go "because he was quite unwell," and "because he wished to get some clothing," and "because his brother was going abroad and he wished to see him once more before he sailed," &c., it was hardly probable that the young man's heart would be cheered by the benevolent response,—"You can go."

President Kirkland used to amuse himself sometimes at the expense of the students, especially when they called and happened to find him at leisure, soon after dinner; for, being a good liver, though temperate, he was cheerful after meals. On one such occasion, I called at his study to obtain leave of absence a few days before the term closed. He hesitated and made sundry inquiries. He knew also the character of my religious education and predilections. At length, "moving upon me in the line of my" supposed "prejudices," he said, "I don't know, Stearns, about letting you go now. *Perhaps* no evil would come of it, but I don't know what *might* be the consequences. You know that there is a special providence. I once heard of a person, who was going along by a tree, when some men were cutting it down, and just as he went by, the tree suddenly fell and killed him. Now there was a special providence in it. If he had gone a little before or a little after, he would have been safe, but, going just as he did, he lost his life." I looked at him, and saw there was fun in his eye, and thought he would not be offended by an answer in kind. "Well Sir," said I, with the utmost solemnity, "if you think there will be danger in my going just at the time I have mentioned, I can go, if you please, a *little before*." "Well, well, Stearns," said he "so you can — there is something in that — you may go, you may go."

Of his benevolence I once had personal experience. It was, I think, in my Sophomore year. My father was a clergyman, with a large family and a small

salary, and could do but little to help his sons through College besides furnishing their clothing and paying some of their incidental expenses. I had two term bills against me on the College Books, and knew of no way in which I could pay them. My father offered me his name to hire money with, but I was unwilling to take it, as I knew that he was embarrassed already, and that the incurring of further liabilities would trouble him. He then advised me to apply to the Education Society for help, but, for reasons then existing in my own mind, I could not think of it. No mode of relief seemed to present itself but to leave College, and teach school for a year. I went to President Kirkland, and told him freely my circumstances, and asked his advice as to leaving College immediately. He heard my story in silence, and then sat down to his table and wrote a note. "Here," said he, "take this to the Treasurer and go about your studies." It proved to be an order for the complete cancelling of both my bills. Whether the expense came from his own purse or not I never knew. He was certainly benevolent enough for such an act. But, as his means were small, he may have advanced this sum from funds placed in his hands by generous individuals for such purposes. Of this I have no question,— if the wealthy and the good could but realize what a load such assistance often lifts from a young student's heart, and could they see what I now see every day, noble young men struggling against poverty for an education, often disheartened and sometimes crushed by their embarrassments,— ample means of relief could not fail to be furnished.

Of Dr. Kirkland, as a Preacher, I have a vivid recollection. I always attended closely to his sermons, and, as elegant productions, full of wise and sententious remarks, expressed with inimitable beauty, they charmed me. His sentences were generally short, often antithetic, terse and to the point, but seemingly mixed and not manifestly consecutive. He appeared to me, in some of his discourses, as a great writer of proverbs, second only to Solomon. It was humorously said that he wrote his sermons on the backs of old letters, and fitted them as he went along. What he said of Fisher Ames, in the incomparable biography of that distinguished statesman, would apply well to his own style: "He aimed rather at the terseness, strength and vivacity of the short sentence than the dignity of the full and flowing period. His style is conspicuous for sententious brevity, antithesis and point. Single ideas appear with so much lustre and prominence that the connection of the several parts of his discourse is not always obvious to the common mind, and the aggregate impression of the composition is not always completely obtained. In these respects, when his peculiar excellences come near to defects, he is rather to be admired than imitated."

Dr. Kirkland's discourses in the chapel were rarely controversial, nor were they, in any considerable degree, of a sectarian type. I have heard him throw out a remark like this,—"that the doctrine of the Trinity was now to be classed with the exploded doctrine of Transubstantiation." But, generally, so far as I now remember, and judging from my orthodox stand point, his sermons consisted of short maxims, brilliant apothegms, striking intimations, warnings or encouragements, in the department of morals, and of special practical benefit to students as guides of life. What he says of the virtuous young man, in the life of Ames, may be taken as a fair sample of his manner in some of the particulars mentioned. "He does not call dissipation, enjoyment, nor revelry, mirth. He has begun to take counsel of prudence and send his thoughts beyoud the present moment;" and of Ames himself, "Happily he did not need the smart of guilt to make him virtuous, nor the regret of folly to make him wise." On other subjects, he was often equally concentrated and striking. Speaking once of affliction, and of God's benevolence, he says, "Remember that the same hand which darts the lightning,

paints the rose." He would stand in the pulpit almost motionless, and, in a careless manner, would throw these sparkling gems around him, seemingly unconscious of the brilliance they emitted.

He was not fond of hard work, and has left but few memorials of his real genius. He can hardly be appreciated by posterity, as he was by those who knew him personally. I think he had also some defects of character or of training, particularly want of method, exactness and energy, in the daily routine of his duties. But, after all, he was, in many respects, a model President. Perhaps no one, who ever held that office in the University, received more perfectly the respect and love of his pupils.

President Kirkland was stricken down by paralysis near the close of my college course. Signing the diplomas of my class was, I think, about the last service which he performed for the Institution. He lived several years after this, but never recovered his former vitality and brilliance.

Please accept this hasty sketch, and believe me yours most cordially,

WILLIAM A. STEARNS.

FROM MISS ELIZABETH P PEABODY.

BOSTON, June 3, 1854.

My dear Sir: My first impulse was to say 'Yes,' when you asked me for my reminiscences of Dr. Kirkland; for I felt as if my heart's tribute were due to him on any opportunity.

I became acquainted with him in 1822, when, just entering upon my profession of teaching, I went to Boston, and was taken, by favour, to board in a private family, where he had boarded when he was the Pastor of the Second Church in Boston, and where he always had a room and welcome home in vacation times. His lovely disposition and temper was shown in the immediate interest he took in teaching my ignorance of the world in general, and of Boston in particular, by his larger experience of these scenes of his past and my future duties.

He talked to me largely of the history and the characteristics of families. His mode of considering character with a view to always help out what was beautiful and good, and check what was foolish and evil, was brought out in his conversation upon the society about us, so that it was robbed of the character of gossip, while it dwelt constantly on individualities, and helped me to such a perception of these as would facilitate my beneficent activity among them. There was nothing keener than his diamond wit; but though, like the sunshine, it revealed the limitations of every thing, it was so pervaded with love that, like the sunshine, it cherished every germ of life into its most perfect expression, covering the granite ugliness of nature with the green beauty of Charity. Dr. Kirkland did not need to ignore the evil that existed, or exaggerate the good, in order to overflow with kindness; and his kindness was unconsciously exercised, and never seemed to remember itself. His benevolence was like the geniality of Shakespeare's genius, which does justice with loving fidelity to all forms of existence. But instead of disquisition, let me tell instances.

Very early in our acquaintance, he asked me if I knew of a person who wanted a good chamber girl or nurse, and then told me of a washer-woman he had used to employ, when living in Boston, who had just died, and left to his care her daughters, whom she had supported, and kept at home, very retired, as sempstresses, while she went out to work herself. And this was for the sake of keeping them from evil company. Said he, "I have admired her motherly devotion, and so have been delinquent in not foreseeing this future necessity of their's. It would have been better if I had advised her to put them to service, while she was alive to watch and warn them. Now," said he, "if you hear

of any persons who may serve as their mistresses, you can perhaps find out something of their pedigree and relationships; for I know almost every body by some of their connections." I had occasion, in answering this demand of his, to tell him of several persons, and there was not one whose character and temper he did not analyze with reference to their probably wise and considerate treatment of these young people, whose virtue and happiness seemed equally his care as if they had been young princesses. It was this exquisite attention to individualities that made his government of the young men of College so genial and powerful,— and in the above instance, as well as many others I could name, it was evident that this pervading love which he manifested was no respecter of persons. Still I find I can tell none of the many stories I know; because his action was so individual that every case involves a long story and many details, in order to be appreciated.

He pervaded the large social sphere which his abilities made for him with a subtle light and warmth of wisdom and love, that, as I have already said, was like the sunshine, silent, impalpable, but glorifying and cherishing. It was his individuality to be *impersonal*, if that is not a paradox. His passions were in such perfect balance, and so little shadowed his reason, that one would have suspected him to be passionless, but for the sympathy and understanding evinced in his skill in not rousing them, or in disarming them with the lightning rods of his wit. The power of his preaching consisted in that delicate touch which immediately took the mind to his point of vision, and enlisted the reason and imagination to the application of principle to action. His preaching was always *ethical* rather than theological. I remember one of his sermons began —" To think of our *duties* and not of our *claims*,— this is at once the secret of virtue and happiness." Another began —" Jesus Christ, who is the way, the truth and the life, to all who believe in Him, gives us our method in such precepts as these "— and here followed the most felicitous quotations, occasionally elucidated by calling our attention to the circumstances in which the words were spoken. Another Sermon began — " We have as much piety as charity, *and no more*." Frequently his texts, which were uniformly ethical, were repeated over again, in various paraphrases, showing the universality of their application to all spheres and degrees of human action and condition, and involving an internal evidence of their Divine inspiration, by manifesting their exhaustlessness in this respect. To the well disposed and intellectual part of his hearers his preaching was extremely interesting — whether it was of a kind to convert a soul, immersed in evil passions, from the error of its ways, is, to my mind, more doubtful.

The Doctor's wit sometimes was satirical, but his arrows were never poisoned. Some persons said he lacked the moral courage to deal hand and hand, and face to face, with evil. I think it was not so much lack of moral courage, as a delicate personal modesty, and a genuine respect for a Great Presence that he believed to exist within the veil of every individual consciousness, and which he would tempt forth by electrical touches to self-respecting manifestation. There was not a particle of the Pharisee in him, nor a word of cant. He had no egotism, and hence his temper seemed never to be tried. He was not in the least degree exacting or irritable in his temper; and hence his dignity was beyond insult, and his power over the young complete, whenever, and as far as, it was exerted. There was nothing impertinent or meddling in his guardianship; but it was sleepless; and to his pupils he seemed to have a sort of omniscience and ubiquity.

In his lifetime he often expressed his horror of paralysis. He was in the habit of visiting, for many years, a paralytic Professor at Cambridge, and scarcely ever left him without saying,—" May I be saved from this death in life, so much worse than death;" but when this very fate overtook him, he

was never heard to complain. In the wreck of nature, during so many years, when every thing characteristic of his brilliant mind gradually faded out of his conversation, a gentleness, sweetness, philosophic resignation, remained, reminding one of Moore's image of *the vase*, in which roses had once been distilled:—

> 'You may break, you may ruin, the vase, if you will;
> 'The scent of the roses will hang round it still.'

After all, I have given you no reminiscences of facts. I find I cannot tell you the details of his kindness to myself even; for in order to do justice to its genuineness and delicacy, I should have to give you my own memoirs for the time. Dr. Kirkland once gave as a toast at an Ordination dinner—"The fundamental doctrine of the Anti-sectarian Sect—that goodness consists in doing good;" and this was so manifested in his own case that he could only be appreciated by seeing him in his relations; and to write of these involves a history of every one about him. The selfish, the cold-hearted, the egotistical, could not know Dr. Kirkland: if there was any thing, on the other hand, that he could not estimate, it was malignity—he lacked the key to unlock that mystery.

I end where Dr. Lamson wisely began*—I cannot describe Dr. Kirkland, as my attempt has demonstrated. I send you the demonstration, however, as my eloquent excuse for breaking my promise.

Yours truly,

ELIZABETH P. PEABODY.

HEZEKIAH PACKARD, D. D.†

1793—1849.

Hezekiah Packard, a son of Jacob and Dorothy Packard, was born at North Bridgewater, Mass., on the 6th of December, 1761. He was the youngest of ten children. His father, who was a farmer in moderate circumstances, died while this son was yet in his childhood; but his mother lived to the age of ninety-three, retaining her faculties till the close of life, and was remarkable for her vigorous sense, her strength of character, and her piety. The early advantages of both his parents for intellectual culture had been very limited, but they were both diligent students of the Scriptures, and regularly taught their children the Assembly's Catechism.

At the commencement of the Revolutionary War, in 1775, though he was a mere stripling, he enlisted as a soldier in the army. At different times, he was stationed at Cambridge, Bunker Hill, Castle William, (now Fort Independence,) New York, Providence, Newport, &c. His connection with the army closed about the end of the year 1776; and, at that time, he had no other expectation than to settle down for life as a farmer.

In 1780, there was a powerful revival of religion in his native place, from which he dated the commencement of his own Christian life. Of his experience, as connected with that revival, he made the following record,

* Miss Peabody had read Dr. Lamson's letter before her own was written.
† Memoir of his Life.—Ms. from his son, Professor A. Packard.

when he was far advanced in years:—Having referred to a particular meeting, he says,—

"There followed a remarkable season of refreshing from the Divine presence. More than one hundred, I believe, united themselves to the church, in the course of a few months, supposed to be the fruits of that revival. And what I ought to state and acknowledge with lively gratitude, my own mind was deeply and solemnly impressed. I had, for days and weeks, strong convictions of sin. I felt myself in a state of alienation from God, and exposed to awful perdition. I was, indeed, among the number of those who anxiously and prayerfully inquired what they must do to be saved. And I think I may add, as in the presence of God, that there was a time when the Divine justice and rectitude seemed to require that such a sinner should suffer the penalties of that law, which is holy, just and good, and be cut off as a cumberer of the ground. But, glory to God, I was spared, and was made a hopeful subject of Divine grace. I had some encouraging evidence that God in Christ did appear for me in mercy. The burden of sin, which had borne with oppressive weight upon my soul, was removed, and I think I found peace in believing. I did feel myself in a new state of being. The objects of nature and the whole scene around me, wore a smiling aspect. Calmness, peace and serenity, prevailed in my own mind; and I wondered others were not more anxious to secure and enjoy religion as the one thing needful. And, although I have not lived according to such views, exercises and hopes, I desire to look and rely on Christ, who stands in the gap between the sinner and perdition, and is a powerful and prevailing intercessor at God's right hand. Through his mediation and sacrifice, and through the influence of the Holy Spirit, there is a redeeming power. And my sole dependence for salvation is upon his kind interposition, atoning sacrifice and continual intercessions."

Though Mr. Packard, at the time of leaving the army, fully expected to spend his days on a farm, a circumstance occurred in 1782, which obliged him to abandon the idea, and put him upon obtaining a collegiate education. In making a wall, he strained his arm at the elbow to such a degree as to disqualify him entirely for agricultural pursuits. By reason of this, he soon after began to prepare for College, under the instruction of the Rev. (afterwards Dr.) John Reed, of the West Parish of Bridgewater, and in one year he had gone through the requisite course of study. He joined the Freshman class at Cambridge in 1783, and was graduated in 1787 As he had little or no patrimony, he was obliged to avail himself of certain privileges which were granted to indigent students, and to teach a school during a part of each winter; but he still maintained a high standing in his class.

The first year after his graduation, he taught the grammar–school in Cambridge, and the next was an Assistant Librarian in the College. He entered the Tutorship in the mathematical department in 1789, and continued to hold it four years. During this period, his studies were directed with reference to the ministry; and, in the latter part of the time, he derived great advantage from the lectures and more private instructions of Dr. Tappan, who, in 1792, was inaugurated as Hollis Professor of Theology.

In October, 1793, he was ordained to the work of the ministry, and installed as Pastor of the Church in Chelmsford, Mass. The next year he was married to Mary, daughter of the Rev. Alpheus Spring,* of Kittery, West parish, (now Eliot,) Me. She was a lady of superior talents and high cultivation, and presided in her place over her household with great dignity and affection.

*Alpheus Spring was a native of Watertown, Mass., and was a brother of Dr. Marshall Spring, who was distinguished alike as a Physician and a Politician; graduated at the College of New Jersey in 1766; was settled at Eliot, as colleague of the Rev. John Rogers, June 29, 1768; and died suddenly of a fever June 14, 1791. He was much beloved by his people, and highly respected by his brethren in the ministry.

Mr. Packard remained at Chelmsford between eight and nine years, when, chiefly on account of pecuniary embarrassment, he was led to seek a dismission from his people. A mutual council dissolved his relation to them in July, 1802, and, in September following, he was installed at Wiscasset, Me., the Sermon on the occasion being preached by Professor Tappan, of Harvard College.

After having been at Wiscasset three or four years, he yielded to the solicitation of several of his friends to take charge of a private school; and, in the course of a short time, *that* gave place to an Academy, of which he was Principal for several years. The double labour devolved upon him by his school and his parish was too severe a tax upon his constitution, and brought upon him some complaints from which he never fully recovered. After he withdrew from the Academy, he opened a private school in his own house, and fitted a large number of young men for College.

In the year 1818, he was honoured with the degree of Doctor of Divinity from Harvard College.

The year 1828 was signalized by an extensive revival of religion at Wiscasset, which resulted in a very large addition to the Congregational Church. Mr. Packard fully believed that it was a genuine work of the Lord, entered into it with great interest, and had the pleasure to reckon among its subjects two of his own children.

The same year he was afflicted by the death of his wife; and, in 1834, by the death of his youngest son, a promising youth of eighteen, who was at that time a member of the Junior class in Bowdoin College. On both these occasions, though he showed himself a hearty mourner, he expressed the most unqualified resignation to the Divine will.

In the spring of 1830 he resigned his charge at Wiscasset, and removed to Middlesex village, a part of his former parish at Chelmsford, where he took charge of a small church, consisting partly of those who had formerly been under his pastoral care. Here he remained in much comfort six years; but, in the autumn of 1836, he was induced, chiefly in consideration of his advanced age and increasing infirmities, to relinquish his charge, and retire from active labour altogether. During his remaining years, he resided among his children, successively at Saco, Me.; Salem, Mass.; and Brunswick, Me.; making occasional visits to his other children and his former parishioners and friends.

In July, 1848, he left Brunswick to make a succession of visits to his children and friends, and, in the autumn, concluded to spend the ensuing winter with a daughter in Salem. He was as well as usual, except that the infirmities of age were gradually increasing upon him. On the 8th of April, 1849, he had attended Divine service, and had received the Communion. In the evening he was seized with a paroxysm of pain, which was repeated two or three times during the succeeding fortnight. On the afternoon of the Sabbath, April 22d, he suffered, for two hours, extreme agony, and, after that, continued gradually to sink in the full possession of his consciousness, and in the joyful hope of a better life, till the 25th, when he breathed his last, having lived more than eighty-seven years. Agreeably to his own request, his remains were removed to Wiscasset for interment, and a Sermon was preached on the occasion by the Rev. Dr. Adams, of Brunswick.

The following is a list of Dr. Packard's publications :—

The Plea of Patriotism : A Thanksgiving Sermon preached at Chelmsford, 1795. A Sermon preached at the Ordination of Andrew Beattie, [who was a native of Chelmsford, was graduated at Harvard College in 1795 ; was ordained, and installed Pastor of the Church in Salisbury, June 28, 1797 ; and died March 16, 1801.] Federal Republicanism : Two Fast Sermons, preached at Chelmsford, 1799. The Christian's Manual, 12mo., 1801. A Sermon preached at the Interment of Mrs. Betsey Wood, 1802. A Sermon preached in Camden, Me., at the Ordination of Thomas Cochran, 1805. Two Sermons on Infant Baptism, preached at Wiscasset, about 1815. Dedicatory Address at the Opening of the Female Academy in Augusta, 1816.

FROM PROFESSOR ALPHEUS S. PACKARD,

OF BOWDOIN COLLEGE.

BOWDOIN COLLEGE, March 10, 1855.

My dear Sir: At your request, I will communicate my recollections and impressions of my father's domestic and ministerial character. I shall endeavour to give a true portraiture of him in these aspects, making free use of the unpublished Memoir, which was printed soon after his decease for the use of his friends.

I think any one conversant with him must have perceived that he had strong social affections, entire honesty and sincerity of heart, the absence, in an uncommon degree, of selfishness a true nobleness of nature, all strengthened and elevated by great earnestness and energy of character. His was a happy home. With all their hearts his children can join in the expression used in prayer at the funeral service, when thanks were offered in their behalf that they had had such a father. To this hour we feel the influence of his precepts and example. It is our pleasure and pride to testify to his constant and faithful watch over us in childhood and youth; his thorough discipline tempered with love and the lively and affectionate interest in our behalf, which ever followed us. There was in him a singular union of the genial, the affable, inviting confidence, and the sportive, with a spirit of command, which secured entire respect and prompt obedience of all, whether children or pupils. I think that of the many young men who were members of his family, as private pupils, but one had the impudence to treat him with disrespect.

The traits which, in combination with his native dignity and his fine manners, gave him marked influence in social life, even to his latest days, were his cheerful temperament and his quick and active sympathy. Although familiar with trials from severe bodily infirmities for forty years, from afflictive bereavements, and from narrowness of pecuniary circumstances, from which he never was exempt, he always bore a cheerful countenance, ever lighting up with a smile at the call of a friend, or the entrance even of one of the household. His native buoyancy of spirit, combined with habitual trust in the providence of God, enabled him to throw off, or bear cheerfully, burdens grievous to most men. In whatever situation he was he had learned therewith to be content. This was apparent in his closing years. Age has the prescriptive right to be somewhat querulous and irritable. We could not but notice, however, when he was a resident in our families, that he was remarkably free from all such infirmities. Within a week of his death, he invited a caller at the house to step into his room, and see "the comfortable old man's home." The late Hon. Mr. M———, of Boston, remarked to a friend, soon after our father had visited him,—"Dr. P. is one of the best philosophers I have

seen. He has nothing but a paltry pension to depend upon for his support, and the care of his children, who have but little else to bestow, and yet he is as happy as if the world were at his disposal."

I alluded to his active sympathy. He always cherished a lively interest in passing events, and in those around him, never secluding himself, nor ever seeming to feel too old to meet and fulfil the claims of society upon him. The friends of his youth, and most of those of middle life, had gone; but though, during his last twelve years, his home was with his children, in their several places of residence, he formed new acquaintances with surprising facility, readily imbibed the sympathies of the community in which he lived, participated, so far as infirmities would permit, in all schemes of good, mourned with those that mourned, and rejoiced with those that rejoiced, and was a pattern to all in his observance of the minor obligations and duties which contribute so largely to the happiness of social life. Few have gone down to the grave, at his age, with so many personal friends.

He was of a true public spirit. He was an originator of the Bible Society of Lincoln County, Me., and of the Eastern Evangelical Society, which existed for a few years. His desire to promote the cause of Education, and to benefit the young, led him to send to England for documents relating to Lancasterian Schools, so much celebrated at the time, and also those relating to Sunday-Schools, of which interesting accounts had reached this country. This was several years before they were attempted among ourselves. The cause of Education, especially in its moral and religious aspects, from first to last, enlisted his energies. He loved the young. For nearly fifty years, he was connected with various literary institutions in their Boards of Trust. He was member of the Board of Trustees and Overseers of Bowdoin College more than twenty years, and much of the time was actively engaged in the work of training youth, in which he was eminently successful. From the day of his admission to the University to the close of his life, he was a college man, always glowing with youthful interest in college scenes, reminiscences and attachments. I doubt whether any young man ever fell into his company without receiving from his lips a word to encourage him in the path of diligence and virtue. He always took notice even of children; and, but a few days before his death, he remarked to a friend in Salem that even the children in the street met him with a smile. I shall, however, refer to his active labours in the cause of Education in another connection.

As it regards his character as a minister of Christ, I am confident that all who knew him, and who saw him in his most unguarded hours, would bear their testimony cordially to the general statement that his daily walk was never at variance with his public and more formal life. It is nearly twenty years since he ceased from active labour. It is well known that the scheme of pastoral duty, during a large portion of his ministry, differed in many particulars from that of later years. Meetings for conference and prayer were not common. Seasons of special religious interest were scarcely known. The different associations for increasing and extending the influence of the Gospel, which signalize the present day, and multiply so much the demands on the time and effort of the clergy, had not been formed. Monthly Concerts of Prayer had not been established. The stated labours of the pulpit, lectures in different parts of the parish, pastoral visits and special care of public schools and higher seminaries of learning, constituted the field of labour to which the Pastor was called. The minister, moreover, was expected to exert a more direct influence in the general concerns of his people than would be permitted now. For this wide range of duty my father was peculiarly fitted by the traits of character I have mentioned. He entered on the labours of the ministry with all his heart, and with a high standard of duty. To say nothing

of the merits of his public performances, he was diligent and conscientious in preparing for the pulpit. He loved to study, and was systematic in the division of his time, never allowing any call of pleasure to interfere with the louder call of duty. I have often heard him say that, when an undergraduate, and yet more, in the Tutorship, at Harvard, he made it a study how he could best occupy his time, and improve opportunities. His multiplied cares and calls, during a large part of his ministerial service, forbade much consecutive study; but he often trimmed the midnight lamp. I never met with a more industrious man — his whole life was filled with duty,— to use a favourite expression of his own; and he seemed to discharge duty in the spirit of obedience to his Master. Even after he had resigned the duties of the ministry, he carefully maintained his active habits both of mind and body. He read, he wrote, he kept up a correspondence with friends, old and new, especially with former parishioners, and his pupils, who were dispersed from Maine to Louisiana. Wherever he thought he might be of service in promoting the spiritual welfare of others, he never failed to discharge his duty by a letter, if he could not by a personal visit. If nothing else happened to demand his attention at the time, he would re-write one of his old sermons. He often remarked that he felt the importance of mental occupation to preserve the health and vigour of his faculties. He could not bear the thought of rusting out. By such contrivances to make occupation for himself, and by his habits of systematic labour, he so filled up his days that he frequently used to say, with a smile at the oddity of the conceit, that it might strike us that he was straitened for time. I may add that he was always careful and systematic in his bodily exercise. His love of gardening never forsook him. In his eighty-fifth summer he took the principal charge of the garden. In the winter he used the axe and saw. He also walked as much as his infirmities would permit.

To return to his ministry, I have no idea that he was ever charged with neglect or inefficiency in respect to the claims of his people on him for counsel and sympathy. At any hour, whether of night or day, the sick or the dying found him ready to answer their summons. The bereaved and afflicted were sure of his tender interest. The family always knew of cases of sorrow, or of sickness, or peculiar trial, by the particular mention of them in morning or evening prayer. No storm swept over us, but petitions were offered for the seamen or the traveller exposed to its fury The poor were never forgotten, nor the unfortunate, in his prayers. Whatever also promised to promote, in his judgment, the cause of true religion, found in him a ready and zealous co-operator. While at Chelmsford, at the request of the Association, he published for distribution, in their several parishes, a tract or address on family worship. He prepared a Catechism for children of which several editions were printed. Similar efforts were made by him during his ministry at Wiscasset.

It may seem incompatible with fidelity to his calling as a minister of the Gospel, that he should have devoted himself so much to the instruction of youth. It should be borne in mind that, in the absence of the facilities for instruction which now abound, the clergy so generally had private pupils that it was almost regarded as a part of their office. He undoubtedly had a decided taste for the pursuit, and the claims of his family rendered such efforts necessary, for a time at least; but I am persuaded that, before he consented to enter on this field of labour, he conscientiously considered the question of duty, in full view of his obligations as a minister of Christ. It was at the earnest solicitation of friends in Wiscasset that he consented, at an early period, to take charge of a private school, which soon became an incorporated Academy. Near the close of his life, he thus refers to what some might regard a diversion from his proper sphere of labour:—" I reflect with satisfac-

tion on the course I pursued in reference to the rising generation. For I exerted a greater moral influence, and was much more useful than I could have been in the ministry alone, especially considering the state of morals at that period. I endeavoured to ascertain and follow the leadings of Providence." Under date of September, 1806, he thus wrote to a brother:—"My school is at present my hobby; but I am obliged to *ride and tie* that I may show the respect and attachment I feel to my professional concerns and duties. I expect to render some valuable service both to parents and children. I spare no pains, and am up early and late to meet the objects of both characters in which I act." Again, a few months later:—"My mind is greatly occupied, and I hope usefully. It is no matter, you know, how early in Spring some grain is sown; it is well to avail ourselves of every thing like predisposition in the soil; nor can we too soon eradicate what is noxious. I have several times written two sermons in a week since I opened my school, and hope they were pretty well received. My conscience bears me witness, I think, that I mean to render my people all the service in my power. The risen generation are so wild in their movements that I mean to do my part in giving the one now rising a better direction." Other extracts might be given to show with what earnestness he entered on the exhausting labours of those years. From the result it would seem that his course was dictated by a far-seeing judgment. We may claim for the Seminary, whilst he was at the head, so far at least as regards the moral influences which pervaded it, the highest rank. The sin of falsehood, of profane and obscure language, of Sabbath breaking, of disobedience to parents and disregard of rightful authority, was set forth with constant and earnest power The most interesting, especially the didactic, portions of the Divine word were rendered familiar in the Monday morning lessons. No one could have been a single week in that school, without learning, in what he made a general exercise, the several duties just mentioned; and many now live who can distinctly trace to that school impressions indelibly made concerning such sins and duties. It was composed of pupils of both sexes, who have since been the ornaments of society in that and other communities; and I am warranted in ascribing to his efforts, in that direction, an influence still felt in that town and vicinity. I will add that he was abundant in efforts to direct the attention of teachers and guardians of literary institutions to the moral and religious training of youth. The introduction of Mason on Self-knowledge and of Porteus's Evidences, as text-books in Exeter Academy, N. H., was, I am led to think, in consequence of the urgency with which this subject was pressed by him upon the attention of Dr. Abbot, the late distinguished head of that Institution.

No one conversant with him could doubt his respect and love for the ministry. "I carry with me," he writes under date of December, 1809, "a refreshing consciousness of good desires and faithful exertions to fill the various concentric circles of ministerial duty, and make valuable improvements in this part of our Lord's vineyard. It has been my ardent wish that I might be an instrument of spiritual good to the people of my charge, and within the circle of my influence. I have had, at times, for a year or two past, a comforting persuasion that I should see religion more regarded in this place, our assembly enlarged, and our table of Communion better filled." The year 1828 was signalized in the religious history of Wiscasset by a remarkable degree of interest concerning eternal things pervading the town. With my father it was a season of deep and tender concern; and he exerted his best energies to promote what he believed to be a work of the Lord. His heart was made glad to see numbers who had sat for years under his ministry, many of his former pupils and two of his own children, devoting themselves, as he hoped, to the Saviour and rejoicing in hope through Him. That revival

may be numbered among the most interesting and important which have blessed the churches of this State. But his attachment to the ministry was never more manifest than after he had ceased to labour. He never threw off the habits or the feelings of the Christian minister. He watched over himself as ever, that he might do nothing whereby the ministry should be blamed, and cherished a jealousy for the honour and purity of the sacred office. Not unfrequently, on the Sabbath, he selected some of his own discourses and read them, and meditated, as if to revive, for his own refreshment, the feelings with which, in former years, he used to engage in the official duties of the Lord's day. That his earnestness in the cause of the Redeemer was not merely a matter of office, was beautifully and impressively manifested in his daily walk and conversation. His last twelve years were a rest from active labour, but not from ever wakeful zeal and diligence in his Master's work. To the close of his pilgrimage, his Christian conversation, his correspondence, his private memoranda, showed a vigorous and healthful advance in the Divine life. "I often think," he writes, "that I have deeper feeling and more spiritual ardour in praying for those who were once under my charge, than when I was connected with them as Pastor and teacher." Wherever he resided,—at Brunswick, or Saco, or Salem, he was a discreet, affectionate and earnest co-operator with his Pastor, and a most exemplary parishioner. It was the testimony borne in the Funeral Discourse by the Rev. Dr. Adams, of Brunswick, who had been his minister nearly nine years, that the appearance and example of the aged hearer at his side, in the pulpit, (where in his last years he usually sat, in consequence of impaired hearing,) listening with eager and absorbed attention, and a look of deep solemnity and feeling, to the preached word, seemed to him a more effective discourse than any preaching; and that often, as he sat in his study, preparing for his Sabbath labours, and saw this venerable servant of God passing the window, and leaning on his staff, on his way down the village street, to make his customary calls, he felt new encouragement, because he was sure that his own influence would be strengthened by that walk and those calls. The querulous spirit, not unfrequently exhibited by a retired minister, was as far below his character as a man, as it is removed from the temper of the Gospel.

A writer in the Boston Journal of October 25, 1849, under the caption,—"Travels in New England," a professional gentleman of accomplishment, once a parishioner of my father and a member of his church, but who, for several years, has resided in Boston, in describing the beautiful scenery of Wiscasset, thus refers to my father. It may be taken as an independent testimony concerning him. "The farm to which I alluded was, for more than twenty years, the homestead of the Rev. H. Packard, while settled over the parish in Wiscasset. He was a man greatly beloved, a Cambridge scholar, and a soldier of the Revolution. Like very many of the army of Washington, his figure was tall and majestic. A clergyman of dignified bearing, sincere, of much friendliness of heart, he was a true specimen of the Old School. He was not an eloquent preacher, but he led his flock to the green pastures and still waters of life. He was satisfied to feed them with plain but wholesome food, and never sought to gather grapes from the thorns of persecution, nor figs from the thistles of controversy. In humble, fervent, reverential prayer, this venerable Pastor was rarely excelled. His life shone in the light of his own precepts. With a small salary and personal labour on his farm, he united to his clerical duties the education of a few young men, placed under his care by friends abroad, and he fitted several for College. He had a remarkable talent for governing and directing the young mind to virtue, honour and gentlemanly manners, while he dwelt much on a sound moral tone and on the fear of God, the beginning of wisdom. No one who knew Dr. P. can ever

forget the kind attentions, warm grasp of the hand, and peculiar dry and mellow humour, which distinguished this soldier of the cross; who, at the bed of the dying, and in the chamber of the mourner, felt deeply as he comforted them and sympathized with them in their trials. When I think of his cheerful look at his hospitable fireside, I am reminded of a beautiful resemblance to the Vicar of Wakefield. Though not a man of profound erudition, nor a star of the first magnitude in the space which he filled on earth, yet he will long be remembered as the good Dr. Packard,—a reputation which may perhaps shine in its own glory among the blessed, when the brilliant meteors of literature, and the mere Boanerges of the pulpit, will have their reward in this life only."

The preceding statements convey an impression of the sincerity and earnestness of my father's Christian life and character; but I should do injustice to his memory without more direct and specific evidence on this particular. He was the son of pious parents, a child of the Covenant, and was religiously trained, but he referred the beginning of the Divine life in his soul to a season of remarkable religious interest in his native town in 1780. After several weeks of strong conviction of sin, he had, as he thought, and as he writes in his autobiography, some encouraging evidence that Christ was revealed in him as the hope of glory, and he found peace in believing. He ever professed to rely on Christ's atoning sacrifice, and his continual intercessions for acceptance with God. The tone of his piety may be seen from his own statement concerning himself at a late period of his life. "I take satisfaction in reading the Scriptures, and I gather instruction and encouragement from those portions of them which were formerly less interesting, because I have more leisure to examine and apply them. I have an encouraging and grateful relish for those parts of the Sacred Volume which exhibit and inculcate the doctrines of faith and repentance, of renewing grace and a holy life, of Christ's mediatorial character and atoning sacrifice, the grace and mercy manifested to our sinful and sinning world, and the spiritual nature and happy subjects of Christ's Kingdom; the reasonableness, the efficacy and the importance of prayer, and the agency of the Holy Spirit in enlightening, renewing and sanctifying men, so that they may become partakers of the Divine nature, and heirs of the grace of life." Some of these truths, he was accustomed to say, were recalled in these his last days with more clearness, and power, and comfort to his mind. As years advanced, his views of the spiritual wants of his fellow-men seemed to strengthen and deepen. Whenever and wherever he mingled, as he was wont to do, almost to the end, in social circles, he made it plain that he had a strong and abiding sense of eternal things. I doubt whether, for years, he made a social visit or a call, without saying something for his Master and His cause. A large portion of every day was spent in the devout reading of the Scriptures, of books of practical religion, and in prayer. Doddridge, Watts, Wilberforce and Jay were favourite authors. We cannot forget his voice of prayer, as it was heard from his apartment at stated hours. He could say with the Psalmist,—"In the night his song shall be with me, and my prayer unto the God of my life." I might, by quotations from his private papers, exhibit further proofs of his profound humility and deep devotion of spirit. Were I, however, to convey in a single expression my view of the character of his piety, I should say that it was marked by a clear and strong sense of God. The earliest impressions made upon our minds, by his precepts and example, were of a *Divine Providence ordering all events, and of human accountability.*

His declining years were spent evidently in diligent preparation for his great change. I often heard him declare, during the last twelve years of his life, that he thought he could say with Dr. Watts that, when he lay down at

night, he was not anxious whether he awoke in this world or the next. Some years before his death, in one of his attacks of disease at my house, when, in the midst of a paroxysm of severest agony, which he supposed he could not survive, he, with difficulty, and in detached utterances, exclaimed,—"I cannot say 'faithful servant,' but 'waiting and watching for the coming of the Lord.'" When his change at last came, he was found ready and waiting. His sun went down without a cloud. In answer to his frequent and well-remembered petitions, he had "the guiding rod and supporting staff promised to the believer in passing the vale of death." One of his last declarations was made to one who was his Pastor at the time, who, having repeated texts relating to Christ as our Saviour, asked him if they expressed his feelings: "Yes," was the reply,—"in looking back on my past life, I find a great deal to humble me; but I have committed myself to an all-sufficient Saviour. I have nothing but Christ to trust to, and I hope to be clothed with my Saviour's righteousness." His Pastor spoke of death. The reply was,—"I do not think much of the King of Terrors; my thoughts are on the King of Glory" When unable to articulate distinctly, he was observed to whisper—the words "Rock," "Redeemer," "Shepherd" were heard uttered in his prayer. Whither could we have more desired the thoughts of a dying parent to ascend than to Him who is the Rock of Ages, the Redeemer of his people, and the Shepherd of Israel?

It is due to candour that I should add a word in respect to my father's views of Christian doctrine. What I have already said, especially the extracts which I have given from his autobiography, show that he was in full sympathy with nearly every feature of what is commonly called the Evangelical system. I do him no injustice, however, in admitting that he did halt at the commonly received doctrine of the Trinity — that is, he was loth to employ the expressions, "co-equal, co-eternal," &c.; or to speak of the Son as really and truly God; and yet he was accustomed to speak of Him as an All-sufficient, Almighty Saviour, as Immanuel, God with us. I have always supposed that his views on this subject were somewhat modified by his early associations, and perhaps his theological training. He was on very intimate terms with Dr. Cummings, of Billerica, and my impression is that he sympathized with him rather more than with any others of that neighbourhood, my father being settled in Chelmsford, near by. This, however, was before the lines were drawn between the conflicting parties.

With sincere regard and respect,

Your friend and servant,

A. S. PACKARD.

FROM THE REV. ABIEL ABBOT, D. D.

PETERBOROUGH, September 21, 1854.

My dear Friend: My recollections of Dr. Hezekiah Packard are not very numerous or various, though they are very distinct. I knew him first when we were students together at Harvard College. He was not only a good scholar, as was evidenced by his being subsequently chosen to a Tutorship, but, having an uncommonly vigorous and athletic frame, he was not a little distinguished as a wrestler. After we parted at College, our intercouse was never very frequent; though it became more so in his latter years, and it was kept up by an occasional exchange of letters.

I cannot say that there was any thing remarkably striking in Dr. Packard's personal appearance; though his person was large, and his general aspect dignified and commanding. His manners were agreeable, and in his social intercourse he often manifested not a little good humour. He was kindly and charitable in his dispositions. His intellect was vigorous and clear, but I think

he had not much of the imaginative. I am not sure that I ever heard him preach, but I know that he had a highly respectable standing in his denomination; and his published sermons, I think, fully justify it. The fact of his having preached the Dudleian Lecture at Harvard College showed that he was held in high estimation, as a Preacher.

Dr. Packard was generally ranked with the Unitarians, after the lines were drawn between them and the Orthodox; but his Unitarianism was probably of a type approaching very near to Orthodoxy; and I doubt not that his preaching would have been generally acceptable in orthodox pulpits. I remember once conversing with him about Dr. Chauncy's work on Universal Salvation, and he said, with some degree of earnestness, that he once possessed it, but had thrown it into the fire. In his last years, I think his mind became increasingly occupied with religious subjects and his spirit increasingly devotional.

Truly yours,

ABIEL ABBOT.

SIMEON DOGGETT

1793—1852.

FROM THE REV CHARLES H. BRIGHAM.

TAUNTON, November 5, 1861.

My dear Sir: In complying with your request for a sketch of the Rev. Simeon Doggett, it is proper that I should state that I did not become acquainted with him until he was seventy-nine years old, and, therefore, am not a competent judge, from personal observation, of what he was at the meridian of life. This deficiency has been made up, however, in a good degree, by the reminiscences of a large circle of friends, and especially by the communications of his own children, whose memories are filled with beautiful illustrations of his character. Under these circumstances, I think you may feel assured of the authenticity of what I am about to communicate.

SIMEON DOGGETT was born in Middleborough, Mass., on the 6th of March, 1765. His early associations were those of an orderly, industrious and pious Puritan home. His mother, a native of North Carolina, had brought with her from her Southern birth place the prepossessions of an Episcopal training, and took care early to indoctrinate the mind of her son with the tenets of the Church of England; and, though he ultimately found his home in a different communion, he retained a lingering attachment to the English ritual till the close of life.

At an early age he showed a decided taste for study, and his father, though not a rich man, was able and willing to give him the advantages of a collegiate education. Accordingly, he was entered at Brown University in 1785, and graduated in 1788, at the age of twenty-three. His collegiate course was marked throughout by great earnestness in study, and the most scrupulous propriety of demeanour. While he was an excellent general scholar, his taste was rather for the classics than the sciences, and constant study made the verses and aphorisms of ancient authors very familiar to

him. Both before and during his college course, he was engaged for some time in teaching, and acquired a strong relish for that kind of employment.

While he was in College, he was led to examine for himself the various systems of Church government, and the result of his inquiry was that the Congregational, and not the Episcopal, order seemed to him the original form of Church polity. An inquiry concerning Scriptural doctrine satisfied him that the Christian view of nature and of grace was that of Arminius, and not that of Calvin. Mr. Barker,* the Pastor of the Church in Middleborough, was willing, in view of his serious and exemplary deportment, to admit him to Communion; but one of his Deacons, who was a very earnest Calvinist, could not feel satisfied that Mr. D. possessed the requisite qualifications, and his objections prevailed against the candidate. He, however, was soon after received into the Church in Providence, under the pastoral care of the Rev. Dr. Hitchcock; and, before leaving College, though the surrounding influences seemed adverse to such a result, he had become a decided Unitarian.

On graduating, Mr. Doggett returned to his father's house, and commenced at once the study of Theology, with only such aid as Doddridge, and perhaps one or two other kindred writers, supplied to him. A concurrence of circumstances continued to interrupt his studies for the first year or two; and, at length, through the good offices of President Manning, he obtained a situation, for some six months, in a planter's family in Virginia, where, with a task comparatively light, he could recruit his exhausted health, and observe the working of Southern institutions. In 1790 he went to live with the celebrated Dr. Samuel West, of Dartmouth, and prosecuted vigorously the study of his profession, under the direction of that eccentric and able divine.

*Joseph Barker was a native of Branford, Conn.; was graduated at Yale College in 1771; studied Theology under the Rev. Dr. Bellamy; preached for some time at Blanford, Mass., and, by the recommendation of the Rev. Dr. Emmons, was called to the pastorate of the First Church in Middleborough, as successor to the Rev. Sylvanus Conant, on the 9th of August, 1781, and was ordained on the 5th of December following. From 1805 to 1808, he was a member of Congress. His ministry at Middleborough continued till his death, which occurred on the 5th of July, 1815. He received the degree of Master of Arts not only from his Alma Mater, but from Harvard and Brown Universities. He published a Century Sermon, preached one hundred years after the Organization of the Church at Middleborough, 1795; and a Sermon occasioned by the Funeral of Deacon Benjamin Thomas, 1800. A volume of his Sermons has also been published. He was a man of superior talents, a diligent student, and an able preacher of the Hopkinsian school. He was twice married. His first wife was Eunice Stebbins of Longmeadow,—a lady of great cheerfulness, economy and piety, and much esteemed by all the people. She died October 6, 1809, aged forty-nine, the mother of seven children. Two of her sons graduated at Brown University. One of them (*William*) died in 1809, while a student of the Andover Theological Seminary. The other (*James*) studied Theology at Cambridge, was licensed as a Unitarian Preacher, and, after preaching a year or two, embraced the *New Church* (Swedenborgian) doctrine, left the ministry, and devoted himself to teaching. His second wife, who survived him, was Anna Huntington, the widow of a clergyman in Connecticut.

The Rev. Sylvanus Conant, above referred to, was a descendant of the celebrated Roger Conant, who was with the Plymouth Pilgrims in 1623, and removed to Salem. He was born in 1721, and graduated at Harvard College in 1740. He was a son of Lot Conant, a son of Nathaniel, who went from Beverly, and settled in Bridgewater before 1690. He began his ministry in Bridgewater, September 9, 1744, was called to the pastorate October 1, of the same year, and was ordained March 28, 1745. Here he continued till his death, which occurred, from small pox, December 8, 1777. He was the husband of three wives, successively, who were much esteemed, but left no children. He published a Sermon occasioned by the Death of his Wife, 1759; a Sermon delivered at Taunton, at the Execution of Bristol, a negro boy, 1763; a Sermon preached on occasion of the news of the Death of Daniel Oliver, son of Hon. Peter Oliver, 1768; and a Sermon preached at Plymouth, in commemoration of the Landing of the Pilgrims, 1776. Mr. Conant was a friend of Whitefield, and sympathized in the revival movement of that day.

In the summer of 1791 he was chosen to be a Tutor in Brown University, and held the office, with great credit to himself and high advantage to the institution, for five years. During this period, he was still prosecuting his theological studies, and in May, 1793, received license from the Rhode Island Convention of Congregational ministers to preach the Gospel. He commenced at once to supply vacant pulpits, as opportunity offered, and his services met with very general acceptance.

For several years, the prominent citizens of Bristol County had proposed to establish an Academy in some central town in the Old Colony, which should afford the means of instruction in the higher branches to children of both sexes, and be a thorough school for college preparation. In July, 1796, Bristol Academy in Taunton was opened, in pursuance of this idea, with Mr. Doggett as its first Preceptor. Here he found a position every way favourable to his comfort and usefulness. The high expectations which the Trustees had formed of his talents and character, from the recommendation of President Maxcy, were fully justified by Mr. D.'s Inaugural Address, which was justly regarded as the pioneer of liberal education in the Old Colony.

For seventeen years Mr. Doggett served in this office with marked ability and fidelity, and with no ordinary success. Though his school was large, and his labours in connection with it were arduous, yet, by dint of untiring industry, he was enabled, in addition to his duties as a teacher, to preach quite regularly on the Sabbath. When the Rev. Dr. Reed of Bridgewater went to Congress, he was called to fill the vacant place. An active, energetic, industrious life was his life in Taunton. The aged inhabitants in this place have now no more beautiful recollections than those of the school days when he was their teacher. And some, who have risen high in public fame, have professed that their success had been owing mainly to the wise counsels and noble aspirations which he gave them.

In April, 1813, Mr. Doggett, much to the regret of the Trustees of the Institution, tendered his resignation as Principal, giving as a reason that he preferred to retire before there should be any perceptible decay of his faculties. He now determined to enter on the duties of a parish minister, and realize the pleasure and honour which he had so long coveted. In the town of Mendon, at that time the second town in size in Worcester County, a number of his pupils were established in professional business, and he was solicited by them to come there and preach. Unitarianism was a new thing in that region ; and Dr. Bancroft, of Worcester, had long stood alone among Calvinistic brethren. The Society at Mendon was large, influential, and supposed to be orthodox. Yet they called him unanimously, and did not rescind their call, when he, at a special meeting, stated his belief, and required, if he accepted the post, that the Church creed and covenant, which he neither believed nor understood, should be altered. The neighbouring clergy, notwithstanding his avowed dissent from their religious views, readily assisted at his Ordination, and continued to exchange with him for several years.

Mr Doggett remained in the ministry at Mendon until January, 1831 ; and, though not a controversial preacher, and not disposed to place himself in an antagonistic attitude towards his brethren who differed from him, he

was yet perfectly frank in the avowal of his opinions, and undoubtedly did much, in a quiet way, to modify the prevailing creed of that neighbourhood. But, as years increased upon him, he became sensible that a change of his field of labour would be better for him, and better for the people of his charge. A small Unitarian Society had been organized, about this time, in the town of Raynham, Bristol County, where some of his former friends and pupils resided; and he was cordially invited to become their Pastor. Many circumstances concurred to render this a peculiarly attractive place to him, and hence he accepted the call, and commenced his ministry there in April, 1831.

Here, as in his preceding fields of labour, he was eminently conscientious, and diligent withal, so far as his increasing infirmities would permit. He was greatly beloved and revered, not only by the people of his immediate charge, but by the whole surrounding community. In the Seminary where he had taught so long, he was now an honoured Overseer. His pecuniary means were adequate to his desires, and placed him quite above the fear of want. He had a choice library, gathered and inherited, of the old standard theological works, and he had leisure to read them. The success of his children could bring joy to his heart; and, though they were widely separated from his home, their frequent letters kept the family union unbroken.

An interesting episode in his life, at this period, was his visit to the South, in the winter of 1834–35, where two of his sons were established. In the cities of Charleston, St. Augustine, Jacksonville, and Savannah, he was treated with marked attention, and invited, in the last mentioned city, to preach at the Dedication of the new Unitarian Church ;— which service he very acceptably performed. His journal of this visit is very full and interesting. He had an opportunity here to become acquainted with some novel forms of worship; to attend at the Catholic, the Jewish and the Quaker services, and to hear preachers of various denominations,—a privilege which an active minister can rarely enjoy. The institution of Slavery also came before his eye in its light and its dark sides. He could testify to the comfort and cheerfulness of the Christian planter's large family, and he could shudder at the sight of the slave auction. He was surprised, too, on this visit, by the ravages of intemperance, which had never seemed so fearful in the Northern towns. His criticisms upon these subjects, and his observations upon Southern character, are discriminating and often ingenious.

On the first day of his seventy-third year, Mr. Doggett commenced a daily journal, which he continued for many years, until his hand had become too tremulous to write with ease. In this journal there are many things remarkable. It is rather a record of thoughts than of facts. It is a book of spiritual meditations, a continued self-examination and prayer. Two wishes are nearest the writer's heart, and are repeated on almost every page — that no day may pass without some *useful* work, and that every day may carry him forward in the Divine life. The Confessions of Augustine do not show a more earnest self-renunciation, a more living and quick longing after holiness, than the journal of this old New England minister. This pervading religious tone dignifies the necessary monotony

of the details of the weeks and the months. Every smallest event is made the theme of some spiritual reflection. The presents, which friends send into the house, come as special gifts from God. The common changes in nature, in social life, storm and sunshine, health and sickness, old age and frequent death, all seem to him providential. Indeed, he seems always to write with a sense of God above, around, with and within him.

The ministry of Mr. Doggett at Raynham continued until the year 1845; when, having reached the full term of fourscore years, he felt that it was time for him to give up the work so dear to his heart. But he did not lose his love for the people of his charge when he ceased to be their public teacher. He was always on the alert to minister to their comfort and edification by every means in his power. The closing years of his life were serene and beautiful, disturbed by no calamity and clouded by no mental decay. On Sunday, he was a wakeful and earnest listener to the word of younger friends, and, when his own church was closed, he worshipped cheerfully with brethren of a different faith, and found no fault with a manly utterance of views which he might not approve.

On his eighty-seventh birth day his young friends in the village gathered at his house to offer congratulations and tokens of their love, to sing songs, and to receive anew the patriarchal blessing. It was a glad occasion. But there was a prophecy in the old man's soul, which told him that the occasion would not come again. Very serious thoughts were mingled with the playful words by which he refreshed their joy. In one week after this the fatal sickness fell upon him. He was well aware of its probable issue. But he showed no alarm, made no change in the order of his house, sat at meals with his family and asked the usual blessing, kept up his service of family worship and waited quietly for the end. He died, in the utmost tranquillity, on the 19th of March, 1852. On his study table was found, evidently left by design, the Cyropedia of Xenophon, with the leaf turned in at a passage which a Christian father might well adopt as advice to his children, and a manuscript sermon from the text,—"Brethren, the time is short." The Funeral services were held in the church adjoining his dwelling, an appropriate Address was delivered, and a long train of those who had been his pupils and friends followed his body to its last resting place.

Mr. Doggett was married on the 29th of October, 1797, to Nancy, daughter of the Rev. Dr. Perez Fobes, of Raynham. They had eight children. The eldest son, *John*, was graduated at Brown University in 1821; was one of the earliest settlers of Florida, after its purchase by the United States, and was, for many years previous to his death, Presiding Judge of the County Court of Duval County. He died, January 8, 1841. His second son, *Samuel Wales*, was Principal of a flourishing Academy in Charleston, S. C. Another son, *Perez Fobes*, took a high rank as a physician and surgeon. And still another, *Theophilus Pipon*, was graduated at Brown University in 1829, and was settled in the ministry in Bridgewater, Mass. The youngest child, *William Paley*, had scarcely commenced the practice of Law in his own village, when he was removed by death. Mrs. Doggett died December 27th, 1854, aged eighty-five.

The following is a list of Mr. Doggett's printed productions:— A Dis-

course on "The Way of Eternal Life," preached at Norton and Providence, 1796. A Discourse on Education, at the Opening of Bristol Academy, 1796. An Oration at Taunton, on the Fourth of July, 1799. A Discourse in Mendon, at the Funeral of Richard George, 1827. A Sermon in Mendon, on the Death of Capt. Joseph Prince, 1828. A Sermon in Bridgewater, at the Ordination of his Son, T. P Doggett, 1833. Two Discourses on Slavery, 1835. National Union: A Fast Day Sermon, 1839. A Sermon on "Transcendentalism," preached on Fast Day, 1843.

Mr. Doggett lived to be the only survivor of his college class, the oldest graduate of Brown University with a single exception, the oldest teacher of any public institution in Massachusetts, and the oldest minister in the Unitarian denomination. He was one of the earliest to avow the Unitarian belief, and in this belief he never wavered. He was an Arian of the Old School, firm in faith of the Pre-existence of Christ, but maintaining strongly his inferiority to the Father. From each of the five points of Calvinism he dissented strongly and unequivocally. He had no love for the Universalist theory, but he was inclined, like his friend Dr. Bancroft, to believe in the final annihilation of the wicked.

Mr. Doggett, though not a brilliant Preacher, was an interesting one—he was earnest in manner, clear and close in argument, concise in expression, and eminently serious. He was not tried, like many Preachers, to find matter for religious instruction, nor did he catch at every chance of the day. every political movement, every novel occurrence, for a striking theme of discourse. His Bible gave him his texts and themes, and its store was exhaustless. At the same time, he was a close observer of the course of public affairs, and when the emergency seemed to demand it, he was prompt to speak. One of the last sermons which he wrote, in his eightieth year, was a vigorous protest against the Annexation of Texas, in its bearing upon national morals and prosperity, and its sure influence in stirring up War and extending Slavery. He looked upon the system of Slavery as a great evil, for which the scheme of African Colonization seemed to him to offer the only remedy.

The work which he loved best was to interpret to his friends the Holy Scriptures. He prized the Bible in its integrity, the whole of God's law. The glory of the New Covenant did not wholly eclipse for him the brightness of the Old. He delighted to trace the relation of Moses to Christ, and to find the Messianic hope of Hebrew history and prophecy fulfilled in the man of Nazareth. Nothing gave him more pain than the tendency which he seemed to discover, to slight the earliest revelation from God, and criticise its sacred character; unless, indeed, it were that spirit that denied the Christian miracles, and threw contempt upon the claims of Jesus and his Apostles.

He was candid and deliberate in the formation of his judgments, hearing all sides and dismissing prejudice. But he rarely changed his opinions. If he distinctly stated any sentiment or any order, whether in the house, the school-room, or the church, it was known to be irrevocable. His word was law to his children and pupils. His parishioners were sure that nothing crude or doubtful would find through him an open utterance. He pre-

ferred, indeed, to speak common-places, rather than strange and fantastic ideas. For Transcendentalism of any kind, whether as a system of philosophy, a style of preaching, or a tone of conversation, he had no relish. He never attempted the German language, and was content with such helps as the sound English Commentaries could furnish, or the well tried Latin Fathers.

He was a man of remarkable modesty. He had no greater desire than to be useful without being conspicuous. He chose to dwell aside from the bustle and temptation of society, where he might be forced to take a prominent place. He was not vain of his acquirements, never boasted of what he had done in any way. He had no sense of his own righteousness, even in contrast with the meanness and worldliness of those around him. I was once led, at the Funeral of an old miser, who had been Mr. Doggett's associate in early life, to insist somewhat strongly on the waste of talents and the wreck of hopes, exhibited in such a life. All that the old man answered, was,—"I am afraid to speak of him who is gone. Perhaps I shall have no better account to give. I can only remember now that my friend was once a good man and a Christian minister. I trust that God will be merciful to him. My time will soon come and I shall need all God's mercy.". He was a most orderly and methodical man. He had a time for every thing, and a place for every thing. He was happiest when his regular routine of life could go on unbroken, and did not tire of the monotony of his occupation. He gave a fair measure of time to domestic and manual labour, and often overtaxed a feeble frame to sustain this system of joining physical to intellectual toil. He was temperate, even to abstemiousness, and frugal from principle,—finding no pleasure in the gratification of physical appetites, yet with no harsh ascetic theory. He had a space in every day for worship, for work, for study, for social converse, and for meditation, and he rarely omitted any part of his daily purpose. And it was a surprise to his friends when, at any time, this regular order chanced to be varied.

He was a fine example of charity. He could not join in the scandals with which ordinary intercourse abounds. In conversation he indulged in no strong expressions in regard to the opinions or characters of others. There was a kindness, a gentleness, a dignified reserve in his manner, that more effectually rebuked the utterance of severe and uncharitable words.

My recollection of Mr. Doggett's personal appearance is scarcely distinct enough to justify me in attempting a description of it. When I first knew him, he had almost reached his fourscore years, and had all the marks of an old man, with thin white hair, stooping slightly, and seeming to be below the middle height. I should think, however, that in youth he must have been as much as five feet eight or nine inches. His complexion, I think, was dark, his eyes were deeply set, and the general expression of his countenance indicated thoughtfulness and decision. His face very strikingly resembled the portrait of Granville Sharp. His tone of voice was gentle, but clear and firm. His pace in walking was quick, and his frame, though slender, was well knit and agile. He was somewhat careless about his dress at ordinary times, but nice on special occasions.

He wore small clothes as long as he could find any body to make them to suit him, and then finally yielded to the tide of custom and went into pants. With sincere regard,

Your friend and brother,

CHARLES H. BRIGHAM.

JOSEPH PRIESTLEY, LL. D.*

1794 — 1805.

JOSEPH PRIESTLEY was born at Fieldhead, about six miles South-west of Leeds, Yorkshire, England, on the 13th of March, (O. S.,) 1733. His father was Jonas Priestley, who followed the trade of a clothier. His mother, whose maiden name was Swift, was the daughter of a farmer who resided in the neighbourhood of Wakefield. In his early childhood he was committed to the care of his maternal grandfather, with whom he continued, with little interruption, till his mother's death, which occurred when he was about seven years old. His father was a Calvinistic Dissenter; and one of the most vivid recollections he had of his mother was, that, during the little time he spent at home, she taught him the Assembly's Catechism.

After his mother's death, he was taken home, and sent to school in the neighbourhood. But, as his father was encumbered with a large family, his father's sister, who had no children, took him to live with her, and adopted him as her own. She continued to treat him as her child till her death, in 1764.

By this benevolent and excellent lady, who was in easy worldly circumstances, he was sent to several schools in the neighbourhood, and especially to a Free School, under a clergyman by the name of Hague, where he studied Latin and Greek. At the same time, he was devoting such intervals of leisure as he could command, to the study of the Hebrew, under the Dissenting minister of the place, Mr. Kirkby, who subsequently became his instructor also in other branches. With these advantages, he had acquired a pretty good knowledge of the learned languages, at the age of sixteen.

From the time that he had discovered any fondness for books, his aunt entertained hopes of his being a minister of the Gospel; and he readily entered into her views. But, as his health began to fail, and it was apprehended that he was of a consumptive habit, his thoughts were directed to commercial life; and, with a view to this, he learned the French, Italian, and German languages, without a teacher. A plan had already been formed for placing him in the counting-house of an uncle, who resided in Lisbon, and every thing was nearly ready for undertaking the voyage, when it was found that his health had so far improved that it would be safe for him to return to his studies. He was, accordingly, sent to Daventry, to study under the Rev. Caleb Ashworth.

* Memoir by Himself and his Son.— Chalmers' Biog. Dict.

He spent three years at Daventry; and, though he had been educated in the Calvinistic faith, he left the Academy a thorough convert to Arianism. Here he first became acquainted with Dr. Hartley's "Observations on Man," by reading which he became fully established in the belief of the doctrine of Necessity. He entered the ministry at a great disadvantage, in consequence of a natural impediment in his speech; and this, notwithstanding various efforts to effect a cure, always continued, in a degree at least, till the close of his life. On leaving the Academy, in 1755, he settled at Needham Market, in Suffolk, over a very small congregation; but the fact that he was an Arian, when it came to be discovered, was offensive to some of his people, while the impediment in his speech, and his general lack of popular talents, rendered him scarcely an acceptable preacher to the community at large. Here he pursued his theological studies, and quickly became satisfied "that the doctrine of Atonement, even in its most qualified sense, had no countenance either from Scripture or Reason;" and, in prosecuting his inquiries on this subject, he also reached the conclusion that the Apostle Paul's "reasoning was, in many places, far from being conclusive." On the resignation of the Rev. Mr. Wadsworth at Sheffield, an invitation was sent to him, through the influence of some of his friends, to preach there as a candidate: he accepted the invitation, but the people did not accept *him;* though no objections were made to him on account of his religious opinions. He was, however, shortly after this, invited to preach to a congregation at Nantwich, in Cheshire; and he, accordingly, removed thither in 1758, after having been at Needham just three years.

At Nantwich he passed three years much to his satisfaction. Besides performing the duties of a minister, he engaged in teaching a school; and to the more common branches of instruction he added experiments in Natural Philosophy, to which he had already become attached.

In 1761 he was invited to become a Tutor in Languages in the Academy at Warrington; and here he first began to acquire reputation as a writer in various branches of literature. On a visit to London, he became acquainted with Dr. Franklin, and several other persons eminent in the scientific world, who encouraged him to execute a plan he had already projected, of writing a History of Electricity; which, accordingly, appeared in 1767. This work passed through several editions. He had, the year before, been elected a Fellow of the Royal Society; and, about the same time, the University of Edinburgh conferred on him the degree of Doctor of Laws. Though it was no part of his duty to preach, while at Warrington, he chose to continue the practice, and not only preached, as there was occasion or opportunity, but actually received Ordination, that he might the better keep up the character of a Dissenting minister.

In September, 1767, he left Warrington, and took charge of the congregation of Mill-hill Chapel, at Leeds. Here he resumed his application to speculative Theology, which had occupied him at Needham, and which had been interrupted by the business of teaching at Nantwich and Warrington. Soon after his settlement here, he says — in his memoir — "I became what is called a Socinian; and, after giving the closest attention to the subject, I have seen more and more reason to be satisfied with that

opinion to this day, and likewise to be more impressed with the idea of its importance." Here he announced the change in his theological views, in several different publications; and also wrote a pamphlet or two designed to vindicate the principles and conduct of Dissenters.

It was during his residence at Leeds that his attention was directed more particularly to the properties of fixed air. He had begun his experiments on this subject in the year 1768; but his first publication appeared in 1772. Here also he composed his "History and Present State of Discoveries relating to Vision, Light and Colours."

In 1772 a proposal was made to him to accompany Captain Cook in his second voyage round the world. He consented to go, and an arrangement was actually made for the supply of his pulpit during his absence. But some of the parties concerned in the direction of the business objected to him on account of his religious principles, and another person (Dr. Forster) ultimately received the appointment.

After a residence at Leeds of six years, he accepted an invitation from the Earl of Shelburne, afterwards Marquis of Lansdowne, to reside with him, nominally as a librarian, but really as a companion. Here he was occupied chiefly in scientific pursuits; and, in 1773, read a paper to the Royal Society on the different kinds of air, which obtained the Copley medal.

In 1774 Dr. Priestley accompanied the noble Earl on a tour to the Continent. They visited Flanders, Holland and Germany; and, after spending a month in Paris, returned to England. This tour he highly valued as a means of both gratification and improvement.

Dr. Priestley's publications, during the next three or four years, brought out his peculiar views,— especially the doctrine of Philosophical Necessity, and of the Materiality of the Human Soul, with great distinctness, and brought upon him a degree of obloquy, which evidently diminished the kind regard of his Lordship towards him. The result was that the connection between them was dissolved, the Doctor retaining an annuity of a hundred and fifty pounds, according to the original agreement.

After a residence of seven years with Lord Shelburne, Dr. Priestley removed to Birmingham, where he became the minister of a Unitarian congregation. Here he wrote his "History of the Corruptions of Christianity," and his "History of the Early Opinions concerning Jesus Christ." He published also "Familiar Letters to the Inhabitants of Birmingham," designed to support the Claims of the Dissenters for a repeal of the Test Acts. These Letters gave great offence, and brought upon him the odium of the clergy in the country at large. On the occasion of the celebration at Birmingham of the Anniversary of the French Revolution, on the 14th of July, 1791, at which Dr. Priestley was not present, a mob first burned the meeting-house in which he preached, and afterwards his dwelling house, destroying his library, philosophical apparatus, and, so far as they could, every thing that belonged to him. The outrage was countenanced by many persons in authority, and the legal compensation which he obtained fell considerably short of his actual losses.

Dr. Priestley, in view of the excited state of the public feeling against him, thought it only a measure of safety to leave Birmingham; and, accord-

ingly, he repaired to London, where he found friends ready to welcome him. In a short time, he was invited to succeed Dr. Price as minister at the Gravel Pit Meeting-house at Hackney. In this situation he found himself, in many respects, easy and comfortable; and he not only had every advantage for pursuing his philosophical and theological inquiries, but was particularly happy in an intimacy with Mr. Lindsey and Mr. Belsham, two of the most eminent Unitarian ministers of the day. He was, however, still, to a great extent, an object of public odium; and the feeling of opposition was not allayed, but intensified, by several of his publications at this period; and he finally made up his mind to cross the ocean, and spend the rest of his days in America. At the time of his leaving England, in April, 1794, several respectable English emigrants had formed a project for a large settlement for the friends of liberty in general, near the head of the Susquehanna, in Pennsylvania. Presuming that this scheme was to go into effect, after landing at New York, on the 4th of June, he proceeded immediately to Philadelphia, and thence to Northumberland, the town nearest to the proposed settlement, intending to reside there until some progress should be made in it. The settlement was given up; but, as he liked the place, he determined to take up his residence there, and there he actually remained during the residue of his life.

Though Dr. Priestley was highly esteemed by the people of Northumberland, not only for his great intelligence but for his many private virtues, yet his theological views differed so essentially from theirs that it was impossible for him to exercise his ministry there, except on a very small scale. About a dozen Englishmen, who resided there at the time, were accustomed to meet, on Sunday, at his house, or the house of his son; and, as the number increased, he made use of a school-room in the neighbourhood, and so many ultimately attended that he administered to them the Lord's Supper.

In the spring of 1796 he spent three months at Philadelphia, and delivered there a series of Discourses on the Evidences of Divine Revelation, which were attended by crowded audiences, including most of the members of Congress, and of the executive officers of the Government. These discourses were subsequently published. The next spring he repeated his visit to Philadelphia, and delivered a second series of Discourses, which, however, were received with much less favour than the former ones.

In the spring of 1801 he again spent some time in Philadelphia, and, during his stay there, had a violent attack of fever, from the effects of which he never afterwards fully recovered. He subsequently suffered, also, at different times, from the fever and ague; but, notwithstanding these inroads upon his constitution, his spirits continued good, and he pursued his various studies with nearly his accustomed vigour.

The illness, of which he died, was, in its earlier stages, an obstinate indigestion, together with a difficulty of swallowing his food. From November, 1803, to the middle of January, 1804, it was evident that he was constantly growing worse; but, at the latter date, there was some slight alleviation of his symptoms, which encouraged his friends to hope

that he might possibly recover. Soon after this, however, other more alarming symptoms ensued, and he became himself fully impressed with the idea that his time on earth was short; and he desired to live a little longer chiefly that he might complete the printing of some of his works, which was then upon his hands. About this time, also, he ceased performing Divine service; saying that he had never found himself incapable of it before. After this, he continued constantly engaged in revising his works for the press, and in reading Newcome's Translation of the New Testament, and other books in which he was interested. His son, who constantly ministered to him in his last days, has left the following record concerning him:—

"On Sunday, he was much weaker, and only sat up in an armed chair, while his bed was made. He desired me to read to him the eleventh chapter of John. I was going on to read to the end of the chapter, but he stopped me at the forty-fifth verse. He dwelt, for some time, on the advantage he had derived from reading the Scriptures daily, and advised me to do the same; saying that it would prove to me, as it had done to him, a source of the purest pleasure. He desired me to read him a pamphlet which was at his bed's head — Simpson on the duration of future punishment. 'It will be a source of satisfaction to you to read that pamphlet,' said he, giving it to me; 'it contains my sentiments, and a belief in them will be a support to you in the most trying circumstances, as it has been to me. We shall all meet finally: we only require different degrees of discipline, suited to our different tempers, to prepare us for final happiness.' Upon Mr. ——— coming into the room, he said,—'You see, Sir, I am still living.' Mr. ——— observed he would always live. 'Yes,' said he, 'I believe I shall, and we shall all meet again in another and better world.' He said this with great animation, laying hold on Mr. ———'s hand with both his.

"Before prayers, he desired me to reach him three publications, about which he would give me some directions the next morning. His weakness would not permit him to do it at that time.

"At prayers, he had all the children brought to his bedside as before. After prayers, they wished him a good night, and were leaving the room. He desired them to stay, and spoke to them each separately. He exhorted them all to continue to love each other. 'And you, little thing,' speaking to Eliza, 'remember the hymn you learned:—'Birds in their little nests agree, &c.' 'I am going to sleep as well as you; for death is only a good, long, sound sleep in the grave, and we shall meet again.' He congratulated us on the dispositions of our children; said it was a satisfaction to see them likely to turn out well; and continued, for some time, to express his confidence in a happy immortality, and in a future state, which would afford us ample field for the exertion of our faculties."

The above is a specimen of Dr. Priestley's death bed exercises. He continued, after this, gradually to fail until the next day, (February 6, 1805,) when he passed away so gently that the moment of his departure could not be exactly ascertained. His Funeral Sermon was preached by the Rev. William Christie, and was published.

Dr. Priestley was married, in 1763, to Mary, daughter of Isaac Wilkinson, an iron master near Wrexham, in Wales, with whose family he became acquainted in consequence of having the youngest son at his school at Nantwich. They had four children,— three sons and one daughter. The daughter was married to a Mr. Finch, an iron master in England, and died there about the year 1803. His three sons migrated to this country. The eldest came in 1793, and lived at Northumberland, chiefly occupied with agricultural pursuits, until 1812, when he, with all his family, except one son, returned to England, where he died in 1833. The second son settled in Louisiana, as a planter, and died several years ago. The third died in Northumberland, in 1795, at the age of eighteen. Mrs. Priestley died in Northumberland in 1797.

The following is a list of Dr. Priestley's publications;—*

The Rudiments of English Grammar, with Observations on Style, 1762. A Course of Lectures on the Theory of Language and Universal Grammar, 1762. The Duty of not Living to Ourselves, 1764. A Description of a Chart of Biography; with a Catalogue of all the Names inserted in it, and the Dates annexed to them, 1765. An Essay on a Course of Liberal Education in Civil and Active Life; with Plans of Lectures on 1. The Study of History and General Policy; 2. The History of England; to which are added Remarks on a Code of Education proposed by Dr. Brown in a late Treatise, entitled Thoughts on Civil Liberty, &c., 1765. The History and Present State of Electricity; with Original Experiments, 1767 An Address to Protestant Dissenters on the subject of the Lord's Supper, 1768. Essays on the Principles of Governments, and on the Nature of Political, Civil and Religious Liberty, 1768. A Serious Address to Masters of Families; with Forms of Family Prayer, 1769. Considerations on Differences of Opinion among Christians; with a Letter to the Rev. Mr. Venn in answer to his Full and Free Examination of the Address to Protestant Dissenters, 1769. A View of the Principles of the Protestant Dissenters, with respect to the Civil and Ecclesiastical Constitution of England, 1769. Considerations on Church Authority, occasioned by Dr. Balguy's Sermon on that subject, 1769. A few Remarks on some Paragraphs in the Fourth volume of Dr. Blackstone's Commentaries on the Laws of England, relating to Dissenters, 1769. An Introduction to the Study of Electricity, 1769. Additions to the History and Present State of Electricity, 1770. A Description of a new Chart of History, 1770. A Familiar Introduction to the Theory and Practice of Perspective, 1770. The Rudiments of English Grammar, 1772. Directions for impregnating Water with Fixed Air, in order to communicate to it the peculiar Spirit and Virtues of Pyrmount Water, and other Mineral Waters of a similar nature, 1772. History and Present State of Discoveries relating to Vision, Light and Colours; 2 vols., 4to., 1772. Institutes of Natural and Revealed Religion, vol. I., On the Elements of Natural Religion, 1772. Experiments and Observations on different kinds of Air, 3 vols., 8vo., 1774–77 Auserlesene Kleine Werke dreyer berühmter Englischer Chymisten, Priestley, Henry and Black, 1774. Hartley's Theory of the Human Mind, on the Principles of Association of Ideas; with Essays relating to the subject of it, 1775. An Examination of Dr. Reid's Inquiry into the Human Mind, on the Principles of Common Sense; Dr. Beattie's Essay on Truth; and Dr. Oswald's Appeal to Common Sense in behalf of Religion, 1775. Philosophical Empiricism, containing Remarks on a Charge of Plagiarism respecting Dr. H——s, interspersed with various Observations relating to different kinds of Air, 1775. A Free Address to Protestant Dissenters on the subject of Church Discipline, 1776. Harmony of the Evangelists in Greek; to which are prefixed Critical Dissertations in English, 1777 A Course of Lectures on Oratory and Criticism, 1777 Disquisitions relating to Matter and Spirit, 1777 The Doctrine of Philosophical Necessity, being an Appendix to the

* I cannot be sure that this list embraces *all* Dr. Priestley's works, but, after a comparison of various catalogues, I am unable to make it more complete.

Disquisitions, &c., 1777. The Sadducee: A Poem, 1778. Miscellaneous Observations relating to Education, more especially as it relates to the Conduct of the Mind, 1778. A Letter to Mr. John Palmer in defence of the Illustrations of Philosophical Necessity, 1779. A Second Letter on the same, 1780. Experiments and Observations relating to Natural Philosophy; with a continuation of the Observations on Air, 3 vols., 8vo., 1779–1786. Two Letters to Dr. Newcombe, Bishop of Waterford, on the Duration of our Saviour's Ministry, 1780. A Letter to Joseph Bryant, Esq., in defence of Philosophical Necessity, 1780. Additional Letters to a Philosophical Unbeliever in answer to Mr. W Hammon, 1782. The Proper Constitution of a Christian Church: A Sermon, 1782. The History of the Corruptions of Christianity, 2 vols., 8vo., 1782. Letters to Dr. Horsley, 1783. An Appeal to the Pious and Candid Professors of Christianity on various subjects,—Republished in Philadelphia in 1784. Forms of Prayer for the use of the Unitarian Societies, 1784. An History of Early Opinions concerning Jesus Christ, compiled from Original Writers, proving that the Christian Church was at first Unitarian, 4 vols., 8vo., 1786. Letters to the Jews, inviting them to an Amicable Discussion of the Evidences of Christianity, 1786. Letters to Dr. Horne, Dean of Canterbury, &c., 1787 Discourses on Various Subjects, including several on Particular Occasions, 1787. Defences of Unitarianism for the year 1787, containing Letters to the Rev. Dr. Geddes, to the Rev. Dr. Price, &c., &c., 1787 A Letter to the Rt. Hon. William Pitt on the subject of Toleration and Church Establishments, 1787. A Discourse in favour of the Abolition of Slavery, 1788. Lectures on History and General Policy, to which is prefixed an Essay on a Course of Liberal Education for Civil and Active Life, 1788. A Sermon preached before the Congregations of the Old and New Meetings at Birmingham, 1789. Reflections on Death: A Sermon, 1790. A View of Revealed Religion, 1790. Familiar Letters addressed to the Inhabitants of Birmingham, in Refutation of several Charges against the Dissenters by the Rev. Mr. Madan, in two parts, 1790. A General History of the Christian Church to the Fall of the Western Empire, 2 vols., 8vo., 1790. Letters to the Rev. Edward Burn, of St. Mary's Chapel, Birmingham, in Answer to his Letter on the Infallibility of the Apostolic Testimony concerning the Person of Christ, 1790. Defences of Unitarianism for the years 1788 and 1789, 1790. Letters to the Rt. Hon. Edmund Burke, occasioned by his Reflections on the Revolution in France, 1791. The Evidence of the Resurrection of Christ Jesus considered, 1791. Original Letters by the Rev. John Wesley and his Friends, illustrative of his Early History, with other Curious Papers, communicated by the late Rev. S. Badcock; to which is prefixed an Address to the Methodists, 1791. The Proper Objects of Education in the present state of the World, represented in a Discourse, 1791. A Discourse on the Death of the Rev. Dr. Price, 1791. A Particular Attention to the Instruction of the Young, recommended in a Discourse, 1791. An Appeal to the Public on the subject of the Riot at Birmingham, 1791. The Duty of Forgiveness of Injuries: A Discourse, 1791. Letters to the Members of the New Jerusalem Church, formed by Baron Swedenborg, 1791. Letters to a Young Man, occasioned by Mr. Wakefield's Essay on Public Worship; to

which is added a Reply to Mr. Evanson's Objections to the Observance of the Lord's Day, 1792. Part II of the same, 1793. Discourses on the Evidence of Revealed Religion, 1794. The Use of Christianity, especially in Difficult Times: A Sermon, 1794. Heads of Lectures on a Course of Experimental Philosophy, particularly including Chemistry, delivered at the New College, Hackney, 1794. Syllabus of a Course of Lectures on the Study of History, 1794. The Present State of Europe compared with Ancient Prophecy; with a Preface, containing Reasons for his leaving England, 1794. Experiments and Observations relating to the Analysis of Atmospheric Air; also, further Experiments relating to the Generation of Air from Water; to which are added Considerations on the Doctrine of Phlogiston, 1796. Observations on the Increase of Infidelity, 1796. A Comparison of the Institutes of Moses with those of the Hindoos and other Ancient Nations, 1800. The Doctrine of Phlogiston established, and that of the Decomposition of Water refuted, 1800. A Letter to an Antipædobaptist, 1802. Socrates and Jesus compared, 1803. Index to the Bible, in which the various Subjects which occur in the Scriptures are alphabetically arranged, 1805. Memoirs of his Life to the year 1795, written by himself, with a Continuation to the time of his Decease, by his Son, and Observations on his Writings by T. Cooper and W Christie, 1806. In addition to the above, he published a large number of articles in the Transactions of different Philosophical Societies, Nicholson's Journal, &c.

FROM HUGH BELLAS, ESQ.

SUNBURY, Pa., September 22, 1849.

Rev. and dear Sir: In compliance with your request, communicated through our mutual friend, the Rev. Dr Furness, I cheerfully communicate some of my reminiscences, illustrative of the character of Dr. Priestley, embracing the period from June, 1796, until near the time of his death.

In 1796, at the age of sixteen, I was employed as an apprentice in a store which the Doctor frequented. From the close of that year until the autumn of 1803, I was in the practice, with but little interruption, of borrowing from him miscellaneous books. As he perceived my ardour in acquiring knowledge, and was always on the alert to aid the improvement of young men, he uniformly treated me with great kindness and indulgence when I called upon him. During the period of about seven years, I saw and conversed with him, I suppose, upon an average, once every two weeks. Indeed, I often visited him when I had no occasion to avail myself of his proffered kindness in lending me books; for there was an atmosphere of benevolence around him, which attracted me insensibly, and rendered it a privilege for me to be in his society

The personal appearance of Dr. Priestley, when I first saw him, was that of an aged gentleman, of about five feet nine inches, dressed in black, with a white stock, walking perfectly erect. He usually moved rapidly and acted earnestly, when he was engaged in business, whether in his house or in the street; but he often took a deliberate evening's walk for recreation, in the summer. He had been an active pedestrian in England; for he told me he had walked there, in a morning, twenty miles before breakfast. He rode very well on horseback, though not frequently; and I was informed that he had been accustomed to that kind of exercise, with the fine horses of the Earl of Shelburne, while he lived with him. His person was rather spare than full—he was broad across the loins, and his lower limbs appeared slender, through his *American pants*, which he always wore. He usually spoke somewhat

rapidly in a tenor tone of voice, without marked impediment, unless under excitement, and then his utterance was but slightly affected.

Near and in front of Dr. Priestley, as he sat in his library, hung the portraits of his friends, Dr. Price and the Rev. Theophilus Linsey. Some of his metaphysical arguments against the speculations of the former, were written in the same apartment; and, in perfect friendship, they submitted to each other their opposing manuscripts before they sent them off to the press. It was of Mr. Linsey that, on leaving England, Dr. Priestley wrote that, "without his society, the world would seem to him, for some time at least, almost a blank."

Towards his own family his affections were deep, tender and ardent; while yet he was remarkable for his firmness and fortitude. These latter traits were strikingly exhibited on occasion of the terrific riots at Birmingham, as well as at a later period, in connection with the death of his wife. I was present at her Funeral, and was a witness to his flowing tears, while he delivered a deeply pathetic Address at her grave. A few years after this, his estimable son, *Joseph*, with whom he resided, visited England; and, remaining much longer than had been anticipated, his father, on his return, said to him,—"I began to *feel* the truth of the wise man's saying, that 'hope deferred maketh the heart sick.'"

To any expression, offensive to either morality or piety, he was singularly sensitive: indeed, he was reluctant to be introduced to any one whose mode of life might have addicted him to the irreverent use of sacred things. I once introduced to him inconsiderately a young seaman, a son of a respectable Unitarian clergyman, who was not sufficiently guarded in this respect, and he afterwards expressed regret and dissatisfaction that I had done it. I have heard it said that he never pronounced the name of the Supreme Being without a solemn pause; but this statement certainly is incorrect. Many years before he left England, he published an interesting Discourse on "Habitual Devotion;" and the frame of mind which he there inculcates, he seemed to me to possess himself in an uncommon degree. In the autumn of 1801, Northumberland suffered severely from fevers; and Dr. Priestley, among others, was prostrated for some weeks. During his illness, I happened to reside in the same house with him, and heard his expressions of resignation to the Divine will, which were uttered in such a tone and so frequently as to be exceedingly affecting.

To all with whom he had intercourse, and especially to young persons, whatever might be their standing in society, he showed much kindness. I went into an old shoemaker's shop one morning, about two years after the Doctor came to this country, and saw upon his bench a small volume, which I took up, and found to be the first volume of Dr. Priestley's "Institutes of Natural and Revealed Religion." The old man said the Doctor had given it to him as a present; and both he and his wife spoke warmly of his friendly and benevolent disposition, and reprobated, in no very moderate terms, those who condemned him, without, as they supposed, knowing his opinions.

The domestics of the family held the Doctor in the utmost reverence. He sometimes reproved them for their misconduct; but not unfrequently, soon afterwards, especially if the reproof had been severe and been rightly received, made them some little present, with a view the more effectually to soothe their feelings. During several months he delivered Lectures to a class of about twelve young men, chiefly mechanics, some of them apprentices, using "Astro-theology" as a text book. On these occasions, his vivid and pathetic descriptions of the dreadful consequences of sensual indulgence upon both body and mind left an impression that could not easily be effaced.

In the evening he sometimes played at chess; and, having usually beaten

his opponent, when about to quit, he would suffer himself to be beaten, saying,—"Well, now you have beaten me, let us quit."

Dr. Priestley's uncommon urbanity and gracefulness of manners, as well as his intellectual qualities, made him welcome to the most refined and cultivated society. He was always cheerful and courteous, his fair and expressive countenance beaming with benevolent excitement, and his full blue eyes frequently moistened from sensibility. One morning a venerable and strict Presbyterian, old Mr. Montgomery, described in my hearing the various persons who had been with him the preceding evening, at a little social party, in some friend's house; and, after mentioning others, said,—"And we had the old Doctor among us, with all the benevolence of a primitive Apostle."

The Doctor conducted family worship in the morning in his library, reading the prayers in a standing posture. About the year 1799 he commenced *preaching* in a school-house, an humble log building near his dwelling, to an audience of fifteen, twenty, or more. There he administered the Lord's Supper; handing the bread and wine to his little grandchildren, as well as to any other who chose to partake. A person to whom he gave the elements carried them round to those present who were seated. On at least some of these occasions he was much moved — the tears ran down his cheeks, and his voice struggled for utterance. During public worship, he wore the black silk gown; and, after reading the hymn, joined in singing, keeping before him the notes of the tune in his music book.

His compositions for the press were first written in short hand. I have heard it said that the printers had much difficulty in reading his manuscript; but all his writing, which I remember to have seen, was in a free, legible hand. When I called one evening, he asked if I had time then to write a little for him; and, as I readily assented, he handed me his manuscript, in "long hand," to continue it. He then proceeded to read to me from his short hand, having given me minute directions in respect to punctuation, the use of capitals, &c.; and when it became too dark for me to proceed farther, he looked over my pages, and very kindly expressed his satisfaction with what I had done. He used a copying machine for letters, &c., and said that in England he could obtain a good impression, after twenty-four hours or more; but here the greater dryness of the air obliged him to take a copy within a much shorter time.

I think it was in the summer of 1800, I called to return to him books which I had borrowed, and to receive others; and he told me that he had just received a very curious present from Europe, which he would show me. He took me into his laboratory, and pointed to a small pile of plates of silver and zinc, in alternate layers, with pieces of wet flannel interposed; each plate about the size and form of a common playing card. A piece of small iron wire was inserted near the top of the pile, another piece near the bottom, and the other ends of the wire were brought together, and there underwent decomposition. "Now this is called the pile of Volta," said the Doctor; "and here is the electric fluid destroying the ends of the wires. Put the joint of your thumb to these points, and you will feel a slight electric shock. You need not be afraid; for it will not be severe." I did as he directed, and received several successive light shocks, upon repeated applications to the points.

He was disposed to place full confidence in those with whom he transacted business. As he never took the trouble of learning to count our currency, he handed his money, when he made his little purchases in the stores, saying, "There, Mr. C———, you will give me the proper change; for I do not know it."

In the year 1802, a young gentleman from New England, making an exten-

sive tour for health or pleasure, called upon the Doctor, and I soon after inquired who his visitor was. He told me, but I cannot recollect, his name; and added, with no little confidence and animation,—"A great change is about to take place in New England in favour of Unitarianism. I shall not live to see it, but you may." He published a remarkable prediction, when leaving England, respecting the political convulsions and wars which now agitate Europe,—the mighty conflicts between the friends of arbitrary government and the advocates of freedom. He had adopted Dr. Hartley's opinion expressed in his "Observations on Man,"—that terrible visitations awaited all the kingdoms of the world,—England not excepted,—that had lent their influence in aid of the Church of Rome. That work of Dr. Hartley he held to be the most valuable of all books, except the Bible.

It seems rather strange that neither in what Dr. Priestley has published, nor in what has been written concerning him, is there any thing to indicate his intense relish for a good anecdote, or the great number of amusing and instructive anecdotes which he had treasured up. Perhaps, however, this is to be explained by the fact that the state of mind in which this pleasantry originated, was called up only by familiar and agreeable conversation. But I now recollect that his "Letters to Volney," *composed in a single day*, partook not a little of a humourous character; for he deemed Volney's shallow Deism unworthy of grave argument. With one of the Doctor's anecdotes, which he used to relate with characteristic good humour, I shall conclude these reminiscences. It was as follows:—A devout Portuguese farmer, greatly perplexed about his cows staying away at night, at length resolved to give them in charge of his tutelary saint, when he turned them out every morning to their rambles at large. To his great joy, he found that his trust and invocation were now rewarded by the punctual return home of the cows every evening. The good man, however, being about to leave home for some days, directed his daughter's attention to the change which they had observed in the cows' behaviour, and explained to her the cause of it. "Now remember," says he, "every morning while I am away, when you turn them out, to give them particularly into the care of Saint J." The girl promised to do as he ordered; but, by the following morning, when sending off the cows, she had totally forgotten the name of the saint—anxious, however, to do the best she could, she committed them to the charge of *all the saints*. Night after night came, but neither night nor saints brought home the cows. At length her father returned, and soon and eagerly inquired of her whether the cows had always come home. "Oh, indeed, father, they have never been home since." "And did you," said he, "give them into the charge of Saint J.?" "Why, I'll tell you, father, exactly how it was—I could not, for my life, recall the name of that saint of yours; and so I gave them into the care of *all the saints;* and, as he was among them, I thought it would all be right." "Oh yes," said he, "that is always the way; what is every body's business is nobody's business."

With the utmost respect and regard,

I am, Dear Sir, Your friend and servant,

HUGH BELLAS.

ABIEL ABBOT, D. D.*

1794 — 1828.

Abiel Abbot was born in Andover, Mass., August 17, 1770. He was a son of John and Abigail Abbot, and, with the exception of one who died in infancy, the youngest of their children. His parents were persons of excellent character, and his mother especially is said to have been remarkable alike for good sense and piety. In his early childhood, he exhibited not only great conscientiousness but uncommon devoutness; being accustomed frequently to retire, for purposes of devotion, to a solitary grove near his father's house. His brother-in-law, the Rev. Dr. Abbot, of Peterborough, N. H., in referring to his earliest years, writes thus:—"He had an excellent mother. The children were allowed at home to take the pears which they found on the ground under the tree. Passing in the road, he saw a couple of pears, just over the fence, under a tree belonging to one of the neighbours. He picked up the pears, and hastened home, and gladly offered one of them to his mother. 'Where did you get the pears?' 'Oh, under Mr. ——'s pear tree.' 'I shall not touch one of them; they are stolen; they are not your pears.' He was in an agony. 'What shall I do?' 'You must put them where you found them.' He immediately carried them back, and placed them under the tree. He had always a tender conscience, and greatly venerated his pious mother."

At the age of fourteen, he had a severe illness,— a nervous fever, occasioned by thrusting his arm into a cold spring, in a hot summer's day. This illness, which had well nigh proved fatal, left him with the vigour of his constitution considerably impaired; and this was one of the circumstances which led his parents to gratify his wish for a liberal education. Accordingly, he became a member of Phillips Academy at Andover, where he at once took a high stand among his fellow students, and maintained it during the whole period of his preparation for College. Here, as in after life, he was particularly distinguished for a popular and graceful style of elocution.

He entered Harvard College in 1788 and graduated in 1792. He was uniformly diligent in his studies and exemplary in his deportment, but was distinguished rather for his classical than scientific attainments. In 1800 he was appointed to deliver the Annual Address before the Phi Beta Kappa Society at Harvard College, on which occasion he very creditably acquitted himself in "A Review of the Eighteenth Century." The Address was published in a periodical of that day, entitled the "Literary Miscellany."

Soon after he graduated, he became an assistant teacher at Phillips Academy, Exeter, where he continued till August, 1793. He subsequently occupied the place of Principal of Phillips Academy, Andover, and, at the same time, pursued his theological studies under the direction of the Rev. Jonathan French. Having received license to preach, he commenced

* Memoir by Rev. S. Everett.— Ms. from Rev. Dr. Abbot, of Peterborough, N. H.

preaching to the congregation in Haverhill, in November, 1794, and, in February following, received a unanimous invitation to become their Pastor. He signified his acceptance of the call in April, and was solemnly set apart to the work of the ministry in that place on the 3d of June, his Pastor and Theological Teacher, the Rev. Mr. French, preaching the Ordination Sermon. His labours were welcomed with enthusiastic applause by all classes to whom he ministered. In reference to his Ordination, he writes in his private journal,—"I would never forget thy goodness, O thou whose tender mercies are over all the works of thy hands. Perpetuate the memory of these things in my mind, and keep alive my sensibility and gratitude." After his first administration of the Communion, he writes thus:—"I would never forget the feelings of that first interview with the church, nor the tears we shed, of which the faulty spectators themselves did not withhold their share. I would remember these feelings and tears, as a constant excitement to prayer that many may be added to our Communion of such as shall be saved." On commencing a New Year, he writes thus:—"Let it be my solicitous endeavour this year to redeem time. Let it be my plan to undertake more and to perform quicker. To carry this design into execution several things will be necessary. To take better care of the fragments of time. A portion of the day may often be saved in the morning and evening, which is apt to slide away in other avocations. Less time should be spent in ruminating or listless study. Let the moments of application be improved at all times, as they are when special necessity compels to the utmost ardour and activity. Read with attention; converse with spirit and judgment; visit by plan and to some good purpose. Let civility have its place; but let religion and ministerial objects have their turn also. Choose for the pulpit subjects of variety; this will keep curiosity alive, which may be the handmaid of religion; and it may also put me in the way of crossing every hearer's prevailing fault, and remind him of a duty in which he is most of all deficient."

In 1796 he was married to Eunice, eldest daughter of Ebenezer Wales, Esq., of Dorchester;— a lady of great sweetness and excellence of character, and well fitted to adorn a responsible station.

In May, 1803, he resigned his pastoral charge at Haverhill, on the ground that his salary would not meet the necessary expenses of his family. The step seems to have been taken not without much reluctance and regret; and, for some time after, his health suffered to such a degree that he was obliged to suspend his ministerial labours, and avail himself of the relaxation and exercise incident to a somewhat protracted journey. In the summer of this year he received a call to settle over the First Congregational Church in Beverly, then recently rendered vacant by the election of Dr. McKeen to the Presidency of Bowdoin College; and, about the same time, proposals were made to him from one or two other churches, which perhaps might have been regarded, in some respects, as still more eligible. He accepted the call at Beverly, and was installed the following winter, (December 13, 1803,) the Sermon on the occasion being preached by his friend, the Rev. Thaddeus Mason Harris, of Dorchester. His health, at this period, was so much enfeebled that he afterwards remarked that, when he preached his Introductory Sermon, he did it under the impression

that it might very possibly prove to be his last. His text on the occasion was,—"We all do fade as a leaf." From this time his health began to improve, and he entered upon the labours of his new sphere with great alacrity and acceptance.

His first efforts seem to have been followed by an increased seriousness in his congregation. In August, 1804, he writes,—"My labours have been apparently blest more than in any former period. The serious of the Society have expressed to me their joy and gratulation; the whole assembly appears more solemn and attentive and full than formerly." In February, 1805, he writes,—"The additions to the church in less than a year have been nearly fifty; and they seem to adorn their profession."

The demand for extra services in his congregation, at this period, seemed to impose upon him the necessity of speaking more or less without writing; and he had a natural talent at this, which rendered it alike easy to himself and agreeable to his hearers. In March, 1806, he began a course of unwritten expository lectures in the town hall, "designed"— to use his own language—"to show the history and doctrines of Christ in connection, and to enforce them in a practical and pathetic, rather than in a learned and theoretical, manner." These services attracted very large audiences, so that, within a short time, they were obliged to abandon the town hall, and hold the service in the church. In referring to this course of lectures, in a letter to a friend, many years afterwards, he speaks of them as having been to himself a delightful and profitable exercise, and to his people one of the most popular and useful services he had ever rendered.

In February, 1807, he lost his excellent mother. With characteristic appropriateness and sensibility he preached a sermon on the occasion to his congregation from the text,—"I bowed down heavily as one that mourneth for his mother." In a letter to a near friend immediately after her death, he wrote as follows:—"Our consolations rise out of the review of as pure a life as is ever witnessed. She had prepared for death by a whole life of constant and lively devotion. If ever children in the world had occasion, we have, to rise up and call our mother blessed. Let us strive after her high attainments in faith, in temper, in devotion, in heavenly mindedness, in liberality to the poor. But what virtue or what grace can I name in which she had not attained excellence? I have been to spend alone a few minutes in surveying her pale but beautiful countenance; and, while contemplating it, endeavoured to impress on my mind her recollected counsels, and resolved never to forget the mercy of God to me in such a mother. Let us so live that our death may be calm and peaceful; and that we may ascend at last to the happy world, where we trust she is renewing her devotions with purer joy and brighter fervour, and where we may be the crown of her rejoicing forever."

In 1809 he preached the Anniversary Discourse at Plymouth on the Landing of the Pilgrims. It was an occasion congenial with both his taste and his talents, as the Sermon itself proved.

In the summer of 1810 there was another season of unusual seriousness in his congregation. At this period he was in the habit of exchanging with ministers denominated "Orthodox," who, though they were aware that his religious views were not all in accordance with their own, yet con-

sidered him as holding so many doctrines in common with themselves as to justify a fellowship of ministerial labours. Subsequently, however, a change in this respect gradually took place, as the Unitarian controversy advanced, until his exchanges became almost or altogether limited to ministers whose opinions were supposed to be in substantial accordance with his own. As his opinions on some other subjects are known to have undergone a change in the course of his ministry, it would seem probable that this was true in respect to what are commonly called "revivals of religion." In a letter to the Pastor of another Church, dated May, 1826, he writes thus:—"You will do wisely to improve your time in deepening the seriousness of your flock, and in leading forward to ordinances as many of the worthy as you can; while you have the aid of example in those who have already come, and before your flock may settle down in a more cold and formal state. The Orthodox have now few to join their churches, except in what is technically called revivals; and the effervescence of such a season, while it often brings excellent persons into the church, frequently throws up to notice, and ranks with professors, those who ultimately bring disgrace upon them. It is far more desirable to have additions from the sober on reflection than from high excitement; and that persons should be coming in, one, two, three, at a Communion season, than in tens and twenties." And, in another letter to the same person, he writes,—"I am much gratified with the religious state of your parish, the increased seriousness and attention to ordinances, and all in so calm and rational a manner. A gradual and continual increase of the number of professors is better than to see an excited multitude coming in together. Sympathy and passion, the social principle in one form or another, have so much to do in a general excitement, that you know not how much of enlightened and solid principle may have to do with the movement, nor how little may remain when the wind has gone by."

Early in the year 1818 his health sensibly declined, and it soon became apparent that his disease had more or less connection with the lungs. In the following summer he tried the effect of a journey, but without any material benefit. In the approach of the cold season, he was advised by his physicians to resort to a milder climate; and, after having made the requisite preparation, he sailed from Boston for Charleston, S. C., on the 28th of October. After a tempestuous passage of nearly a fortnight, he reached Charleston, where he was received with every expression of courtesy and kindness. Having remained there about two months, he accepted an invitation to pass some time in the family of James Legare, Esq., on John's Island; and, while there, he, for a short season, took charge of a small parish, preaching once on the Sabbath. After making a short visit to Savannah in April, he set out to travel home by land in the month of May. The journey proved highly beneficial to his health, as it had been gratifying to his taste, and curiosity, and social feelings; and, on his return, he engaged in his professional labours with as much earnestness, and apparently as much physical energy, as at any preceding period of his life.

His services were often put in requisition on important public occasions. In 1802, he delivered the Artillery Election Sermon, at Boston; in 1818,

the Dudleian Lecture at Cambridge; in 1823, the Annual Sermon before the Society for Promoting Theological Education in Harvard University; and in 1827, the Annual Sermon before the Convention of Congregational Ministers in Massachusetts.

In 1821 he was honoured with the degree of Doctor of Divinity from Harvard College.

In the autumn of 1827 his former complaints returned upon him, and with still more threatening aspect. He, however, retained his accustomed equanimity of spirit, and, in a letter of September 21, he writes thus:— "For one thing I cannot be sufficiently thankful — my bad nerves inspire no gloom. In no period of my life have I enjoyed so much tranquillity, peace, nay, let me say it, joy, religious joy, as in the last two or three months. In the review of my life, the goodness of God appears wonderful to me. My course, as far as Providence is concerned, from childhood, seems a path of light, without a cloud of darkness,— an unvaried scene of mercy." It became apparent that he could not with safety encounter the severity of a Northern climate during the winter; and, accordingly, on the 28th of October, he again embarked at Boston for Charleston, S. C., where he arrived on the 6th of November. Having remained here a few weeks, he went again to visit the family on John's Island, from whom he had previously met so hospitable a welcome. In this delightful retreat he passed a month; when, in consequence of a change in the season, and the prevalence of cold winds, he determined to embark for the Island of Cuba. He sailed on the 9th of February, and, on the morning of the 16th, the high hills of Cuba were descried. Immediately after his arrival at Matanzas, he was induced to go into the interior to visit a friend; and he remained there for several weeks, amidst scenes of grandeur and novelty that greatly impressed him. After this, he spent a few weeks in Matanzas, and its vicinity, and then travelled, in company with some friends and a Spanish guide, to Havanna; whence, after stopping there for a day or two, he embarked, on the 26th of May, for Charleston. He arrived on Saturday, the 31st of May; and, finding that a packet was to sail for New York on Monday following, he immediately resolved to take passage in it. On Sunday morning, he attended the Archdale Church, and heard the Rev. Mr. Gilman preach; and in the afternoon delivered an extemporaneous discourse himself, with great animation and interest, from the words,— "God said, let there be light,"—the design of which was to contrast the spiritual darkness of the region he had just left behind with the glorious light with which our own country is favoured. On Monday he embarked in the Othello for New York; and, on the first day of the passage, seemed in his usual health and spirits. The next day, however, he was taken ill, though no serious apprehensions were awakened concerning him. Having continued in a feeble state during the week, on Saturday morning, as the ship was approaching quarantine, he arose, dressed himself, and went on deck. His respiration soon became difficult, and violent bleeding ensued. Being asked by one of the passengers if he felt alarmed, he replied,—"No, I am in the hands of God, and I trust He will take care of me." But scarcely had these words passed from his lips before it was perceived that death had done its work. The disease had undoubtedly been contracted in the

climate to which he had gone for relief. He had endeared himself greatly to his fellow passengers by his intelligent conversation and gentle and attractive manners. His remains were interred on Staten Island, the Funeral service being performed by the Rev. Mr. Miller, of the Reformed Dutch Church. The tidings of his death produced the deepest sensation at Beverly, where a Funeral Discourse was delivered by the Rev. Dr. Flint of Salem, which was afterwards published. When the intelligence was received at Charleston, a meeting was held in the Second Independent Church, and Resolutions passed expressive of their high estimate of Dr. Abbot's character, and of their cordial sympathy with his bereaved family and congregation.

I first became acquainted with Dr. Abbot in the spring of 1811, under circumstances which showed some of his more prominent traits of character to great advantage. His brother-in-law, the Rev. Abiel Abbot of Coventry, who was then conducting my studies preparatory to College, was arraigned by the Consociation of Tolland County to answer to certain charges of heresy [Unitarianism] that were made against him. Mr. Abbot, with his parish, (in distinction from the church,) refused to recognize the jurisdiction of the body which had assembled to try him; and Dr. Abbot was present to render his brother such aid as the exigency might demand. He expected to make a public defence in the course of the trial, and had made some general preparation for it; but the occasion for his speaking came earlier than he expected, and took him somewhat by surprise. The effort, however, in respect to skill and self command, and eloquent appeal, was worthy of the best ecclesiastical lawyer in the land. He began by expressing his high respect for the venerable fathers and brethren among whom he found himself, and apologizing for the somewhat embarrassing attitude in which his affection for his brother, no less than his sense of duty, had placed him. He distinctly stated that it was no part of his object to appear as an advocate of his brother's peculiar religious views, and moreover he hesitated not to say that his own views were not, in all respects, in accordance with them. And, after having adroitly managed to disarm opposition, so far as it could be disarmed, and to prepossess the audience strongly in his favour, he proceeded to present the strong points of his case with such inimitable simplicity, such admirable self possession, and such bland and attractive eloquence, as to the mass of his auditors was perfectly irresistible. He did not indeed succeed in procuring his brother's acquittal; for he was not only dismissed from his church, but virtually deposed from his office; but the result was not for want of, but in spite of, a most vigorous and impressive effort in his favour. The ministers of the Consociation were treated throughout with perfect respect, and with winning and graceful kindness; and, notwithstanding the great excitement which attended the occasion, and the deep anxiety which was felt in the result, I do not remember ever to have heard from an individual the least reflection upon the frankness and the fairness which marked Dr. Abbot's defence.

Subsequently to this, my opportunities for intercourse with Dr. Abbot were not frequent, and yet I saw him several times, chiefly in his own family. There he was certainly a model of dignity and affection. I always

found him gentle and hospitable, entertaining and instructive. He was remarkable, as it seems to me, above almost any other man whom I have known, for always saying the pertinent thing and saying it in the most felicitous manner. When President Monroe made a journey through New England, in 1816, he breakfasted with Dr. Abbot at the house of one of his parishioners; and, on his return to Virginia, he is said to have remarked that the finest thing he had heard, during his whole tour, was the asking of a blessing at the table by a Mr. Abbot of Beverly.

At the commencement of his ministry he is understood to have been a believer in the commonly received doctrine of the Trinity; but, at a pretty early period,—probably before leaving Haverhill,—his views on that point underwent some change. I know of nothing positive, in his published sermons, from which his particular views of that subject could be inferred.

I never heard Dr. Abbot preach but two sermons, and those were at Coventry, on the Sabbath immediately preceding the trial of his brother. His manner, as I remember it, was uncommonly felicitous and engaging. It was more like that of the celebrated William Jay than of any other person whom I ever heard. There was a gracefulness, a tenderness, an earnestness, that would not let me look away from the preacher, or allow me to think of any thing but what he was saying. One of the sermons which I heard from him was on the "Intercession of Christ," and was afterwards published in a volume entitled "Sermons to Mariners." The following is an extract from it:—

"Let it be previously remarked that the Gospel is a religion adapted to beings sinful and ruined. It comes to mankind, as in a state of woful defection from God; as guilty and exposed to fearful punishment; as wretched and without power to relieve themselves. This is the current statement of Scripture; and I add that the truth of the melancholy account is confirmed by reason and observation. The corruptions even of the best, of which they are deeply sensible, and which they continually strive to subdue, the willing profligacy of others, and, in short, the miserable and wicked state of the whole world, are facts too obvious to be denied or disguised. They have been acknowledged in the moral writings of heathens, in terms not dissimilar to those of the sacred writers. To this darkened, corrupt and wretched state of the world correspond the offices which the Divine Redeemer is represented as sustaining. 'Upon Him is laid help,' and He is 'mighty to save;' therefore we are liable to ruin. He came to 'proclaim liberty to the captives;' then we are in bondage. He came to 'redeem us by his precious blood;' therefore we must have perished, if left without a ransom; for there is nothing superfluous in the Divine economy. As He is 'the light of the world,' it was in darkness without Him; and as He is 'the Lamb of God, that taketh away the sins of the world,' the world needed that wonderful propitiation.

"The reasons of this Divine scheme we may not be able fully to comprehend: it is sufficient that it is revealed, and that the seal of Heaven is affixed to this overture of mercy to a perishing world. But can we not perceive that it is most happily adapted, in all its wonderful apparatus, to engage the attention, to command the confidence, and to excite the affections, of beings in such a state as ours? Let us consider it for a moment.

"God is an infinite being and a holy Sovereign; and man is a transgressor of his law, which is holy, just and good; and therefore a criminal under his most equal and beneficent Government. The Divine Governor being invisible, and at an infinite exaltation above his fallen subjects, there was a suspicion that he was *just* rather than *merciful*, and a consequent alienation from Him. This was the frame of mind in the first sinners, who therefore sought to 'hide themselves from the presence of the Lord God among the trees of the garden.'

"Such, however, was the mercy of God that He would not utterly and at once abandon his wretched creatures to destruction; and such his majesty and holiness that He would not immediately announce to the guilty the terms of reconciliation. It was his pleasure to resort to a scheme which displays his perfections in glorious harmony; in which a place is found for mercy, while his awful attributes of justice and holiness are fully preserved—a plan, in which 'mercy and truth meet together, righteousness and

peace kiss each other'—'truth might spring out of the earth and righteousness might look down from Heaven.'

"This Divine plan was the appointment of a Mediator, who should be able to save to the uttermost them that come unto God by Him' as He should 'ever live to make intercession for them'—a Mediator who should bring sinners to repentance, and give an honorable efficacy to that repentance, by his own expiatory sacrifice; and should present their cries and tears for mercy to God, purified and rendered acceptable by his own intercession."

The following is a list of Dr. Abbot's publications:—

Memorial of Divine Benefits: A Sermon preached at Exeter on the 15th, and at Haverhill on the 29th, of November, Days of Public Thanksgiving in New Hampshire and Massachusetts, 1798. Traits of Resemblance in the People of the United States of America to Ancient Israel: A Sermon preached at Haverhill, on the Annual Thanksgiving, 1799. Eulogy on the Life and Character of Washington, delivered, by request, before the inhabitants of the town of Haverhill, on his Birth-day, 1800. The Duty of Youth: A Sermon occasioned by the death of Mrs. Sarah Ayer, of Haverhill, 1802. Self-preservation: A Sermon preached before the Ancient and Honourable Artillery Company, in Boston, on the Anniversary of their Election of Officers, 1802. The Mariner's Manual: A Sermon preached in Beverly, 1804. Introductory Address at the Ordination of the Rev. David T. Kimball,* in Ipswich, 1806. A Discourse delivered before the Portsmouth Female Asylum, 1807 A Discourse delivered at Plymouth, at the Celebration of the 188th Anniversary of the Landing of our Forefathers, 1809. A Father's Reasons for Baptizing his Infant Child: A Discourse delivered at Beverly, 1812. Sermons to Mariners,—(a duodecimo volume,) 1812. An Address before the Massachusetts Society for the Suppression of Intemperance, 1815. A Discourse before the Missionary Society of Salem and Vicinity, and the Essex South Musical Society, 1816. A Discourse delivered before the Bible Society of Salem and its Vicinity, on their Anniversary, 1817 The Parent's Assistant and Sunday School Book, 1822. Charge at the Ordination of the Rev. B. Whitman, 1826. Address before the Berry Street Conference, 1826. Ecclesiastical Peace recommended: A Discourse before the Annual Convention of Congregational Ministers of Massachusetts, 1827. The Example of the First Preachers of the Gospel considered: A Sermon at the Installation of the Rev. Abiel Abbot in the Congregational Church in Peterborough, N. H., 1827. Letters written in the Interior of Cuba, between the Mountains of Arcana to the East, and of Cusco to the West, in

* David Tenney Kimball, a son of Daniel and Elizabeth (Tenney) Kimball, was born in Bradford, Mass., November 23, 1782. He fitted for College, partly under the instruction of Moses Dow, of Atkinson, N. H., (afterwards the Rev. Moses Dow, of Beverly, Mass.,) and partly at the Atkinson Academy, under the Hon. John Vose, as Preceptor. He entered Harvard College in 1799, and graduated an excellent scholar, in 1803. For one year after his graduation, he was a teacher in Phillips Academy, Andover, and then commenced his theological studies under the direction of the Rev. Jonathan French. He commenced preaching in March, 1805, and was engaged immediately to supply the pulpit in Ipswich. On the 17th of June, 1806, that congregation unanimously invited him to become their Pastor, and, having accepted their invitation, he was ordained and installed there on the 8th of October, 1806. Here he laboured with great diligence and faithfulness, for nearly forty years, before he was relieved by a colleague. For ten or twelve years, he instructed the children of his parish, at the meeting-house, and at his own dwelling-house, in the Assembly's Catechism. He was a man of great conscientiousness, modesty and humility. He was married October 12, 1807, to Dolly Varnum Coburn, daughter of Capt. Peter and Mrs. Elizabeth Coburn, of Dracut, and had seven children,—five sons and two daughters. He died at Ipswich, on the 3d of February, 1860, aged seventy-seven years.

the months of February, March, April and May, 1828, (an octavo volume.) A Second volume of Sermons, in connection with a Memoir of the Author's Life, by his Son-in-law, the Rev. S. Everett, 1831.

FROM THE REV ANDREW P. PEABODY, D. D.

New York, April 15, 1849.

My dear Sir : I avail myself of a brief interval of leisure, during my sojourn in this city, to communicate to you such reminiscences of the Pastor of my boyhood, the Rev. Abiel Abbot, D. D., of Beverly, as may aid you in a sketch of his life and character for your forthcoming work.

I always think of Dr. Abbot as pre-eminently distinguished by his native and acquired endowments for the office of a Parish Minister. His peculiar felicities of manner, mind and character, were all such as came into constant exercise in his profession, while his deficiencies were such as could not interfere with his acceptance and usefulness in his own appropriate sphere. An utter stranger could not have been five minutes in his society without being impressed with the blended dignity and suavity of his countenance and manner. His face seemed incapable of austerity or sternness ; yet the smile which never left his features, never settled upon them, but, by its incessant and luminous play, indicated the constant activity of the kindest sentiments and emotions. At the same time, there was a sort of solemnity pervading his every look and utterance, which checked the remotest approach to levity in his presence, and made one feel that he never laid aside the consciousness of his sacred calling. His conversational powers were singularly rich and attractive. In a social circle, without exacting, he always engrossed, attention. In a well filled parlour, when he was present, the separate groups would gradually dissolve themselves, and the tete-a-tete conversations would cease, and the whole company would remain delighted listeners, till the sober hour of ten reminded them how fast and how unconsciously the evening had glided away. On such occasions, though religious subjects were never obtruded, yet it was impossible for him to tell an anecdote, describe an adventure, or discourse on a topic of history or science, without dropping some hint, suggestive of Providence, duty, or accountableness. Had I his skill, or more properly speaking his unartificial tact, of communicating religious thought and impulse indirectly, I should deem it the part of wisdom in me almost never to assume in private the form of direct address on religious themes. He had travelled much, and with open eyes and heart; and, as I have since viewed many of the scenes which I have heard him describe, my sentiments of beauty, awe and adoration have hardly been more vivid, than when his description made me familiar with them in my boyhood.

His social sympathies were quick and tender. Though, in a parish three times as large as most of our large New England parishes are now, he could, by the most assiduous pastoral visiting, spend but little time with the individual members of his flock, they all felt that they were borne on his heart in all their joys and sorrows, nor was there a single family which did not deem him virtually one of themselves. The sick and dying, the afflicted, poor, solitary and aged, occupied the greater part of his time ; but those in health and prosperity, though they seldom saw him, except by their express invitation, never felt themselves neglected.

The children of his flock were peculiarly dear to him. He knew them all by name, and never passed one of them without a kind word. He took great interest in the public schools, attended all their examinations as Chairman of the school committee, almost uniformly addressed them, and sore was the disappointment when, from courtesy, he devolved that office upon another. No

reward was so eagerly sought or so highly prized as his recognition of peculiar proficiency or excellence. I well remember his public "catechizings" before the formation of our parish Sunday School, and, (contrary to the usual testimony with regard to these exercises,) they were gladly and eagerly thronged, and I doubt whether parental authority was ever employed to coerce attendance.

His home was happy. His house proffered unstinted hospitality, and seldom was without guests from abroad, while all classes of his parishioners found an open and cordial welcome there. My intimacy with his younger children led me to resort thither in season and out of season, yet never out of season; for I was never happier than when a call a little too early in the morning brought me into the circle at the hour of family prayer. At this season the fine parlour organ was always put in requisition, and a hymn appropriate either to the season or to the Scripture lesson of the morning, was read and sung,—he himself taking the lead in a voice of great compass and power, and joined by at least five or six voices from his own domestic choir; then followed the prayer, which always seemed the outpouring of a heart so full of gratitude for the blessings and joys of a Christian home, as hardly to find scope for petition. And the spirit of the morning prayer seemed to rest on the whole family through the day, in contentment, cheerful activity, unruffled harmony and overflowing kindness, rendering a day's life under their roof a beautiful commentary on that precious text of St. Paul,—"The church that is in thy house."

As a Preacher Dr. Abbot was at once calm and fervent, never dull, seldom impassioned. His utterance was distinct and deliberate, and the modulations of his voice natural and graceful. He used, if I remember right, but little of what is commonly called gesture; yet eye, face and attitude all helped him preach, and seemed to lend themselves spontaneously to the impression which he was labouring to produce. His subjects were almost always of the class denominated evangelical; but his texts were full as often from the Old Testament as from the New; and he was peculiarly fond both of tracing the Gospel in its types and foreshadowings, and of engrafting Gospel lessons on striking passages of Jewish biography and history. I find in my own memory some of the narratives of the Hebrew Scriptures, which are now very seldom referred to, standing out conspicuously, and garnished with edifying practical comments from his lips. He preached a great many expository sermons, to the composition of which he brought the best scholarship of his day, together with the workings of a mind ready to find gold and diamonds beneath the surface of all Scripture. Perhaps his greatest merit as a preacher was the uniform adaptation of his sermons to time, place and circumstances. There always seemed some reason why each sermon should be preached then and there. His best sermons were strictly occasional; and when the posthumous volume of his published sermons first appeared, I found that the most striking passages of several of them were omitted, as too exclusively local for publication, and their place supplied by asterisks. On this account, as well as from the impossibility of printing his look and manner, that volume fails to do justice to his real reputation and power as a preacher.

His devotional services were peculiarly interesting and impressive. In them he took distinct cognizance of all events of public and general interest, and of whatever events in the town or parish could, by any possibility, find place in an exercise of social devotion, and all this, without ever offering what has been termed a *gossiping* prayer. So far from letting down the dignity of the service by this minuteness, he, on the other hand, elevated and sanctified even trivial incidents by the sustained dignity and fervour with which he spread out before the Most High in thanksgiving or supplication the blessings, sorrows

and needs of individuals or the community During his whole lifetime. and no doubt in great part on account of the unfailing edification derived from his style of public prayer, his people retained the habit of sending in *notes*, not only on the death of friends, but in sickness, on the birth of children, when bound to sea, or on their return from voyages, however brief. I counted on one occasion seventeen of these notes. He seldom grouped them, and when he did, he always individualized cases of special interest. On most occasions he referred to each case by itself, generally from memory, though he sometimes placed the entire pile of notes on the pulpit cushion, and glanced his eye at them successively And such was the copiousness and unstudied variety of his devotional language, that he never seemed to repeat himself, and these numerous details only added to the richness, beauty and fervour of his prayers.

Both as a Preacher and Pastor he manifested an exemplary prudence ;—exemplary I say,—for it was the prudence not of a time-server, but of one who, in the discharge of his duty, sought to remove whatever might serve as a snare or a stumbling block to any He made no compromise with sin ; and while he commemorated the religious worth of all who died in the faith of the Gospel, he uniformly withheld the funeral eulogy, where a life, however honourable in its worldly aspects, had not received its highest consecration by Christian principle and profession. Nor, when there had been connected with the death of an individual circumstances adapted for admonition, did he shrink from the painful duty; yet, in such cases, he performed it with an admirable, kindly skill, which at once spared the feelings of friends, and sent the lesson home in full force to the hearts of his hearers.

I have heard it said that Dr. Abbot concealed his theological opinions, and practised a temporizing policy with regard to the points at issue between the two great parties into which the Congregational Body was divided. I am able to say, from very distinct remembrance, that there was no ground for this charge. I can call to mind sermons in which he maintained explicitly the inferiority of the Son to the Father, and other doctrines which form no part of the creed of the "Orthodox" school. Indeed, I had no more doubt of the views of Christian doctrine which he entertained, than I have of those which I have been accustomed to recognize in my own preaching. He was a high Arian ; and when, after his death, I first read Dr. Price's "Sermons on Christian Doctrine," I thought that I could recognize almost precisely the form of belief which I had been accustomed to hear set forth by our Pastor.

There were no doubt several circumstances that served to give colour to the charge of concealment to which I have referred. Among them was the fact that nearly half his congregation consisted of Trinitarian Calvinists, who left the parish before or shortly after the settlement of his successor. I think that all, and know that many, of these were fully aware how far his theological opinions differed from theirs ; but I know also how strong and intimate was their attachment to his person and character, so as to render the disruption of the parish absolutely impossible while he lived, though it had long been regarded as inevitable whenever he should be removed.

Then, too, there was an important point in which his sympathies were sincerely enlisted with the Calvinistic portion of the church. He had great confidence in "Revival measures," and at two, if not three, different periods of his ministry, employed the usual means of extra services and inquiry meetings ; and these measures, though he regarded and represented them as the result of his own independent judgment and deliberate choice, may have subjected him to the imputation of seeking to identify himself with a portion of the Church other than that to which he belonged by his theological sympathies.

He was also earnestly solicitous to unite the divided portions of the Christian Body. He loved to dwell on points of agreement rather than difference. He made every possible concession for the sake of peace. He sincerely loved good men of every name, and was desirous of conciliating their reciprocal esteem and affection. Those not of his flock might easily have supposed that these pacific expressions and overtures were made at the expense of entire frankness and explicitness as to his own views; but with those who statedly listened to his preaching he left no room for this suspicion.

I was present the last time he appeared before his people, just as he was embarking for Cuba. His health was too much impaired to admit of his preaching. At the close of the afternoon sermon, he opened the Bible and read the passage of Scripture, in which Samuel, in his old age, takes a stone and sets it up between Mizpeh and Shen, calling it Ebenezer, and saying,—"Hitherto hath the Lord helped me." At those words he closed the Bible, and said, with the calmness of deep emotion,—"Hitherto hath the Lord helped me." He then offered a brief review of the aims and outward results of his ministry, referred to the strong probability that he was then standing in the pulpit for the last time, expressed his entire willingness to entrust his future to Him who "doeth all things well," and invoked a parting blessing upon his flock. The address and the closing prayer and benediction constituted the most deeply affecting service that I ever attended;—the more so from his perfectly calm, quiet and self collected manner, indicating a serenity of spirit too profound for agitation or disturbance. The result of his voyage, the restoration of his health by his winter's residence at Cuba, and his death by fever on his homeward passage from Charleston, are known to you through the Memoir prefixed to his Sermons.

I have given you his character, as it appeared to me, and I believe to all, who sat under his ministry. If my sketch seem highly coloured, you must impute it to the near and dear relation in which he stood to me, and to the fact that his kindness is most intimately associated with so many of the happiest remembrances of my early life.

Believe me, my dear Sir,
Sincerely Yours,
A. P. PEABODY.

JACOB ABBOT

1795—1834.

FROM THE REV ABIEL ABBOT, D. D.

West Cambridge, May 25, 1858.

My dear Sir: I cannot refuse your request for some account of my lamented brother, the Rev. Jacob Abbot; though his early history was so blended with my own that it will be difficult for me to do what you ask and avoid the appearance of egotism. I shall confine myself chiefly to a statement of the more important facts in his life, and these will supply, to a considerable extent, the material from which to form an estimate of his character.

Jacob Abbot, a son of Major Abiel Abbot and Dorcas his wife, was born in Wilton, N. H., on the 7th of January, 1768. He was my play-

mate from early childhood. He was not irascible, turbulent or obstinate. I have no recollection that any quarrel ever existed between him and any of his brothers, or that he was ever guilty of any impertinence or ill-temper towards his parents or superiors. As soon as we were able, we were required to assist our mother by taking care of the younger children; and, as we grew, there were many things in which we could assist our father. My brother was industrious, quiet, uncomplaining, and ever ready to discharge every duty that devolved upon him. He was always my companion. We were habituated early to obey our parents, and it was our happiness to do so. I do not recollect to have ever known of his being guilty of an instance of falsehood, or prevarication, or deceit; of uttering a profane word, or endeavouring to provoke or irritate his playmates. Like other boys, he was fond of play, and was probably sometimes chafed and vexed; but he was never boisterous, harsh and noisy. He was always cheerful, obliging, pleasant. It was not often that we found boys to play with, there being none in the neighbourhood of our age; and when we went to school, especially in the summer, we found there many more girls than boys. The schools were kept for short terms, and the teachers were not well instructed. It was the practice of all the members of the family, as far as possible, to attend public worship on the Sabbath, though the meeting-house was distant three miles, and the greater part of us were obliged to walk. We were required very strictly to observe the Sabbath. It was the practice of our parents to hear us read and to read themselves; and Sunday after meeting we were constantly taught the Assembly's Catechism and some short hymns.

Jacob was a good scholar for that day, and was always unexceptionable in his deportment. When he was about twelve years old, I went away to school, and was not much with him except in vacations. He continued to labour on the farm diligently, except that he attended school for about eight weeks in the winter till he was eighteen years old. The winter schools were much improved after 1781–82, as care was taken to procure better qualified teachers. In 1786 he went to the Andover Academy, and remained there for about a year; but the next year he returned to Wilton, and prosecuted his studies in preparation for College, under a Mr. Birge, a very competent teacher, who had now opened a school in that place.

He entered the Freshman class in Harvard College, in July, 1788, when he was in his twenty-first year. Here he was intimately associated with his cousin, (afterwards the Rev. Dr. Abiel Abbot, of Beverly,) who was also his classmate, and whose tastes were, in no small degree, congenial with his own. He had now acquired such firmness of moral principles, and was so discreet in his general deportment, that he passed through College without any censure, and was much esteemed both by the Government and his fellow-students. He took a high rank in his class as a scholar, as was evidenced by the fact that he had a forensic at his graduation.

Upon leaving College in 1792, he engaged in a school in Billerica, which he taught with full satisfaction to his employers. Whatever of leisure he could command, he devoted to the study of Theology, and

received important aid from the Rev. Dr. Cumming, the Congregational minister of that place. After remaining somewhat less than a year at Billerica, he gave up his school, and returned to Cambridge, where he continued his theological studies for a short time, it is believed, under the direction of Dr. Tappan, who had the year before been inducted to the Professorship of Theology. After leaving Cambridge, he spent some time in his native place; and, if my memory serves me, he commenced preaching in the spring or summer of 1795. After preaching in various places until the autumn of the year 1797, he came to Coventry to visit me, and shortly after was employed to preach in the neighbouring parish of Gilead. Mr. Appleton, of Hampton, N. H., (afterwards the Rev. Dr. Appleton, President of Bowdoin College,) called on me about this time, with a view to engage him to supply the pulpit at Hampton Falls, with reference to a settlement; and when the proposal was communicated to my brother, he signified his willingness to accept it. Accordingly, when his engagement at Gilead had expired, which I think was in January, 1798, he went to Hampton Falls and commenced preaching there as a candidate. In due time the Church and Society presented him a call, which he accepted, and, on the 15th of August following, he was constituted their Pastor by the usual solemnities.

My brother lived in much harmony with his people, though they were never able to give him an adequate support. In 1809 he was invited to take charge of Dummer Academy, Newbury; and, as this was a promising field of usefulness, and withal one which he was well qualified to occupy, and as he would here be relieved from the embarrassment to which he was subjected from an incompetent support, many of his friends were inclined to think that it was his duty to avail himself of this opportunity of improving his condition. He, however, thought proper to refer the matter to the judgment of an Ecclesiastical Council; and they, in view of all the circumstances of the case, deemed it expedient that his relation to his people should not then be dissolved. They thought it more important that he should remain, from the fact that Mr. Appleton, his nearest ministerial neighbour, with whom he was on terms of the greatest intimacy, had, a short time before, left Hampton to become President of Bowdoin College. Several members of the Council came prepared to assure the people of Hampton Falls that they should have assistance from some of the liberal and wealthy members of their parishes, if it should be necessary in order to enable them to retain their Pastor.

For several years, while his family was not large, he received as boarders and pupils young men who had been suspended from College. By this means he was assisted in the support of his family, and, at the same time, was enabled to preserve and improve his knowledge of the classics. His kindly and agreeable manner towards his pupils, as well as the great faithfulness with which he directed their studies, not only won their affection and confidence, but gave entire satisfaction to their parents and to the College Faculty. Their gratitude and that of their friends was shown by many cordial expressions of good will.

He was, for many years, an active and useful member of the Board of Trustees of the Exeter Phillips Academy. He was regular in attending

their meetings and the examinations of the students, and did his utmost, in every way, to promote the prosperity of the Institution. He was also, for several years, a useful Trustee of the Female Academy at Derry.

Though my brother remained with his people for about seventeen years after he received the invitation from Dummer Academy, he was always more or less embarrassed for want of adequate means of support; and, at length, a mutually satisfactory arrangement was made for the dissolution of his pastoral relation. Accordingly, he resigned his charge on the 1st of April, 1826; and the friendship which had always existed between him and his people remained unimpaired. He often visited them, and preached for them, and was always ready to aid them by his friendly advice.

About the time that he resigned his pastoral charge, he purchased a farm of two hundred acres in Windham, N. H., to which place he moved his large family. He preached occasionally in neighbouring parishes. During the winter of 1827–28 he supplied Dr. Abbot's pulpit in Beverly, while the latter was on a visit to the South, and to the Island of Cuba, for the benefit of his health. He preached at Windham, after a Unitarian Society was formed there, and rendered himself useful by superintending the schools in that town.

The circumstances of his death were deeply afflictive. On Sunday, the second of November, 1834, as he was crossing a pond on his return from meeting, the boat was upset, and he and a neighbour who was with him, were drowned. The event carried deep sorrow into every community in which he had been known.

Mr. Abbot was married, at an early period of his ministry, to Catharine, daughter of the Rev. Ebenezer Thayer, of Hampton, N. H. They had eleven children, ten of whom lived to adult age. Mrs. Abbot died on the 27th of January, 1843. Very truly yours,

ABIEL ABBOT.

FROM THE REV EPHRAIM ABBOT.

WESTFORD, Mass., May 23, 1864.

Rev. and Dear Sir: I have received your letter, and embrace the earliest opportunity to comply with the request contained in it.

My acquaintance with the Rev. Jacob Abbot, of Hampton Falls, commenced in 1808, when I was introduced to him and his brother, the Rev Dr. Abiel Abbot, by the Rev Jonathan French, of Andover, under whose instruction I was than pursuing theological studies. He was a member of the Council at my Ordination, in Greenland, N. H., in 1813. Afterwards our intercourse, including pulpit exchanges, was frequent. We often met in the Piscataqua Ministerial Association, and in the Piscataqua Missionary Society, where he was always a welcome and respected member. He took a deep interest in education, and through his influence the schools in Hampton Falls were greatly in advance of those in the neighbouring towns, and the persons educated in them were distinguished for intelligence and respectability. He was a man of much reading and was well acquainted with Ecclesiastical History. His sermons were always well studied, illustrative of his text, and presenting the truth contained in it in a clear and strong light. They were generally more practical than doctrinal. The object he constantly kept in view in his preaching was to enlighten the understanding and elevate the moral and religious character of his hearers. His success in this respect was very manifest in the

elevated tone of intelligence and Christian feeling and deportment that prevailed among his people. He wrote in a plain neat style, and was very methodical in the arrangement of his subject. He had a logical mind, and could conduct an argument with great skill; but, because he loved peace, he avoided "perverse disputings." He had not the graceful elocution of his cousin, the Rev. Dr. Abiel Abbot, of Beverly; but his utterance was distinct, his pronunciation good, his voice pleasant, and his manner altogether impressive. He was exceedingly unostentatious and simple in his manners, and so easy of access that a child would not be embarrassed in his presence.

Mr. Abbot's parish was very small. There were only about five hundred people in the town, and a large part of them were of the Freewill Baptist denomination. His salary was three hundred dollars; a parsonage on which he kept a horse and three cows; and ten cords of pine wood and six cords of hard wood, which, though small for the support of his family, was a heavy burden for his little Society. He might have occupied a situation that would have given him a much better salary than he received, but his parish were unwilling to release him, and he feared that, if he left it, it would be long before a suitable minister could be settled, if the parish were not entirely broken up. He therefore remained there twenty-six years.

I was a member of the Council by which he was finally dismissed, and saw abundant evidence of the affection of his parishioners, and of their reluctance to part with him. But we thought the circumstances of the parish made the separation necessary, and the connection was therefore dissolved. We recommended him as an able and faithful minister of Christ.

Mr. Abbot was blessed with an excellent wife, and, with their united counsel, educated their ten children so well that they all became worthy and very respectable members of society. They were early taught that all honest and useful labour is honourable, and they all, when not attending to their literary studies, diligently and cheerfully engaged in any work which could promote the interests of the family. Though Mr. Abbot's salary in money was only three hundred dollars, he purchased, soon after his dismission, a farm in Windham, N. H., for which he paid immediately the full price of four thousand dollars. Yet they always had enough to live upon, and such was their hospitality that their parishioners thought that the company they entertained was equal to the constant board of one and a half persons, besides which, they gave a very considerable amount in charity.

After Mr. Abbot removed to Windham, he performed considerable labour on his farm; but, during his ministry in Hampton Falls, he performed very little manual labour except in hay time. He religiously devoted the greater part of his time to reading, writing and all ministerial duties. At the time of my Ordination he said to me, as a truth he had learned from his own experience, —"You have a small parish, and you will be obliged to do much visiting among your people."

Regretting that I am not able to give you a more extended account of my excellent friend,

I am, with high esteem and respect,
Your brother in Christ,
EPHRAIM ABBOT.

I venture to supplement these letters by a few of my own personal recollections concerning the subject of them; for though they reach back to an early period of my life, time has done little to impair their vividness.

I saw Mr. Abbot first in the spring of 1811, when he came to Coventry to visit his brother, under whom I was then pursuing my studies prepara-

tory to entering College. He remained there several days, during which I had the opportunity of seeing him almost constantly, and, as the Sabbath was included, I heard him preach both parts of the day. Within the next half dozen years I visited him two or three times at his own house at Hampton Falls, spending a day or two at each visit. These were the only opportunities of personal intercourse with him that I enjoyed, though I have been well acquainted with several of his intimate friends, who have communicated to me at large their impressions concerning him.

Mr. Abbot was of about the medium height, symmetrically formed, with a face indicative at once of good-sense and good-nature. His manners, though without much artificial polish, were simple and natural, and well fitted to awaken confidence and good–will. As soon as you began to converse with him, you found yourself in contact with a well-balanced and well-furnished mind, that brought forth nothing that was not well worth listening to. He did not say brilliant or startling things, but his words seemed well-considered, and weighty, and always to the point. There was not the semblance of forwardness about him,— nothing that was allied to any thing like personal display; though his modesty imposed no restraint that was embarrassing to himself, or unpleasant to those with whom he conversed. He was generally sedate and always dignified, while yet he knew how to unbend in familiar intercourse, and attracted attention as well by his good-humour as his sound common sense.

In his family he was a model of conjugal and parental dignity and tenderness. I could see that his presence made a perpetual sunshine in that dwelling. His children knew no greater pleasure than to hang upon his lips, and those who survive know no greater now than to speak his praise and embalm his memory. His hospitality scarcely knew a limit, and those who had enjoyed it once were eager for the repetition of the privilege.

Mr. Abbot had a more than commonly active mind, and, so far as his circumstances would permit, he was a diligent student. In his theological views he is understood to have been an Arian, probably to the close of his life. His discourses contained little from which Christians of any denomination would dissent, though they did not contain every thing that all would desire. Judging from a single sermon of his in print, and two or three in manuscript, which I have had the opportunity of reading, as well as from my general recollections of the two that I heard him preach at Coventry, and I may add from the testimony of some who were familiar with his preaching, I should suppose that his sermons were written with great logical correctness, luminous simplicity and classical purity. I have heard, upon good authority, that while Chief Justice Parsons lived at Newburyport, Mr. Abbot was his favourite among all the preachers with whom his minister was accustomed to exchange; and that too, when there were among them one or two of the most popular preachers in Massachusetts. But it was the matter rather than the manner that attracted him. His voice was of moderate compass, and, if my memory serves me, not particularly melodious; and I think he had little or no gesture; but his manner was simple, grave, and not otherwise than agreeable.

Mr. Abbot commanded, in a high degree, the respect not only of his own congregation, but of the people generally throughout the region in which

he lived. His brethren in the ministry were strongly attached to him, and none more than the venerable Dr. Buckminster of Portsmouth, who continued to exchange with him till the close of life.

JOHN SHERMAN *

1796 — 1828.

JOHN SHERMAN, the eldest son of John and Rebecca (Austin) Sherman, was born in New Haven, Conn., on the 30th of June, 1772. His father was the eldest son of Roger Sherman, one of the Signers of the Declaration of Independence; and his mother was a daughter of David Austin, Collector of Customs of the United States for the port of New Haven, and sister of the Rev. David Austin, who was for some time Pastor of the Presbyterian Church in Elizabethtown, N. J. Of the history of his very early years nothing can now be ascertained. He entered Yale College when he was not far from sixteen years of age, and graduated in the class of 1792. He studied Theology partly under President Dwight, who, it is said, cautioned him in regard to his proneness to metaphysical speculation; though the greater part of his theological training was under his uncle, then minister of Elizabethtown. He was licensed to preach, by the New Haven Association, sometime in 1796, and, having accepted a unanimous call from the First Church and Society in Mansfield, Conn., was ordained and installed as their Pastor on the 15th of November, 1797.

Mr. Sherman's early services met with much favour from his congregation. Divisions which had existed under a previous ministry were healed, and, about five months after his settlement a powerful revival of religion took place in connection with his labours, which brought nearly one hundred persons into the church.

Not very long after his settlement at Mansfield he began to doubt in respect to some of the doctrines which he had been accustomed to believe and preach, particularly the doctrine of the Trinity, and of the Divine and human natures in the person of Christ; and the result of his inquiries was that he became fully convinced, and openly avowed his conviction, that neither of these doctrines is contained in the Bible. Much the larger part of his congregation were desirous of retaining him as their Pastor, though there were a small number who demurred, and the Association of Windham County, of which he was a member, immediately took the initiatory steps for bringing the case to trial. The letter from the Rev. Abiel Abbot, appended to this narrative, supersedes the necessity of any further details here of the controversy which issued in his removal from Mansfield. In 1805, he published, in an octavo volume of two hundred pages, a work bearing the following title:— "One God in one Person only: and Jesus Christ a Being distinct from God, dependent upon Him for his Existence, and his

* View of Ecclesiastical Proceedings in the County of Windham, Conn., &c.— Trenton Falls Illustrated, 2d ed.— Belsham's Life of Theophilus Lindsey.— MSS. from Rev. Abiel Abbot, D. D., & Hon. R. S. Baldwin.

Various Powers; Maintained and Defended." This was the first formal and elaborate defence of Unitarianism that ever appeared in New England. It was noticed in a respectful, though somewhat non-committal, manner in the Monthly Anthology, and it was replied to by the Rev. Daniel Dow, of Thompson, Conn., in a pamphlet entitled "Familiar Letters to the Rev. John Sherman, once Pastor of a Church in Mansfield, in particular reference to his late Antitrinitarian Treatise." An Answer to this appeared under the title of "A Wreath for the Rev. Daniel Dow," &c., which was attributed to the late Judge Vanderkemp. In 1806, Mr. Sherman published a "View of Ecclesiastical Proceedings in the County of Windham, Conn., in which the Original Association of that County and a few members of the First Church in Mansfield were concerned; containing Public Documents, Letters, &c., relative to the Subject: To which are added the Result of Council, and Addresses to the Society, the Church, the Youth of Mansfield and others." This pamphlet was answered the next year in one by the Rev. Moses C. Welch, Pastor of the Church in North Mansfield, entitled "Misrepresentations detected: or Strictures and Familiar Remarks upon the View, by John Sherman, A. B., of Ecclesiastical Proceedings in the County of Windham." As these were among the earliest, so they were among the most earnest and severe, of all the pamphlets that have been written in connection with the Unitarian controversy.

After Mr. Sherman's difficulties at Mansfield had taken on a very threatening aspect, he made a visit to Oldenbarneveld, in the neighbourhood of Trenton Falls, N. Y., where some of his relatives were settled. Here lived Colonel Mappa and Judge Vanderkemp, both zealous Unitarians, and, on hearing Mr. Sherman preach, they were so much attracted by him that they resolved to make an effort to secure his permanent services. Accordingly, the church with which these gentlemen and their families were connected, styling themselves "The Reformed Christian Church," after Mr. Sherman's return to Mansfield, invited him to become their Pastor; and he was disposed to accept the invitation. He, accordingly, took measures for convening a Council to effect his dismission; and this Council, which consisted of the Rev. Messrs. Henry Channing of New London, Aaron Bancroft of Worcester, Salmon Cone of Colchester, Abiel Abbot of Coventry, and John Thornton Kirkland, of Boston, with a delegate from each church, met on the 23d of October, 1805, and came to the following Result:

"It appearing to this Council that Mr. Sherman's exercise of his ministry in this place is attended with difficulties and embarrassments, seriously affecting his personal comfort and usefulness, and the union and prosperity of this Church and Society,—

"Voted, First, That it is expedient and proper that the ministerial connection of the Rev. John Sherman with the First Church and Society in this place should be dissolved, and it is hereby dissolved.

"Voted, Secondly, That this Council find Mr. Sherman to have been, till this time, in regular standing as minister of this church. They give their testimony to his fair moral character, express their favourable sentiments of his ministerial gifts, and do recommend him to the kind reception of such churches as may see fit to employ him; subjoining that, by this

recommendation, the Council do not consider themselves as giving their approbation of Mr. Sherman's peculiar phraseology, or circumstantial difference of sentiment, on the subject of the Trinity."

A few weeks after his dismission, he received a communication signed by five prominent individuals in behalf of the Society, signifying their strong attachment to him, their high appreciation of his services as a minister, their best wishes for his future usefulness, and their earnest desire that he would publish a statement of all the important facts having a bearing upon his dismission.

About two months after his dismission, and after he had reached Oldenbarneveld, a messenger from Mansfield came to him, bringing him a call from both the Church and Society which he had left, to return to them and resume the pastoral relation. He declined the invitation, on the ground that he thought there were opportunities of more extensive usefulness in the field to which he had then just been introduced; and, in the same communication, he went into a somewhat elaborate view of the points of difference between him and his Orthodox brethren. The paper is written with no small ability and in a tone strongly controversial.

Mr. Sherman was installed Pastor of the Church at Oldenbarneveld, (Trenton Village,) on the 9th of March, 1806. He continued to preach, however, but a short time; and, in order to provide more comfortably for his increasing family, he subsequently established an Academy in the neighbourhood, which soon acquired great popularity, and occupied nearly his whole attention for many years. In 1822 he caused a house to be built at the Falls for the accommodation of visitors, which he called the "Rural Resort." The next year he removed thither with his family, and this was his last earthly home. He died on the 2d of August, 1828, in the fifty-seventh year of his age, and was buried, by his special request, on the grounds he so much loved, and in view of the large hotel he had been instrumental in establishing.

Mr. Sherman was married on the 13th of February, 1798, to Abigail, daughter of Jacob Perkins, of Norwich, Conn. They had nine children,— four sons and five daughters. Mrs. Sherman died December 8, 1860, in the eighty-seventh year of her age, at the house of her son-in-law, Mr. Moore, who keeps the hotel at Trenton Falls, and her remains rest beside those of her husband.

Besides the two publications of Mr. Sherman already referred to, he brought out, in 1826, a work entitled "Philosophy of Language Illustrated: An entirely new System of Grammar, &c.;" and, in 1827, A Description of Trenton Falls, an illustrated edition of which was published in 1851, with additions, by N. P Willis.

I heard Mr. Sherman preach two sermons in my early youth, and still retain a distinct impression of his appearance and manner, and of the favourable judgment that was universally passed upon his services by the congregation to whom he preached. I remember that he had great freedom and ease of manner, and spoke with energy and earnestness, and every body said that his sermons were admirable. I believe his Orthodoxy had not then been called in question,— certainly not so far as to prevent the ministers in his neighbourhood from exchanging with him. I well remem-

ber that the controversy which resulted in his dismission from Mansfield excited great interest and considerable agitation throughout the whole region.

FROM THE REV ABIEL ABBOT, D. D.

PETERBORO', N. H., 16 Scptember, 1851.

My dear Sir : My recollections of John Sherman reach back to the summer of 1797. During the time that he was preaching at Mansfield, as a candidate, he was detained over one Sabbath at Coventry by a heavy rain, and was one of my hearers both parts of the day. After the second service he accompanied me home and passed the night. I found him a lively and agreeable companion, but quickly perceived that he was rather high-toned and earnest in his Orthodoxy. I attended his Ordination, shortly after this, as a member of the Council; but, from that time, I had little or no intercourse with him for several years. I subsequently learned that he had received, particularly from one minister in the neighbourhood, impressions strongly unfavorable in respect to my Orthodoxy ; and this was doubtless the reason why he did not care to have our relations become more intimate.

As an evidence that he was not chargeable with any lukewarmness as to the matter of Orthodoxy, he drew up a Confession of Faith, of the strictest sort, and required that the church should sign it, previous to his Ordination. His reading, up to this time, as he informed me, had been altogether on the orthodox side, consisting of such authors as Horsley, Jameison, &c. Sometime after his settlement, he procured McKnight's Commentary on the Epistles, and was much struck not only with the justness of many of his expositions, but with the general tone of candour by which the work seemed to be pervaded. About this time also he fell in with Dr. Watts' work on " The Glory of Christ," which contains what is commonly called " the Indwelling scheme;" and, for a while, he accepted that, as what seemed to him a more rational view of that part of Scripture doctrine than any he had met with ; but this did not render him obnoxious to his brethren, as several members of the Association, for a time at least, fully agreed with him. He now met with Priestley's work in opposition to Horsley ; and, on reading it carefully, came to the conclusion that Priestley had got the better of the argument. He came to see me about this time, probably for the same reason that he had stayed away before,—that he considered me less orthodox than any other minister in his neighborhood. He told me frankly of his difficulties and scruples, and mentioned that he had been examining minutely all the texts bearing on the doctrine of the Trinity, and writing out explanations of them, that he might be ready to answer Dr. Dwight, who he expected would ere long call him to an account.

After this change in his opinions had occurred, he was of course embarrassed by the orthodox creed which he had imposed upon the church previous to his Ordination ; but this difficulty was removed by a vote of the church that the acceptance of it should not be regarded as essential to Communion. The church, with the exception of one member, made no complaint in respect to him for some time.

The Association with which Mr. Sherman was connected, having become apprised of his departure from the accredited faith, appointed a Committee to converse with him in order to ascertain the extent of the change which his views had undergone. The conference was held, but resulted in nothing satisfactory. A second Committee was appointed, and the result of the interview was as unsatisfactory as before. The Association now took the matter in hand in serious earnest, and advised to the calling of the Consociation of

Windham County, and appointed the Rev. Messrs. Brockway and Ely, the two senior members of the Body, to take the requisite steps for convening it; and if the people of Mansfield would not consent to their meeting there, (it being understood that they should themselves pay the expense of their sojourn among them,) arrangements should be made for their meeting at Windham. The Committee wrote to the Church at Mansfield, according to instructions, and received for answer that no Consociation existed in Windham County, and, even if there was one, they had no business for any such Body. The Association then met, and, after having had another unsatisfactory conversation with Mr. Sherman, voted that he was no longer a member of their Body, and appointed a committee to apprise the church of their final proceedings in respect to him; at the same time requesting Mr. Sherman to warn a church-meeting for the purpose of their receiving the proposed communication. Sherman said he would give notice as far as he could conveniently, without calling a regular meeting—*that* he declined to do—though, after a conversation which I had with him on the subject, he resolved on a different course, and actually complied with the letter of their request. The meeting was well attended, and the letter was accordingly read to them, stating that, if they persevered in their adherence to Mr. Sherman, the Association could no longer recognize them as an Evangelical church. Seven or eight of the members of the church, immediately after this, consulted Mr. Welch, the minister of North Mansfield, as to the proper course to be pursued; and he suggested that they had better send a memorial to the Association, asking their advice; and, upon their consenting to his proposal, he wrote one. The Association advised to the calling of a Council to be composed of members of their own Body, after they had taken the regular steps with their Pastor; but, as Mr. Sherman, about this time, visited Trenton, N. Y., he received an invitation to settle there for a limited time, and determined to accept it. In consequence of this, he asked the Society to grant him a dismission, waiving the provision of the contract that he should give them a three months' notice. The church consented to his proposal, and a Mutual Council was called, consisting of five ministers and as many delegates. The Council dismissed him with the usual recommendation, though taking care to avoid any thing that looked like a direct endorsement of his religious opinions.

I have reason to believe that Mr. Sherman, during the time of his difficulties at Mansfield, was an Arian; but, after he went to Trenton, I have no doubt that he became a Humanitarian, and, so far as I know, continued such till the close of life. His book, entitled "One God in one Person only," does not commit him to any particular view of the subject beyond the Antitrinitarian view

Mr. Sherman was of about the ordinary stature, of a compact and well proportioned frame, and an expressive countenance. His talents were decidedly of a superior order—he was quick in his perceptions, ready in his utterance, and had the power not only of commanding his thoughts and feelings on any sudden emergency, but of rising under the pressure of an occasion. He sometimes preached extempore, and with great point and pertinence.

Yours faithfully,

ABIEL ABBOT.

JOHN PIERCE, D. D.*

1796 — 1849.

JOHN PIERCE, a son of John and Sarah (Blake) Pierce, was born in Dorchester, Mass., July 14, 1773, being the eldest of ten children. His father, who was a shoemaker, and an intelligent, excellent man, died in December, 1833, at the age of ninety-one. From his earliest years he had a strong desire to go to College and to become a minister, owing, as he used to say, to his having heard much said, in his father's family, of an uncle who died shortly after he began to preach. The same woman, who taught his mother to read, taught him also; and he remained under her instruction till he began to study Latin in preparation for College.

He entered Harvard College in 1789, and graduated in 1793, having sustained, during his whole course, an excellent reputation as a scholar. He received, at his graduation, one of the highest honours in his class,— the second English Oration,— the first being assigned to Charles Jackson, afterwards Judge of the Supreme Court of Massachusetts; and, on taking his second degree, in 1796, he pronounced the Latin Valedictory Oration. The expenses of his whole college course amounted to a little less than three hundred dollars, of which he had credit, as a beneficiary, for upwards of one hundred.

After leaving College, he was, for two years, Assistant Preceptor of the Academy in Leicester, Mass. In the summer of 1795 he commenced the study of Theology, under the direction of the Rev. Thaddeus Mason Harris, then recently settled in Dorchester. He was examined and approved by the Boston Association, February 22, 1796, and preached, for the first time, in his native town, on the 6th of March following. Towards the close of the year 1796 he accepted a Tutorship in Harvard College, which, however, he retained only about four months. Having preached in several different places, he received a call from the First Church and Society in Brookline, as the successor of the Rev. Joseph Jackson: this call he accepted, and was ordained and installed, March 15, 1797, — the Sermon on the occasion being preached by the Rev. T. M. Harris.

On the 31st of October, 1798, Mr. Pierce was married to Abigail Lovell, of Medway, who had been one of his pupils at the Leicester Academy. She died on the 2d of July, 1800, leaving an infant son, who died at the age of about two years. He was married, a second time, on the 6th of May, 1802, to Lucy, daughter of Benjamin Tappan, of Northampton, and niece of the Rev. Dr. Tappan, at that time Professor of Divinity in Harvard College. They had ten children, all but one of whom, with their mother, survived their father. Mrs. Pierce died February 12, 1858.

In 1822, the degree of Doctor of Divinity was conferred upon him by Harvard College.

Doctor Pierce continued sole Pastor of the church over which he was placed, for half a century. The 15th of March, 1847, being the Semi-centennial Anniversary of his Ordination, was observed as a jubilee com-

* MS. Autobiography.— Mr. Knapp's Fun. Serm.

memorative of that event; an occasion which drew together large numbers, of various denominations, and which was signalized by many fine speeches and an exuberance of kindly feeling. In October of the same year Mr. Frederick N. Knapp, from the Divinity School at Cambridge, was ordained as his colleague. Dr. Pierce was not, at this time, sensible of any decay of either his physical or intellectual energies; but though he at first admitted the idea of receiving a colleague, not without some reluctance, yet, when brought to believe that the interests of his parish would be promoted by such a measure, he cheerfully acquiesced in it; and the gentleman who was chosen by the congregation was, in every respect, the person of his choice. From this period, though relieved in a great measure from the care of his own pulpit, his services were often put in requisition by his brethren in the neighbourhood, and his attendance at all public meetings was as regular and prompt as ever.

Dr. Pierce had apparently lost none of his vigour until the autumn of 1848. Then he attended several College Commencements, in which he was exceedingly interested, contributing, in each case, his full share to the interest of the occasion. Among them was that of Burlington College, in Vermont; and, during his absence from home at that time, he presumed too far upon his own ability for physical effort, and, in consequence of excessive exertion, returned with his health somewhat impaired. Nothing serious, however, was apprehended in respect to him, until about the beginning of March, 1849, when his physical energies seemed, suddenly, in a great degree, to fail, and he was induced to employ a physician. From that time his decline was gradual but constant. During the spring and the greater part of summer, he was able to ride out, and to enjoy the company of his friends, who thronged to his dwelling almost without number. On the 18th of August, just six days before his death, an organ having been placed in the new church at Brookline, there was quite a gathering to witness the trial of the instrument. The Doctor, being too feeble either to walk or ride, was borne to the church in a chair by some of his young friends, that he might share the pleasure of the occasion. He was able to read passages from the Scriptures, and a hymn, and to join with much of his accustomed animation in singing the latter to his favourite tune,—"Old Hundred." When the hymn was sung all the assembly rose, except the Doctor, who remarked, with his usually cheerful air, that he no longer belonged to the *rising* generation. After this, his bodily strength failed more rapidly, but his mind retained its accustomed clearness and vigour. On the evening immediately preceding his death, beside the members of his own family, the Rev. Mr. Shailer of the Baptist Church, and two or three other friends, were in attendance at his bedside. As Mr. Shailer was about to offer a prayer, he asked Dr. Pierce whether there was any particular petition that he wished him to present in his behalf; and his reply was "Entire submission to the Divine will." These were his last words. He lingered till the next forenoon, when, with one brief struggle, he expired. Upon a *post mortem* examination, it was ascertained that his disease was a cancerous affection, which had reached the scirrhous stage.

The Funeral solemnities took place on the afternoon of August 27th, when a Sermon was preached by the Rev. Mr. Knapp, the surviving Pastor

of the church. It was published, in connection with a biographical notice, which had previously appeared in the "Christian Inquirer."

Dr. Pierce was identified with many of the philanthropic and useful enterprises of his day. He was, for fifty-two years, a member of the Massachusetts Convention of Congregational Ministers, and for ten years its Scribe. For thirty years he belonged to the Massachusetts Congregational Society. For thirty-three years he was Secretary to the Board of Overseers of Harvard College. He was, for several years, President of the Massachusetts Bible Society. To the interests of the Massachusetts Historical Society he was enthusiastically devoted, and bequeathed to it a series of manuscript volumes, reaching back almost to the beginning of the century, in which he recorded all the principal facts that came within his observation. These volumes he calls "Memoirs;" and they contain a vast amount of information, especially concerning distinguished individuals, that must otherwise have perished. Besides these, he gave to the Historical Society what approaches more nearly to a complete set of the Massachusetts Election Sermons than is elsewhere to be found. He was a zealous friend of the Temperance cause, and endeavoured, by both precept and example, in public and in private, to help it forward to the extent of his ability. He delivered the Artillery Election Sermon in 1813; the Dudleian Lecture at Harvard College in 1821; the Sermon before the Massachusetts Convention of Congregational Ministers in 1825; and the Annual Sermon before the Legislature of Massachusetts in 1849.

Dr. Pierce enjoyed, almost uniformly, through life, remarkable health, as was evidenced by the fact that, during his long ministry, he was kept from his pulpit only thirteen Sabbaths. In the spring of 1805 he was confined by a rheumatic fever for several weeks; and it was a somewhat singular coincidence that his friend, the celebrated Joseph Stevens Buckminster, was ill at the time, both returned to their pulpits the same day, and both preached from the same text,— Psalm CXIX, 71. He was habitually an early riser; and he occupied himself, in the summer, for an hour or two before breakfast, in his garden, and in the winter, for about the same length of time, in sawing and splitting wood. He was accustomed to walk long distances, and not unfrequently made his exchanges, six or seven miles distant, on foot, going and returning, and preaching, all the same day. He was frugal in his style of living, and yet always liberal and hospitable; and, though his salary was originally small, and was never large, he not only contrived to keep out of debt but to acquire considerable property. It was evident, however, that he did not covet a large estate; and when, in one instance, by an unfortunate investment, he was well-nigh reduced to bankruptcy, his wonted cheerfulness never forsook him for an hour, and even his nearest friends did not suspect, from his appearance, that any thing adverse had occurred. He was passionately fond of music; and, on various public occasions, such as the Thursday Lecture, the Commencement Dinner at Cambridge, and the Annual Convention of Ministers, his fine, mellow voice was sure to be heard. During his last illness scarcely any thing gratified him more than the weekly visits to the parsonage, on Saturday evenings, of the choir of his church, whom he used to call his "sweet Psalmists of Israel."

Dr. Pierce was a most devoted friend to Harvard College. He has been heard to say that, when he was a school-boy, he used sometimes to take Cambridge on his way from Boston to Dorchester, thus nearly tripling the distance, for the sake of looking at the college buildings. And this was but the earnest of the more intelligent and cordial attachment which he was destined to feel for the College in after life. He attended sixty-three successive Commencements, with the exception of one, which occurred on the day of the Funeral of his mother; and, for fifty-four successive years, he "set the tune" of St. Martin's to the hymn sung at the Commencement Dinner. He kept the Records of the Board of Overseers with the most perfect neatness and accuracy, and was a model of punctuality and fidelity in the discharge of all his official duties.

As a matter-of-fact man, it may be doubted whether Dr. Pierce had any equal among his contemporaries. There was scarcely any body's father or grandfather, of the least notoriety, of whose history he could not tell something, including particularly the dates of his birth, graduation, (if graduated,) and death. The whole Cambridge Catalogue he seemed to carry in his mind; and he could tell instantly who was the Valedictory Orator, and what was his subject, in every class that had graduated since he began to attend Commencement. It would be difficult to make any representation of his knowledge in this department, which would not be justified by the "Memoirs," and other kindred manuscript productions, which he has left behind him. When, on a certain occasion, it was very desirable to ascertain the date of the birth of an individual, and Dr. Pierce was appealed to as a last resort, and appealed to in vain, Judge Davis shrewdly remarked,— "There is no use in making any further inquiries, for if the Doctor does not know when the man was born, *he was not born at all.*"

Of Dr. Pierce's peculiar theological views it may be considered a matter of some delicacy to speak, as he always disavowed any other name than that of *Christian.* It cannot, however, be unjust to his memory to allow him to speak for himself, in the following "Confession of Faith," which is found in his Autobiography, especially as he gave me his written consent that I should make any use of it, in framing a notice of him, that I might think proper. It was written in an early period of his ministry, but was transcribed by him, as I understand, as late as the year 1830.

"I. I believe the existence, attributes, and perfections of a Supreme, Eternal Being, who created, supports and governs all things.

"II. I believe that, by his providence, this infinite Jehovah overrules all events in such a manner that nothing is permitted to overthrow his wise designs.

"III. I believe that the Supreme Being, in compassion to the weakness, ignorance and fallibility of men, was pleased, at sundry times and in divers manners, to speak unto the fathers by the prophets, and hath in these last days, spoken to us by his Son.

"IV I believe that the Scriptures of the Old and New Testament were given by inspiration of God; that, of consequence, there is no necessity of erasing or supplying any chapters or verses to render them a complete and infallible rule of faith and of practice; that, although some of their doctrines are above human comprehension, they do not contradict it; and though they are incomprehensible, they are not absurd.

"V. I believe that, ever since the apostacy of man, the Deity has been graciously pleased to reveal intentions of mercy to the human race; that many rites and ceremonies of the Jewish law were typical of the Messiah; that the prophets clearly predicted the circumstances of his life and death; that, when the fulness of time was come, when all previous predictions of Him were verified, He was born in a miraculous manner, and, by an incomprehensible union, became God manifest in the flesh.

"VI. I believe He is the propitiation for our sins, and that the necessity of such an atoning sacrifice is founded in the depravity of man.

"VII. I believe Christ has made offers of pardon, grace and acceptance to all who apply to Him by faith; and that, although the Deity hath chosen believers in Christ before the foundation of the world, that they should be holy and without blame before Him in love, yet none will be finally rejected but through their own fault.

"VIII. I believe the necessity of spiritual influences in order to holiness; that all true believers are born of the Spirit, and have access by one Spirit to the Father.

"IX. I believe what the Scriptures have revealed concerning the distinct offices and attributes of Father, Son, and Spirit. I, however, find in this, as in other doctrines of the Bible, things hard to be understood. Yet these, as there are mysteries equally great and incomprehensible in nature, appear to confirm the truth, instead of exposing the fallacy, of the Scriptures.

"Thus I have exhibited as concisely as possible the sum of what I esteem the most essential truths in religion. I acknowledge I have great occasion to pray 'Lord increase my faith.' It is my earnest wish, fervent prayer, and shall be my constant endeavour, that, by the blessing of God, I may improve my acquaintance with the Sacred Oracles, and become a successful preacher and defender of the religion of Jesus."

I have no evidence that Dr. Pierce ever expressed any opinions, either in or out of the pulpit, which he did not consider as consistent with the above creed; nevertheless, as his relations and intercourse were chiefly with the Unitarian denomination, and as he never, so far as is known, by any act, manifested a disposition to place himself in other relations, it is reasonable to infer that he considered himself as falling on that side of the line that divides the Congregational Church; though he probably came nearer to the orthodox faith than the great mass of the clergymen with whom he associated. He is known to have said more than once, and even on public occasions, that he would not allow himself to be called a Unitarian; but this, as he afterwards explained it, was a strong expression of his disapprobation of a party name. He was remarkable for his use of Scripture language, and sometimes introduced more of it into a sermon than is consistent with modern taste. That he possessed a truly liberal spirit none who knew him can doubt; for he not only manifested great friendship towards men of orthodox views, but was always glad to introduce them into his pulpit when he had opportunity.

My own acquaintance with Dr. Pierce having been somewhat extended and intimate, I may be allowed to refer to a few incidents connected with it, as illustrating some of the traits of his character. I saw him, for the

first time, at the Ordination of Mr. (afterwards Dr.) B. B. Wisner, at the Old South Church, Boston. He was kind enough to seek an introduction to me, on account of his great reverence for my venerable and then lately deceased colleague, the Rev. Dr. Lathrop, of West Springfield. I was immediately struck with his commanding person, his face perfectly illuminated with good-will, and his fine social qualities, which made me at once lose the feeling that I was a stranger to him. He poured out upon me, in this first interview, a flood of minute details about persons and things, that filled me with astonishment; and that astonishment was, to say the least, never lessened, at any subsequent meeting that I ever had with him. In 1825 I heard him preach the Convention Sermon,— the only sermon I ever heard from him. It was on the Trials of ministers, and kept very remote from all points of controversy. It was a plain, straightforward discourse,— the thoughts logically arranged and perspicuously expressed,— and contained many sentiments by which any minister of the Gospel might profit. His appearance in the pulpit was remarkably good, his voice admirable, his manner not lacking in animation, according to the standard of that day, but the general effect of his speaking considerably impaired by a perfect uniformity of cadence. I think it was about that time he told me that he had taken to extemporizing in some of his more private services, and that he found that when he was in circumstances in which he could feel entirely unembarrassed, he could speak more effectively in that way than with mature preparation. I remember his mentioning, as an instance, his preaching a short time before to the tenants of the State's Prison, at Charlestown.

I had several opportunities of observing Dr. Pierce's great generosity, and one which I cannot forbear to record. After I left Massachusetts and came to live in Albany, though I occasionally exchanged a letter with him, I scarcely met him at all for a number of years. In the summer of 1840, at the close of an afternoon service on the Sabbath, as I came down from the pulpit, I saw a person waiting for me, whose face seemed to be familiar, and, though I did not at first recognize him, I quickly perceived that it was Dr. Pierce. My first inquiries, after shaking hands with him, were,— "When did you come, and where have you been?" "Why," said he, "I came into the city yesterday, and this morning I have been talking to a mission school in the outskirts of the city; for, though they did not know me, they took me up at random, and set me to talking; and this afternoon, I have been hearing you preach." "But why did you not come to see me before?" said I. "Well, I will tell you frankly," answered he—"I did not suppose that you looked upon me as very heterodox, and I was not sure but that you had confidence enough in my Orthodoxy to ask me to preach for you — I knew, at any rate, that your friendship would predispose you to go as far in that direction as your conscience would warrant; but I did not wish to place you in any embarrassing situation — any situation in which your friendly feelings should be on one side, and your conscience or even judgment on the other; and, therefore, I chose not to report myself to you till the services of the Sabbath were over. If you had actually invited me to preach, I should have told you that, under existing circumstances, I had better not; but no objection surely exists to your preaching for *me*—

you are at liberty to preach the Gospel any where; and I should be heartily glad if you would occupy my pulpit the next time you come to Boston."

I recollect a case or two, illustrating his remarkable knowledge of minute facts. He happened to be at my house immediately after I had received a letter from Dr. Chalmers; and, while he was looking with wonder at the almost illegible hand in which it was written, he said with an air of no small confidence,—"Dr. Chalmers is just eighteen days older than Dr. Channing." Said I, "Doctor, I am quite sure that I have caught you once; Dr. Chalmers, I am confident, is several years older than Dr. Channing, and I think I can prove it to you here on the spot, from some memoranda that I made after a conversation with him in respect to his age." In this, however, I was disappointed, but still felt quite sure that my impression was correct, while the Doctor was equally confident that I was in the wrong. It was agreed that the next time I wrote to Dr. Chalmers, I should refer the question to his decision. I did so; and, in a few weeks, the answer came back,—"Dr. Pierce is right — I was born on the 17th of March, 1780."

Happening to be in Boston, I think in the autumn of 1847, I rode out to Brookline to call upon Dr. Pierce, and the moment after we had met, he said to me, with no little apparent earnestness,—"Have you thought of any important event to-day?" I said that I had not thought of any event more important than my coming out to visit my friend, Dr. Pierce. "There is a far more important event connected with the day than that," said he —"think a little, and see if it does not occur to you." After a few moments, I said,—"Why this is my birth day!" "To be sure, it is your birth day," said he, "and you had not thought of it until I reminded you."

In the winter of 1848–49, knowing that Dr. Pierce had some time before delivered, in two or three places, a Eulogy on John Quincy Adams, I procured an invitation to him from the Young Men's Association in Albany, to repeat it, as one of their winter course of Lectures. He very modestly consented to the request; but, on the day that he was to leave home for Albany, he was summoned as a witness in an important case at Court, which prevented his coming. Another day was then appointed, but on that day he was taken ill, and it proved the commencement of the illness that carried him to his grave. To show me how honestly he intended to come, he subsequently sent me a revised manuscript copy of his Eulogy, in his own fine, fair hand, which I have carefully preserved as a testimony of his good-will, and as a remarkable illustration of his matter-of-fact character.

My last interview with Dr. Pierce was in May, 1849, after his disease had so far fastened upon him as to leave no doubt of its fatal termination. I found him where I had always found him,— in his study; but he was sitting in his easy chair, and breathing with considerable difficulty. He was, however, perfectly cheerful, and spoke with deep emotion of the many blessings by which his decline was marked. He lent me, for a few days, several volumes of his Memoirs, that I might avail myself of some of the facts contained in them, though he had previously made very important contributions to the work in which I was engaged. I received a letter

from him, written three days before his death,—the last, I understood, which he ever wrote,—breathing the most fervent good-will. I always found him a generous, excellent friend, and all must admit that he was, in some respects, a most remarkable man.

The following is a list of Dr. Pierce's publications:—

On the Mystery of Godliness: A Discourse delivered at Medfield, 1797 A Eulogy on Washington, 1800. A Sermon preached at Newbury, at the Installation of the Rev. John Snelling Popkin, 1804. A Discourse delivered at Brookline, on the day that completed a Century from the Incorporation of the Town, 1805. A Valedictory Sermon preached on Leaving the Old Meeting House at Brookline, and a Dedicatory Sermon on Entering the New House of Worship, 1806. A Sermon preached at the Gathering of the Second Congregational Church in Dorchester, 1808. A Discourse delivered at the Installation of the Rev. Samuel Clark, at Princeton, 1817 A Discourse delivered on the Lord's day after the completion of a Century from the Organization of the Church in Brookline, 1817 The Dudleian Lecture, delivered before Harvard College, 1821. A Discourse delivered at Canton at the Ordination of the Rev. Benjamin Huntoon, 1822. The Charge delivered to the Rev. T. B. Fox, at Newburyport, 1831. A Sermon in the "Liberal Preacher" on the Maternal Relation, 1835. A Sermon entitled "Reminiscences of Forty Years," 1837 An Address delivered at the Funeral of the Hon. Thomas A. Davis, 1845. A Sermon preached at the Brookline Jubilee, 1847 A Sermon entitled "*Christians* the only proper name for the Disciples of Christ." A Sermon delivered before the Legislature of Massachusetts at the Annual Election, 1849.

FROM THE REV GEORGE PUTNAM, D. D.

ROXBURY, September 17, 1850.

My dear Sir: I am happy to comply with your request for some notice of our late friend Dr. Pierce. But instead of any thing fresh, you must take what was written by me just after his decease, with only such alterations as may make my remarks more suitable to the purposes of your intended work.

Any person attending the Funeral of Dr. Pierce must have seen that he was a man of mark whom they were burying. There was a great concourse of people thronging with reverent and tender emotions around his coffin, and among them many men of eminent character and station. It was evident from many signs that those were not the obsequies of an ordinary man, or a mere official man. And those signs were not fallacious. He was a distinguished man. When his death was announced, it was every where taken much note of by the press, and in conversation spoken of with a feeling of interest, I found, by all sorts of persons in the neighbourhood, and far in the country. I suppose that there was hardly a man in Massachusetts whose person was known to so many individuals in the State. It is seldom that so many and hearty expressions of affectionate respect, from so many quarters, follow an old man to his grave.

And how came he to be thus distinguished? It may seem a question of some difficulty, but I will try to answer it.

Born in Dorchester, he just moved over to that pleasant parsonage,—only going round by Cambridge for purposes of education; and there he dwelt for more than fifty years; and there he died. During that period I doubt if he

has ever been accused of neglecting a duty, or forgetting an appointment, or committing a mean, unjust or immoral action, or speaking a false, or irreverent. or unkind or insincere word.

But it would be unfair to describe him only by negatives. His was a positive character, and had great positive traits of excellenee. He appears to have obeyed and carried out the two parts of the great commandment, to love God and love man, with unusual earnestness and thoroughness.

His theological opinions, as to disputed points, were not, I suppose, very clearly defined in his own mind. As far as possible, he avoided taking sides in the great controversy between the Liberal and Orthodox parties, disclaiming all party names and relations to the last. His views of Theology, I am inclined to think, never underwent any material change from his early youth to the day of his death,— none, that is, which he was distinctly conscious of. If he was carried along at all by the progress of opinion around him, he was hardly aware of any change of position in himself. His mind was not of a character to discriminate sharply between shades of doctrinal differences, and being himself where he always was, he could see no more reason for a division of the Congregational Body in 1815 than in 1790. He was strictly conservative in Theology. He entertained none of the speculations of the time, accepted no novelties, would give no hearing to those who promised to show a better way of truth than that which he had long walked in. He thought that the important truths of Christianity were as plain to the spiritual understanding as they were ever likely to be made by human learning, and he did not want any young man to give him his spiritual intuitions as substitutes for the old texts about righteousness and love, grace and peace, joy in the Holy Ghost, and the resurrection of the just to eternal life. His faith grew up with him, and grew old with him, and it seems never to have suffered any distractions or perplexities.

But the most striking part of Dr Pierce's character lay in his benevolence. He had the kindliest of natures. His heart seemed a fountain of loving kindness, always gushing up and running over. Time and experience of the world's coldness never checked its stream or dried up a drop of it. What a cordial greeting was his! What a beaming friendliness on his face! I never knew the person who took so hearty an interest in so many people, and showed it by such unequivocal signs. He seemed to know almost every body and all about him. And it was not an idle prurient curiosity — if it had been, it would have run into scandal, as it usually does in those who make it a business to know and report every body's affairs. He had no scandal. His love saved him from that. He said pleasant and kind things. There was no venom under his tongue, no acid in his breast. He probably never made an enemy nor lost a friend. His affections were warm, his sympathies were quick. He was generous according to his means. He loved young men. For more than fifty years, without interruption, I have been told, he travelled to Cambridge several times a year to attend the public exercises, and listened to every student with fond eagerness, as to a son of his own, and forever after remembered him, and in most cases knew all about him.

Age did not blunt these kind feelings, or quench one ray of their youthful vigour. Here he was remarkable. Age did not tend in the least to make him shrink into himself, or to narrow the circle of his sympathies. After seventy, he would start off with the ardour of a school-boy, and walk miles just to see an old friend, and would live for months after on the pleasure of the interview. And he not only loved other people but he loved to be loved. He seemed to value nothing in this world so much as kind attention, affection, good fellowship.

He was welcomed in all the pulpits to which he had access, not so much on

account of his preaching as on his own account. People liked to see him and hear his voice, especially in singing, because his soul was in it. They liked to see him, he seemed such a personal friend. His bare presence was as acceptable to many, and perhaps as profitable, as the sermons of some much greater men,— he was so sincere, so hearty, so kind. A word from him, with his great, cordial, friendly voice, at the church door, or in the aisle, would, for multitudes, make ample amends for any dryness in the regular discourse.

It is very singular that such warm affections towards both God and man did not impart their unction to his intellect, and give a character of rich and glowing sentiment to his composition; but I believe they did not. They did lend animation and force to his delivery, but never gave their fire to his composition. He was not eloquent, or poetical, or affecting in his writing. Somehow there was a connecting link missing between his heart and his intellect. With feelings fresh and warm, and pure enough to have made him a poet, an orator, and a splendid writer, he was not a bit of either. It was a singular instance of disconnection between the two parts of the mind. His great fervent heart is not in his writings. But no matter,— he had it, and every body knew he had it, and felt the influence of it, was warmed by its radiance and gladdened by its benignity.

Any view of Dr. Pierce would be incomplete that should not include some reference to his last days. Providence greatly favoured him in his last sickness. His faculties were not impaired, and he was without pain. He was able till the last to sit up in his study and receive his friends. And how they poured in upon him ! and how glad he was to see them !— overwhelmed, he said, with joy at their kindness. It was so congenial to him that it seemed not to weary him. And he was so cheerful, so happy,— nothing but happiness, he said, in his past life or present decay; happy when he laid his hands on the children that came to him; happy in taking from kind hands the tokens of thoughtful regard that were brought to him; happy in greeting the troops of brethren and parishioners; happy in the grasp that he knew would be the last of a life-long friend, and happy in the tears of affection he shed on the neck of a foreigner,* whom he never saw before, but loved tenderly as the apostle of temperance and the benefactor of his race; happy too in pointing to the green spot before his house, where he said he should soon be laid; and happiest of all in the prospect of the life that was about to dawn on him. His faith was firm, his trust unfaltering. He not only submitted to God's will,— he loved it and made it his own. He loved God and man, earth and Heaven, more than ever And one could hardly tell with which hand his heart went out with most energy and warmth,— that which grasped the dear ties of domestic and friendly love on earth, or that which pointed in joyous and triumphant assurance to the opening mansions of the blest.

If these remarks upon the character of our friend are acceptable, they are entirely at your service.

With great regard I remain
Respectfully yours,
GEORGE PUTNAM.

FROM THE REV DANIEL WALDO.

SYRACUSE, September 12, 1862.

My dear Friend: My recollections of Dr Pierce all come within the year 1810–11, which I spent in supplying the pulpit at Cambridgeport. He was then in the full vigour of manhood,— probably a little less than forty years old. I became quite intimate with him,— more so I think than with any other cler-

* Father Matthew.

gyman in that neighborhood, unless it was Dr. Holmes. I remember once taking his place, by his request, in the Thursday Lecture. I found it at once easy, pleasant and profitable to be acquainted with him.

Dr. Pierce was a man of very superior social qualities. He was frank, generous and confiding. It was well understood that his sympathies were chiefly with the Liberal party, but I never heard from him an unkind expression towards the Orthodox, or, so far as I remember, towards any individual belonging to that party And my impression then was, and still is, that he approached nearer to the orthodox standard of doctrine than almost any other man who was called Unitarian. I used to attend the meetings of the Boston Association, and he was always there as a matter of course. Those meetings, so far as I witnessed them, seemed to be meetings for good cheer as much as any thing else ; good eating and drinking being not the least important of the exercises. Dr. Pierce's fine social qualities came out here to great advantage. He seemed to like every-body, and every-body liked him. He made it all bright sunshine wherever he went. I doubt whether he ever conversed ten minutes with a person whom he did not leave with a deep impression of his kindly spirit.

I heard him preach, I think repeatedly, at the Thursday lecture. His sermons, without being very strongly marked, were serious and sensible, and of a pretty decided evangelical character. He had a strong, clear voice, but, if my memory serves me, there was no great variety in his intonations. I think he had very little gesture ; but it was not the fashion then, as it is now, to throw about the hands as if one were fighting bumble-bees.

Dr. Pierce, as every-body knew, dealt exclusively in facts and cared little for any thing else. He made the ages of his friends, and especially of distinguished men who had been graduated at Harvard College, a study. I think very few persons have known him, who have not some anecdote to relate concerning him, showing this wonderful peculiarity.

Very truly yours,

D. WALDO.

FROM THE REV JOHN FORSYTH, D. D.

NEWBURGH, March 25, 1863.

Rev. and dear Friend : My recollections of the late Dr. Pierce of Brookline, which you have asked me to send you, are too few and insignificant to be of value. On my own account, I sincerely regret that it is so. I now feel a real sorrow that I did not avail myself of the privilege which I might have enjoyed, of visiting him at his own pleasant home, and of sharing the hospitality he was so ready to extend to all men, but especially to those of the household of faith. That he belonged to that household himself I could not doubt, after I came to know him personally.

The first time I met him was at a Commencement of Harvard College, which I attended in company with one of my colleagues, as a sort of delegate from the College of New Jersey. We were both struck with the heartiness with which he entered into and enjoyed the exercises of that academic festival, and with the consideration yielded to him, by common consent, though the Doctor himself seemed to be one of the most unassuming of men.

Subsequently, I was brought into close contact with him at some of the meetings of the American Board. I well remember the feeling of surprise which I experienced — on the ground of his denominational relation — when I discovered that he was there, not as a casual spectator, but (if I mistake not) as an honorary member, certainly as one who took a lively interest in the purposes and proceedings of the assembly. I had no opportunity of comparing

our opinions on doctrinal points, but I could not help drawing my own conclusion as to his views, not only from the fact of his attending the meetings of the Board, but also from the kind of exercises in which he appeared to have special delight, and at which he was invariably present. No one who looked upon his fine, open, venerable countenance, bearing as it did the visible stamp of guilelessness and goodness, could fail to say to himself, 'There is a man whose heart, I am pretty sure, is in full sympathy with the cause of missions;' and this opinion must have been converted into absolute certainty, if the observer had caught sight of Dr. P. during the devotional and other religious exercises of the meeting. But it is needless for me to give you my imperfect impressions of him, when there are so many who knew him long and intimately, upon whose recollections you will be at liberty to draw as largely as you please.

Believe me very affectionately yours,
JOHN FORSYTH.

FROM THE REV FREDERICK H. HEDGE, D. D.

BROOKLINE, January 27, 1863.

My dear Sir: My recollections of Dr. Pierce, about which you question me, date from the years of my college life.

As Secretary of the Board of Overseers of Harvard University, ever profoundly interested in all the affairs of that institution, he was often at Cambridge, and always, at Commencements and all college festivals, appeared conspicuous among the dignitaries present on those occasions.

He seemed to me, at first, though but entering on the fifties (as I now reckon) the impersonation of venerable age,— an impression due to his snow-white hair which had turned at thirty. Subsequent and nearer observation discovered a fresh though pale complexion, an unwithered look, an elastic carriage, and altogether such an absence of all decrepitude as greatly modified the hasty estimate of his senility.

"What a pleasant looking old man," we youngsters said, accustomed to read in men of that age a judgment on our own immaturity. "The atrocious crime" found pardon, and not only pardon but connivance, nay, approval, in those friendly eyes lit up by a heart which could reach its sympathies into our green years.

His countenance was one of those which are always in full light, and admit no shadow, and contract no frown. The word *pleasant* but faintly expresses its radiant, kindly cheer. A face where no deep sorrow and no strong passions had set their seal. No jollity, or fun, or even humour, was legible there; the light on those features was simply the pure joy of life, a delight in being such as is possible only to holy and believing minds. The world of his experience reflected the sunshine of his own peace and was full of blessing. He heartily rejoiced in all good gifts with devout gratitude to God for all. He had great pleasure in "times and seasons," in College and State Holidays with all their belongings, in Election and Convention Sermons, Dudleian Lectures, Thursday Lectures, Ordinations and Dedications, all of which he failed not to attend. Above all, an incredible and insatiable pleasure he had in facts, especially statistical facts relating to the College and the ministry. These he hugged, and treasured, and chuckled over, as a miser over his gold; but, with very unmiserly communicativeness, loved to share with all his friends, and was ready to bestow even on the indifferent and unthankful.

His looks betokened the entire presence of the man in every place and company in which you saw him. There was no introversion, no pre-occupation, no wandering but the outward wandering of the eye for a few moments at

public meetings, when he set himself to count or compute the numbers present, and to register and classify such as were known to him,— so many ministers; so many older, so many younger than himself, so many before, so many after him on the College Catalogue. Then there were occasional glances, not of impatience but of curiosity, at the old-fashioned silver watch which he never forgot to set by the clock of the old South Church every Thursday when he went into town to assist at the Weekly Lecture in Chauncy Street. With this he timed all public speech, and kept the log of sermons and prayers.

Soon after my graduation I came into family relations with Dr. Pierce, and was often a guest at his house, where I had abundant opportunity of studying his character as it manifested itself in private life. There, too, the joyfulness which beamed from him in public was a prominent trait. A happier man I never knew, nor certainly one who had a better right to be happy, so far as moral qualities avail to secure that state. The absence of all worldliness, of all solicitude about the future, (notwithstanding his large family and small means,) of all rivalry and ambition, of all pride of appearance, of all self-seeking,— his entire humility, his perfect trust in Divine Providence for that which is least as well as for the greatest, his ready acquiescence in the Divine will,— all this resulted in a calm of soul not often witnessed in otherwise good and religious men.

Something, no doubt, of this uniform cheerfulness is to be ascribed to vigorous health. But health has also its moral side, and if, in his case, it was partly due to a naturally sound constitution, it was also fairly earned by temperance and by bodily exercise, of which it cannot be said that in this matter it "profiteth nothing." This last he carried to what seemed to me a needless excess. At three o'clock, A. M., in summer, he was in his garden, where he did a day's work before breakfast. In the winter, long before light, the strokes of his axe resounded from the wood-shed, where all the fire-wood was prepared by him for family use. In his visits to the city and to Cambridge, and in his exchanges with neighbouring ministers, he oftener walked than rode. By this means, he kept his athletic frame — full six feet in height and proportionally broad — at the uttermost mark of manly vigour. Though not what is called "a heavy feeder," he brought to his meals the keen relish of perfect health. The food was always of the simplest, but he insisted that he had dined royally, and doubted if her Majesty, the Queen of England, fared so well.

Intellectually, it always seemed to me that he never did full justice to his powers His preaching, though acceptable, and marked by accuracy of statement and a diction severely correct, wanted the force which might have been expected from a nature so large and capable. An excessive caution and certain homiletic traditions derived from the standards of his youth,— the dryest period in the history of the American pulpit,— seemed to hamper the action of his mind in that function. He never poured himself freely forth in his discourses, but found a speedy limit to his thought in some inward or outward restraint,— some self-distrust or critical bugbear that ruled him. Whatever success he had as a preacher was due to the reverend and loved person rather than his thought or illustration. The best thing he did in the pulpit was his singing. Into that he put his whole heart; it was eminently effective. Those whom the sermon had left cold could not fail to be moved by the fervour and unction of his psalmody.

He could hardly be called, in the years in which I knew him, a student, although a good theological and miscellaneous scholar after the standard of his own time. He read no Greek but the New Testament,— but in that he was thoroughly at home, reading it as fluently as the English version, and using it always in the family devotions. I am not aware of having derived

intellectual stimulus from his conversation, although so largely indebted to him for wise counsel and the precious lessons of his life. Our intellectual tendencies were widely dissimilar I was apt to assume an ideal position, he planted himself firmly upon facts.

"Facts," he would say triumphantly, after battering me with his statistics, "are stubborn things,"— a characterization which did not much recommend them in my estimation. He judged all questions statistically, numerically, reasoning in numbers, "for the numbers came." He even went so far as to reckon up the texts in the New Testament which seemed to favour the Trinitarian doctrine on the one hand, and those which tallied with the Unitarian view on the other. He made out a tie between them, and therewith justified his position of uncompromising neutrality between the two parties,— a position resulting from his natural conservatism. His Theology retained to the last the moderate Arian-Arminian type, which had been the prevailing doctrine of this vicinity at the time of his entrance on the ministry. He steadfastly refused to take the name of Unitarian, though forced in his latter years by Orthodox exclusiveness to associate chiefly with the clergy of that communion. Nor was he more ready to embrace the Connecticut doctrine, when, in 1826 and '27, Dr. Lyman Beecher and his associates attempted to reform the Theology of Boston. Rationalism on the one hand, and Calvinism on the other, were equally distasteful to him. He regarded both as attempts to be "wise above what was written,"— a species of presumption against which he seriously cautioned his young friends.

Whatever sectaries might think of his Theology, bigotry itself would not deny to him the Christian name, nor venture to impugn his Christian worth. Those who came nearest to him best know with what harmony and completeness the Christian graces combined in his person. Faith, Hope, Charity, Humility, Patience, Godliness,— it was impossible to say which of these traits was most conspicuous in a life which exhibited them all. What impressed me as much as any thing in his character was its unworldliness. It happened to him, in advanced years, to lose his entire property, the savings of his whole professional life, by a bad investment. This misfortune elicited no complaint, it never for an instant disturbed his serenity; I doubt if it cost him a pang. No allusion to the subject was permitted in the family. I discovered it by accident long after the event. Frugal in the extreme in his personal expenditures, because so simple in his tastes, there was no pinching in his economy, nothing penurious in his habits, nothing contracted in his views. He was open-handed, and gave in proportion to his means as liberally as any I have known. It was remarked that with all his retentiveness of facts and figures, he never could remember sums of money; they were the one piece of statistics that did not interest him.

The good old man had all that should accompany old age, and especially the appropriate "troops of friends." Young and old rejoiced in his fellowship. Even little children were attracted by the sunshine of his countenance. In his last sickness the sympathy of a wide community flowed to his door. Men resorted to his house as to a shrine, and none left it without a benediction.

I think he had never an enemy in the world. Even as a "temperance man," and zealous advocate of total abstinence from all alcoholic drinks, he so managed his cause as to give no offence and provoke no ill-will. In an intercourse extending over a quarter of a century, I recall no unworthy sentiment, no harsh censure, no word of bitterness. He lived peaceably with all men, and when he died, it seemed to those who knew him as if something of heavenly grace had been withdrawn from the world.

I have set down, at your request, Dear Sir, what occurs to me at the moment, concerning our common friend. I am sorry to want the time for a more methodical arrangement of my reminiscences.

With best wishes for success in your enterprise, believe me

Sincerely yours,
FREDERICK H. HEDGE.

JOSEPH TUCKERMAN, D. D.*

1801 — 1840.

JOSEPH TUCKERMAN, a son of Edward and Elizabeth (Harris) Tuckerman, was born in Boston, on the 18th of January, 1778.

His father was distinguished for great conscientiousness, and for modest but sterling worth. In the commencement of the Revolution, he was an intimate friend of John Hancock, and was among the early Presidents of the Massachusetts Charitable Mechanic Association. His mansion at the "South End" in Boston was pierced by a cannon ball during the siege, and the place, for many years, was designated by a black oval inserted in the wall.

His mother, who was a person of superior intellect and the finest moral qualities, bestowed great pains upon his domestic education, and one of the most pleasant of the occupations of his childhood was sitting by her side, and reading to her the New Testament while she was busy with her needle. He seems to have very early formed the purpose of entering the ministry, and to have adhered to it steadily until the object of his aspirations and hopes was finally attained. He was fitted for College, partly at Phillips Academy, Andover, and partly by the Rev. Thomas Thacher, of Dedham, in whose family he lived. In due time he entered Harvard College, where he was distinguished by great kindliness of feeling, buoyancy of spirit, and devotion to the lighter branches of English literature, rather than by intense application to the severer studies; though, after leaving College, the habit of his mind seemed to change, and his studies assumed a much graver and more substantial character. He graduated, in the same class with Dr. Channing and Judge Story, in 1798. After devoting the usual time to the study of Theology, under the Rev. Mr. Thacher, who had partly superintended his preparation for College, he was licensed to preach, it is believed, by the Boston Association, and shortly after was invited to become the Pastor of the church in Chelsea, as successor to the Rev. Dr. Phillips Payson. Chelsea was, at that time, a small village, and the people were generally farmers, in moderate circumstances, and of very humble intellectual culture. But, notwithstanding this, Mr. Tuckerman did not hesitate to accept their call, and he was, accordingly, ordained and installed there, on the 4th of November, 1801, the Rev. Thomas Thacher preaching the Sermon.

* Memoir of Dr. Tuckerman.— Ware's Unitarian Biography, II.— Ms. from Mr. H. T. Tuckerman.

On the 5th of July, 1803, Mr, Tuckerman was married to Abigail, daughter of Samuel and Sarah (Rogers) Parkman, and sister of the late Rev. Dr. Francis Parkman, of Boston. She was a lady of the most amiable and attractive qualities, but she survived her marriage only four years, and died, the mother of three children. On the 3d of November, 1808, he was again married to Sarah, daughter of Col. Cary, of Chelsea, who was spared to him during a period of thirty-one years. The following is his own testimony concerning her:— "You can hardly imagine a human being more true, more disinterested, more faithful to right and duty. Never physically vigorous, she has, notwithstanding, the greatest moral courage and independence. In times of difficulty and danger she is as calm, as self-possessed, as under the most tranquil circumstances; and has passed through long scenes of privation, responsibility, and watching, which might have worn down a strong man." By this marriage there were seven children.

During his ministry at Chelsea Mr. Tuckerman's attention was specially drawn to the temptations and necessities of sea-faring men; and with him originated the first effort that was made in this country for their improvement. In the winter of 1811–12 he formed the first Society that was established for the "Religious and Moral Improvement of Seamen." This Society was for several years in active operation, and the Tracts which it put in circulation are said to have exerted a benign influence upon not a small number of the class for whom they were designed.

In 1816 Mr. Tuckerman, with his wife, paid a visit to England, in the hope of benefitting his health, which had been failing for some time; but his visit was very brief, and he returned without having experienced much apparent advantage from his tour. He continued, however, in the active discharge of his professional duties till the spring of 1826, when he found it necessary to relinquish, in some degree, the labours of the pulpit. On the 4th of November following, just twenty-five years from the day of his Ordination, he preached his Farewell Sermon at Chelsea. In a work which he published many years later, entitled "Principles and Results of the Ministry at Large in Boston," he writes concerning his labours at Chelsea as follows:—

"I passed twenty-five years as the minister of a small Religious Society in the country. The lines of my parish there were the lines also of the town. There was no other Religious Society in the place than that to which I ministered. There the rich and the poor, or, in other words, those who had some capital and those who had none, met on terms of equality before the church door on Sunday, interchanged expressions of friendly greeting, and separated to pass into their own pews or into free galleries, without the slightest feeling, in either case, that distinction of condition was thus implied between them. In every family of my flock I was at home. I knew intimately all the parents, all the children, and almost every one who was employed any considerable time as a labourer upon the farms around me. I visited all, and almost all, in return, visited me; and to every one I ever felt myself at liberty to speak of his interests, moral as well as secular, with the freedom of a brother. I had given much time to pastoral intercourse, to communications with individual minds upon subjects upon which I had addressed them from the pulpit; and I had learned that this intercourse was a means not less important than the services of the church for giving vitality to the religious principle among the members of a congregation. I had learned also, not only that conversation might usefully be held upon religious and moral subjects, but with many who had been indifferent, or even opposed to them; and that not a few were most glad to be addressed upon them by their Pastor, whose diffidence would have restrained them from making these the leading subjects of their conversations with him."

In 1824, he was honoured with the Degree of Doctor of Divinity from Harvard College.

Immediately after the resignation of his pastoral charge at Chelsea, he entered upon his work as Minister at Large in Boston, to which place he soon removed with his family. He now commenced visiting the poor, and, though there was much that was discouraging at the beginning of his enterprise, his prospects of usefulness soon began to brighten. At the end of the first year he had become acquainted with an hundred and seventy families; and, at the expiration of another six months, he reckoned two hundred and fifty families as belonging to his pastoral charge, and there was scarcely a dark alley or by-place in the city which he had not explored. To this form of benevolent activity Dr. Tuckerman devoted the residue of his life, labouring to improve and elevate the condition of the poor with all the intensity of a ruling passion.

In 1833 Dr. Tuckerman's health had become greatly reduced under his manifold labours, and he suffered a severe pulmonary attack which threatened his life. When he had so far recovered as to be able to travel, he accepted an invitation from his intimate and highly valued friend, the Hon. Jonathan Phillips, to accompany him on a visit to England, with the intention of passing the following winter in Italy,— a purpose, however, which was not accomplished. Though his immediate object in crossing the ocean was the restoration of his health, yet the great work to which his life was now devoted, was always in his thoughts, and wherever he paused on his journey, he busied himself, so far as his strength would permit, in exploring the retreats of poverty. In London he had the pleasure of becoming personally acquainted with that eminent Hindoo, the Rajah Rammohun Roy; and the interview between them is said to have been mutually delightful. After visiting several of the most important towns in England, and spending some little time in Dublin, he passed over to France, where he was treated with great kindness by the Baron Degerando, whose philanthropic labours had taken nearly the same direction with Dr. Tuckerman's. He returned to this country in the early part of the summer of 1834, with his health less benefitted by his tour than he had expected. He was no longer able to engage in the active duties of the ministry, though his heart was by no means withdrawn from his chosen field, and he was constantly on the alert to introduce into it as many new labourers as he could. In a letter to a friend in England, written in 1835, he speaks thus of the success of the great enterprise to which he had devoted himself:—

"We have now seven Ministers at Large. One is an Episcopalian, one a Baptist, two are Orthodox Congregationalists, or as they would be called in England, Independents, three are Unitarians; and on all great general interests we are in perfect unison. Does not this look like Christian advancement? We have the most entire public confidence, and, what is far better, we all feel that we have the blessing of the common Father with us."

In the summer of 1836 Dr. Tuckerman suffered a very severe pulmonary attack, which induced him to pass several weeks in Newport, R. I. He had hoped that, by this means, his health would become so much invigorated that he would be able to labour to some advantage during the succeeding winter; but, instead of this, as the winter approached, he was obliged to seek a milder climate, and, accordingly, took up his residence

for several months on the Island of Santa Cruz. He returned in the spring, as it was thought, with his health considerably improved; but there was too little of vital force remaining to justify any attempt to resume his labours. He was able, however, in the latter part of October, 1837, to attend the Ordination of a new colleague, Mr. Sargeant, and to give him "the Charge." The occasion was one of great interest to him, and he subsequently declared that, during the exercise, he felt all the elasticity of youth.

In 1838 Dr. Tuckerman published a book which he had long had in contemplation, on "The Principles and Results of the Ministry at Large in Boston." Though it had never a wide circulation, either in this country or in England, the Baron Degerando speaks of it, as throwing "invaluable light upon the condition and wants of the indigent, and the influence which an enlightened charity can exert."

Shortly after this he was subjected to a most desolating affliction in the death of his wife. In letters written to his friends in reference to this event, he expresses himself in the strongest terms in respect to the excellence of her character, and the bitterness of his own bereavement, while yet he declares himself perfectly resigned to the will of God. The shock occasioned by this separation operated very injuriously upon his health; and, for a while, he was alarmingly ill; but he so far revived that, after much hesitation, he consented to try the effect of a voyage to Cuba, which was recommended as the only means of prolonging his life. He, accordingly, sailed for Havana, accompanied by his daughter. For a time after his arrival there his health seemed to improve, and he proceeded to the interior of the Island. But there he began rapidly to decline, and it was with some difficulty that they were able to return to Havana. His memory became greatly impaired, except in regard to events that dated back to a remote period. His sufferings were most intense, but he was often heard to say,— "The cup which my Father has given me, shall I not drink it?" He died at Havana on the 20th of April, 1840. His remains were conveyed to Boston, and, after appropriate funeral services at King's Chapel, conducted by the Rev. Dr. Greenwood, were laid in the Mount Auburn Cemetery, where a monument has been erected at an expense of about one thousand dollars, contributed by a very large number of persons in different churches, and by many among the poor, who were desirous thus to express their gratitude to their beloved and venerated benefactor.

The following is a list of Dr. Tuckerman's publications:—

A Funeral Oration, occasioned by the Death of General George Washington, written at the request of the Boston Mechanic Association, and delivered before them, 1800. A Sermon preached at the request of the Ancient and Honourable Artillery Company, on the day of their Election of Officers, 1804. A Sermon delivered at the Ordination of Samuel Gilman,* to the Pastoral Care of the Second Independent Church in Charles-

* Samuel Gilman, a son of Frederick and Abigail H. (Somer) Gilman, was born in Gloucester, Mass., February 16, 1791. In early childhood he lost his father, and when he was about seven years old his mother took him to Atkinson, N. H., and placed him at the Academy, then under the care of the Rev. Stephen Peabody. The family subsequently removed to Salem, Mass., and Samuel was, for some time, employed as a clerk in the old Essex Bank. In due time he entered Harvard College, where he graduated with high honour in 1811. He soon commenced the study of Theology, chiefly under the direction of Dr. Ware, and remained

ton, S. C., 1819. Two Sermons, preached in Marblehead, one on the Government of the Passions, the other on Erroneous Views of Religion, 1820. A Discourse preached before the Society for Propagating the Gospel among the Indians and others in North America, 1821. A Sermon preached on the Twentieth Anniversary of his Ordination, 1821. The Distinctive Character and Claims of Christianity: A Sermon preached at the Ordination of the Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford, 1823. A Sermon preached at the Ordination of Charles F Barnard and Frederick T. Gray,* as ministers at Large in Boston, 1824. A Letter on the Principles of the Missionary Enterprize, 1826. A Letter addressed to the Hon. Harrison Gray Otis, Mayor of Boston, respecting the House of Correction and the Common Jail in Boston, 1830. Prize Essay: An Essay on the Wages paid to Females for their Labour, in the form of a Letter from a Gentleman in Boston to his Friend in Philadelphia, 1830. An Introduction to "The Visitor of the Poor," translated from the French of the Baron Degerando, by a Lady of Boston, 1832. A Letter to the Executive Committee of the Benevolent Fraternity of Churches respecting their Organization for the Support of the Ministry at Large, 1834. Gleams of Truth, or Scenes from Real Life, 1835. A Letter respecting Santa Cruz, as a Winter Residence for Invalids, addressed to Dr. John C. Warren, of Boston, 1837. The Principles and Results of the Ministry at Large, 1838.

at Cambridge, engaged in this and kindred studies, for several years. In 1817 he was appointed Mathematical Tutor in the College, and held the office for two years. In 1819 he went to Charleston, S. C., where he received a call from the Unitarian Church, then vacant by the death of the Rev. Anthony M. Forster. He accepted the call, and was ordained and installed Pastor of that Church, on the 1st of December, 1819. Here he laboured with great diligence and acceptance during the remainder of his life. In 1837 he received the degree of Doctor of Divinity from Harvard College. In the winter of 1858 he came to the North to visit his friends, and died suddenly at the house of his son-in-law, Rev. Charles J. Bowen, at Gloucester, Mass. on the 9th of February, aged sixty-six. In his general intercourse with society, he was exceedingly popular, possessing not only a richly endowed and highly cultivated mind, but the most genial and kindly spirit, and manners singularly urbane and attractive. Though I never met him but once, I often had occasion to test his kindness, and no friend ever conferred favours upon me more promptly or more gracefully. He was married on the 14th of October, 1819, to Caroline, daughter of Samuel Howard, of Boston, a lady of rare gifts, and well known, in the walks of literature, by her attractive productions. He had five children,—four daughters, who, with their mother, survived him, and one son, who died in early life. He published a Sermon on the Introduction to the Gospel of John, 1825; A Sermon at the Dedication of the Unitarian Church in Augusta, Ga., 1827; Memoirs of a New England Village Choir, 1829; Pleasures and Pains of a Student's Life, 1852; Contributions to Literature, Descriptive, Critical, and Humorous, Biographical, Philosophical and Poetical. He translated the Satires of Boileau, and published some original poems, among which are the History of a Ray of Light, and a Poem read before the Phi Beta Kappa Society of Harvard College. He was also a liberal contributor to the North American Review, Christian Examiner, Southern Quarterly Review, and other periodicals.

* Frederick Tarell Gray was born in Boston in the year 1804. He was educated to business with excellent prospects, but was gradually drawn into the clerical profession by the deep interest which he took in the moral condition of the lower classes. He preached his first sermon in an upper chamber, at the junction of Merrimack and Portland streets, Boston, in December, 1826. He began his ministry at the Friend Chapel in Boston, in October, 1833; removed to the Pitt Chapel in 1836; and, after labouring here very successfully for several years, became the minister of the Bulfinch Street Church. With this church he was connected till nearly the time of his death, when he asked a dismission, and was appointed Secretary of the Sunday School Society. In 1853 he visited California for the purpose of ministering, during a year, to a church recently established in San Francisco. He died in Boston, March 9, 1855. His publications are Christ and Him crucified: Two Sermons preached in the Bulfinch Street Church, at the close of the Second Year of the Ministry of the Pastor, 1841. A New Year's Sermon, 1847. A Sermon on the Duties, Encouragements and Rewards of the Sunday School Teacher, 1847. An Address at the Annual Meeting of the Bulfinch Street Church, 1852. Extract from a Sermon the Sunday following the Interment of Amos Lawrence, 1853.

In addition to the above, Dr. Tuckerman is the author of a large number of Reports of the Ministry at Large, and of several Tracts published by the American Unitarian Association.

The most definite statement which I can find of Dr. Tuckerman's views of Christian doctrine, as given by himself, is contained in the following extract from a letter to one of his friends written in 1834:—

"There are certain speculative questions in Theology, upon which some decide very authoritatively, but of which I am accustomed to think but little, and to say nothing. There are, however, certain elementary principles of religion, which have all the force of axioms. One of these principles is the absolute unity of the Great Supreme. Another is, that He is our Father, and that He is perfect rectitude and perfect love. Another is, that I was made, and that all my fellow-beings were made, for the knowledge, love and enjoyment of God. Another is, that the supreme good of every human being is virtue, or a conformity to the will, and an assimilation to the character, of God. Another is, that I need, and that all need, light and aids in the discharge of duties. And another is, that my greatest benefactor is the benefactor of my soul, of my immortal nature. These at once are teachings of Christianity and principles by which it is to be interpreted. Under the influence of these principles, the New Testament, as often as I open it, or think of it, becomes to me 'glad tidings of great joy.' I cannot think of Jesus but with the sentiment, 'Thanks be to God for his unspeakable gift.' My best evidence of the truth of our religion is in the fact that while it reveals to me, in myself, the capacities of a nature which was formed for the infinite, the immense and the everlasting, it, and it alone, goes to the height and the depth of the soul — it, and it alone, supplies the objects in which these wants ever found, or can find, satisfaction. My great inquiries are not, therefore, for the metaphysical nature of Christ or for any of the secret things of God. I would be one in spirit with Christ, as He was one with the Father. This, I am sure, is the end of Christianity here, and will be the perfection of Heaven hereafter. With the will of God, as illustrated by the spirit of Jesus for my law, with redemption or deliverance from all sin, and progress in all virtue and holiness, as my end, I have no fear of any dangerous error in my faith. Ah, my friend, our danger lies, not in our liability to erroneous conceptions of Christian doctrine, but in our defective sensibility to Christian obligations, and in our poor and low standard of Christian duty. Let the same mind be in you which was also in Christ; and be 'alive to God through Jesus Christ our Lord,' is the language of our religion to all its believers. Any lower aim than this is unworthy of us as his disciples; nor can I conceive that any faith, which does not minister to our advancement in the spirit and life of Christ, can do any thing to advance our qualification for the immortal blessedness of the Christian's Heaven."

FROM HENRY T. TUCKERMAN, ESQ.

Oswego, N Y., June 15, 1855.

My dear Sir: A visit of a few days to my sister, residing in this place, gives me the first opportunity, since the pleasant hour I passed with you in Albany last week, to note the impressions you desire in regard to the character of my uncle, Rev. Dr. Joseph Tuckerman.

When I compare his demeanour and aspect with the present race of clergymen, I feel that with him departed a generic type of the profession almost obsolete. His thin, aquiline face, and hair combed back from the brow, his benevolent manner and habit, on all occasions, of expressing sentiments and taking a stand instantly suggestive of his calling, made him more distinctly clerical to the most casual observer than is usually the case with ministers now. Indeed, he took both pride and pleasure, and considered it his duty, to assert the principles and extend the sympathies, which, in old times, and in early American society, were expected from a Preacher of the Gospel. This earnest and habitual challenge to the world he unconsciously bore in his air, looks and conversation. He could not be five minutes in the presence of others, without expressing, directly or indirectly, what Swedenborgians call his "use," which was to advocate what he deemed true and right, to act the reformer, the peace-maker and the Christian brother; sometimes, perhaps with unwise zeal, but always in sincerity of heart and with ardour. His mo-

tions, when in health, were nervously rapid, his flow of words ready and free, his tone usually pleading ; he was capable of great cheerfulness, and an excitable temperament lent freshness and cordiality to his address. He impressed all with a sense of uprightness, and inspired strangers with the utmost confidence. He was the creature of impulse, and frankly put himself in relation with any one he encountered, whom he desired to convince or influence. He was ready, except when enfeebled by illness, under which, in various forms, he suffered frequently, to preach, argue, sympathize, counsel, rebuke, compassionate or pray, as the occasion demanded; and if there be such a temperament as the clerical, that is, an instinctive readiness to enter into religious or benevolent action, through unlimited emotional capacity, I think he possessed it in an eminent degree ; and it was this that made him efficient as a missionary to the poor. The sect to which he belonged have been reproached with intellectual hardihood, a coldness of tone growing out of the predominance of reflection and taste over sensibility and passion; but he was an exception, and one of his warmest admirers was a Methodist preacher, of remarkable fervour. The 'flow of soul' took precedence in him of 'the feast of reason'

Indeed, the basis of his character was a peculiar ardour of feeling, in which consisted both its strength and weakness. All my recollections exhibit him as an enthusiast ; and the reserved manners, and somewhat formal tone of mind, which used to prevail in New-England, made him a striking contrast to those with whom I came in most frequent contact. So vivid was his example in this respect that, to my young imagination, goodness and emotion, or rather the display of the latter, were long identified. It was a curious speculation to me, even in boyhood, to reconcile the moral superiority I early learned to appreciate in my excellent relative and revered Pastor,—Dr. Channing, with the total diversity of manner and expression in the two friends. It is impossible to fancy a greater diversity than they presented when engaged in conversation, whether argumentative, serious or playful, the one all impulse, and the other profoundly calm and self-possessed. When I learned how to discriminate, it became evident to my apprehension that the one was indebted to contemplation, and the other to sympathy, for the influence each exerted, and the interest of their individual characters — perhaps it was this very contrast in disposition that attached them so strongly. My uncle's efficiency arose from the zeal with which he engaged in any pursuit ; his original force of mind was not remarkable ; his natural powers of expression were limited; but few men threw themselves so entirely into an enterprise, a discussion, an intimacy, or even a casual project. From a condition of great physical exhaustion, or a mood of entire listlessness, I have often seen him suddenly emerge, like one rejuvenated, at the sight of a congenial acquaintance, the mention of a benevolent scheme, or the idea of an interesting journey Judge Story, his chum at Harvard, among his numerous pleasant anecdotes, would describe the enthusiasm with which he quoted Shakspeare and praised Addison, his ardour of mind, under the influence of college life, having taken a literary direction. My own first impressions of this pervading quality of his nature relate to what used to be called the Unitarian controversy ; but it was, in fact, quite as much a struggle between the spirit as the creed of two religious parties ; it being impossible to divide even the most prominent representatives of each sect into the advocates of uniform doctrines ; there was every shade of belief from the most rigid Calvinism to mere Deism ; but under the titles of Liberal and Orthodox, the two great theological parties in New England were mainly divided in regard to the relation of God to man, the nature of Christ, and the destiny of humanity. My earliest remembrance of my uncle's professional enthusiasm was the deep interest he took in the conversion of Rammohun Roy to the form of Christian belief he cherished ; he corresponded with this Ori-

ental Unitarian, whose portrait long ornamented his study; and used to descant, in glowing terms, on the spread of views which he deemed essential to the welfare of his race. Many good men of other denominations respected his honest warmth of sentiment, and were attracted by it to the man, while they repudiated his doctrine. Two incidents that occurred, during the heat of this transition period in the religious community, I have never forgotten; and they illustrate his habitual ardour. One day he was seized with a sudden illness that gave the family much alarm; his physician, an active member of the orthodox church, was called, and, as he ministered to his patient, who could with difficulty articulate, the latter, under the belief that his last hour had arrived, gasped out repeatedly, "Do not misrepresent me, Doctor: remember, oh, remember, I die in my faith!" "To bear testimony," as the old Covenanters were wont to say, he was, indeed, ever zealous and emphatic.

He preached, about this time, the Ordination Sermon of his friend, the Rev. Orville Dewey, at New Bedford. My father was a delegate on that occasion, and our visit there, being almost the first journey of my childhood, remains clearly impressed on my mind. The schism that afterwards divided the Society of Friends, had just then broken out, and was the exciting theme in that community. The Unitarian church was filled, on the day of the services, by members of all the Religious Societies in the town. That "religion is an active principle" was the proposition my uncle attempted to demonstrate in his sermon. Of the argument, of course, I can recall nothing; but the earnestness of his manner, the ardour of his delivery, the length of his discourse, unconsciously prolonged by numerous extemporaneous episodes, are very distinct in the retrospect. The attention was profound; and a feeling of unusual interest was evident among the auditors, owing doubtless to the religious sympathies of many present having been quickened by the dominant excitement and the strong appeals of the Preacher. The moment he ceased, and before the hymn could be announced, forth from a pew immediately before me stepped a fine looking man in Quaker costume; standing in the aisle, he exclaimed in tremulous but feeling tones, "Let us pray!" At first there was a look of surprise, but in a moment all seemed to understand that this was a conscientious seceder from the ultra Orthodox Friends, or, at all events, one who felt impelled to obey the intimations of the Spirit, whenever and wherever moved. A more eloquent prayer I never heard—it seized on the hearts of the assembly, and was a deep and spontaneous response to the sentiment of the discourse. We afterwards dined at the house of this gentleman; and, just as we took our seats, the host inquired of my uncle how many children he had. He stated the number then living, and added, "and two in Heaven." "How do you know that?"—asked a guest; and this was the signal for one of the most obstinate disputations on the conditions of a future state to which I have ever listened. With characteristic oblivion of the proprieties of time and place, my uncle laid down his knife and fork, and, forgetful of his dinner and the unpolemical part of the company, fairly overwhelmed us with his vindication of "the ways of God to man."

This self-absorption, incident to all enthusiastic men, occasionally led to amusing results. One evening, he entered the house adjoining his own, hung up his hat in the entry, and seeing a fair neighbour in the parlour, welcomed her with unusual cordiality—"This is indeed kind, my dear Madam," said he, "I am delighted to see you thus sitting at your work, and making yourself at home—it is truly neighbourly—just what I like." He drew a chair to the fire and began to chat, his amused companion perceiving and being determined to humour the mistake—after about half an hour, wishing to write a note, he looked to his accustomed corner, and missed his desk, and

then glancing at the wall, wondered what had become of the portrait of his venerable friend,— the great Peace Apostle, Noah Worcester, and at last the truth flashed upon him that he was in the wrong house. One morning he sent to the livery stable for the horse and chaise with which he made visits to the poor — word was brought that they had not been returned the previous evening; and then he remembered having been completely pre-occupied, the day before, with an afflicted family, from whose humble home he had returned on foot; a search was instituted, and the vehicle found at the end of Long Wharf, where the poor animal had passed the whole night under the lee of a cask of molasses ! When he consulted Abernethy, on his first visit to England for his health, forgetful of the Doctor's well-known antipathy to circumlocution, he expatiated upon the importance of health to him as the Pastor of a "little parish in Chelsea," about which he indulged in some very natural but rather untimely regrets, until the impatient physician cut him short with "no matter about your little parish — go home and build a barn." Though inclined at first to resent this unsympathetic dictum, my uncle followed the advice, and found it precisely adapted to his case; he secured thereby exercise, and had a mechanical employment that occupied his attention at the same time; and when the barn was finished his health was restored.

I do not think any written memorial can give an adequate image of one whose influence was so singularly personal. Impatient for results, he seldom thought out any subject, except for an immediate object. The best things he said, wrote or did, were the direct and instant offspring of his awakened sensibility His mind was far more active than profound; his language more diffuse than finished; it was through sympathy rather than reflection that he achieved good. Enlist his feelings and you had his will. Warm in his attachments, fervent and somewhat exclusive in conversation, always engrossed in some affection, experiment or course of action, it was the living man, and not his gifts or achievements, that best represented all he was. He was more of a social being than a scholar, more of a philanthropist than a thinker. In the denomination to which he belonged, with such pulpit orators as Buckminster, Ware, Dewey, Greenwood and Channing, whose writings have a standard literary value, he never sought renown as a Preacher. The field of duty to which he was first appointed was obscure, though singularly in need of an efficient clergyman. No village near Boston was more the resort of fellows "that hang loose about town" than Chelsea, although several excellent families were included in the parish. Among the former he did much good, and to the latter he greatly endeared himself by the kindly, self-devoted and sincere spirit in which he fulfilled his duties. But in those days of slow communication he was somewhat isolated, and dependent, in a great measure, for society upon Boston. I remember his home as a delightful place to visit, when a child, and a scene of domestic enjoyment, whose rural quiet was sometimes invaded by the monthly gathering of the neighbouring clergy, always an occasion of much interest. My uncle's temperament, his physical and moral need of activity, the quickness of his sympathies, his social disposition and the marked superiority of his parochial labours over those of the pulpit,—all indicated a different sphere, as far better adapted to elicit his powers of usefulness. The project of a "Ministry at Large," to be sustained by the combined aid of the various Unitarian Churches, was a precedent, the importance of which can hardly be overrated. It was an enterprise precisely fitted to my uncle's character, tastes and ability; and this was made evident the moment he entered upon its functions. His whole nature was quickened; he interested the young and the wealthy in behalf of his mission; his services at the Free Chapel were fully attended; at the office of the Association a record was kept of all the poor known to be without employment in the city, with such facts of

their history as were needed to their intelligent relief. My uncle became the almoner of the rich and the confidant of the poor; he visited families who had no religious teachers and no regular source of livelihood, collected and reported facts, corresponded with the legislators at home and abroad, and thus opened the way for a more thorough understanding of the condition of the indigent and the means of relieving them, the causes of pauperism and the duty of Christian communities towards its victims. A work entitled "Principles and Results of the Ministry at Large," besides a series of Annual Reports to the Association that appointed him to the office, abundantly indicates the indirect value of his labours to the political economist and to the charitable enquirer, as well as the great amount of immediate good effected in the way of physical relief and moral reformation. These labours initiated a new sphere of Protestant charity; they excited much interest in England, and one of the ablest emanations of his pen was an eloquent rebuke to Sir Robert Peel for views advanced by him for the prevention of pauperism in Great Britain, which ignored the highest claims of humanity in order to subdue a material evil. The friendships, correspondence, discussions and personal ministrations incident to this extensive undertaking, absorbed his time, thoughts and feelings for several years. His craving for usefulness, his need of action, and his love of truth, were all gratified. His object met with the highest recognition at home and abroad; and his nature thus found, at last, the free scope and ample inspiration required for one to whom sympathetic activity and earnest devotion were alike an instinct of character and a demand of conscience.

Very respectfully and truly yours,

HENRY T. TUCKERMAN.

FROM MISS ELIZABETH P. PEABODY.

BOSTON, September 9, 1854.

My dear Sir: I remember hearing Dr. Tuckerman preach between 1815 and 1820 in the North Church of Salem, while he was a Pastor in Chelsea; and I know he was a very acceptable Preacher, and reputed at that time to be a high Arian. But his preaching was rather practical than doctrinal. One of his sermons made a very deep impression on my mind, and I think has been a recognized part of its furniture ever since. It was upon the text,—"There are yet seven thousand men in Israel, who have not bowed the knee to Baal;" and he made it teach that the Christian, however dark the prospect around him, and however he might seem to be alone in any cause which he had evidence was the cause of God, should never doubt that there was a multitude, somewhere, working with him, and so take courage.

Subsequently, ill health compelled Dr. Tuckerman to relinquish his pastoral charge, which seemed very dear to him; but it was not many years before his prevailing love of pastoral duty had involved him in the cares of the Ministry of the Poor in Boston, which began in spontaneous visits on his part; and when he found how great was the field, he became so zealously interested as to attract the co-operation of his much loved friends, Dr. Channing and Mr. Jonathan Phillips. They aided him by their counsels and sympathy as well as by pecuniary contribution. For, although the plan was to give moral and spiritual aid to the poor, he found it necessary that material aid should be given also, in some instances, and preferred it should come from some other source, as he wished to have the sentiment towards himself in the minds of these people wholly unadulterated with personal expectations. I saw much of Dr. Tuckerman while he was in this relation, as I was in the habit of spending my evenings with Dr. Channing, and Dr. Tuckerman was a frequent and familiar visitor. For some reasons, he and Mr. Phillips and Dr. Chan-

ning used to meet once a week to take counsel together in regard to his philanthropic work, in which they all seemed equally engaged, though Dr. Tuckerman was the active and public agent of this great charity.

The effect of it upon himself was very interesting to me. He was naturally self-conscious and sentimental, and being an invalid, was perhaps a little "sultry" in his manners. But as he grew more and more fervent in this work, and saw more and more of the self-forgetting resignation of the virtuous and pious poor, under their hardships and sufferings, he forgot himself more and more, in sympathy with them. When he came to see Dr. Channing, he would tell of the noble virtues that he had witnessed,— the sublime piety which expressed itself in patience and immortal hopefulness, especially in the case of women. He would also tell of the temptations of the poor, and how much he found to do in strengthening them to hold fast their integrity in different straits, and how a very little timely sympathy availed. Dr. Channing was exceedingly earnest that the sufferers should not be pitied into weakness, and that the poor should not be degraded by the help of those who seemed to be above them. He wanted them to be helped to help themselves, for he believed that to cherish the dignity of human nature into consciousness was to touch the highest spring of energy; and he believed it might be done, without, in the smallest degree, infringing upon religious humility. And Dr. Tuckerman fully acted in this spirit, and grew more and more to reverence those among whom he ministered. It was wonderful how he was received by even the vicious, and how often he found it possible to awaken in those who seemed at first to be hopeless subjects, self-respect and hope, leading to the most happy results. He grew every day and hour more real, as he acted in this noble way; and it did indeed seem, when you heard him talk, as if the worldly society of the better classes was stale, flat and unprofitable, in comparison with what he found in what are called the lower walks of life. But he would never let you call them "lower," he would say,— "less world-favoured."

It was in this ministry he met with Father Taylor, the Methodist Sailors' Preacher, whose rare genius and great nature he was one among the first to recognize. I remember once Dr. Channing told me with great delight that he was telling Brother Tuckerman that he must endeavour to find among these people co-adjutors in his work (he was always inquiring after and soliciting these) for "perhaps he would discover another Taylor." "Another Taylor!"— exclaimed Dr. Tuckerman — "as well might you expect to find another Homer."

As he made progress in his benevolent work,— endeavouring to recover the lost, helping the feeble minded, and recognizing the unknown brethren, who were not perhaps sealed with the name of Christ, though they were his in spirit, he grew less speculative and more practical himself. He would say,— "Christianity is a life,— not a scheme of metaphysical abstractions. Its sphere is rather the heart and will than the brain and imagination. Its fruits are not words but moral growth, enabling men to work with their hands, day after day, and grow meanwhile more sweet, noble, kind, helpful, pure and high-minded. Much of his conversation with Dr Channing was upon Jesus Christ, and the method of the life He led among the poor to whom he ministered. Dr Channing was always meditating on the Gospels. The scope and bearing of every word and deed of Jesus, even of his manner on various occasions, was an exhaustless study, and his object was to divine from what He did and said, how it was intended that men should be addressed and generally treated, when we are trying to help them towards the religious life. And what was beautiful to me was that they did this without self-exaltation. They seemed to feel that they had no advantage over the poor except in fortune; and Dr

Tuckerman was overflowing with the expression of what he perpetually gained from the example and tone of mind of those with whom he mingled in sympathy. He sometimes expressed momentary impatience with Dr. Channing, because he persisted in saving his own small bodily strength for making sermons ; and would seem to disparage all forms of the Christian ministry but the one in which he was so ardently engaged. Dr. Channing, however, silently persevered in his own line, without being at all careful to have his friend acknowledge his righteousness in doing so. He enjoyed the proof it gave of the earnestness and thorough devotion of Dr. Tuckerman to the path he had chosen, that he could not even see any other for any man.

If these brief notices of a man who filled a wide space in his day, and in his way, shall be of any use to you, I shall be heartily glad.

Very truly yours,
ELIZABETH P PEABODY.

FROM THE REV JOHN FORSYTH, D. D.

NEWBURGH, N. Y., March 25, 1861.

My dear Sir: In the spring of 1845 I bought a copy of White's Diatessaron, at a sale of old books in New York, which, upon examination, I found had once belonged to Dr. Tuckerman, of Boston. My reasons for thinking that the volume was his property are these:— His name is written upon the title page —"Joseph Tuckerman, 1806;" and upon a subsequent vacant page a manuscript note, evidently in the same hand, occurs, signed "J. T." It is dated "September, 1827." I need hardly say to you that, after reading the note, the volume acquired fresh interest and value. It is as follows:—

"This has been my daily manual. It has been to me for light, and strength, and solace, and peace. When at home, it has long been my custom to read it every morning, that I might take a lesson from my Master before I went to the ordinary duties of the day; and when I have travelled, it has been my guide and my treasury on the water and on the land. With this narrative of Jesus in my hand, I have felt myself, in any solitude, to be blest with the best society; in any danger, to be safe; amidst strangers, to have with me the best of friends; and in the deepest darkness of my way, to be always secure, while my feet were in the way of his commandments. May he into whose hands this little book shall pass at my death, value it as I have valued it ! I hope that I can say truly with Paul,— 'I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord.' "

As I understood you to say that you designed to include in your "Annals" a sketch of Dr. Tuckerman, I have thought that the above note might possibly throw some light upon his character, and therefore have copied it for you to make such use of as you may think proper.

Very affectionately yours,
JOHN FORSYTH.

WILLIAM FROTHINGHAM.

1801 — 1852.

FROM THE REV. CAZNEAU PALFREY, D. D.

BELFAST, Me., February 23, 1864.

My dear Sir: I cheerfully comply with your request for some account of the Rev. William Frothingham, though my personal recollections of him have respect to only a few of his last years. What I am about to communicate is drawn partly from a Sermon that I preached on occasion of his death, and partly from the recollections of some of his family who still reside in this place.

WILLIAM FROTHINGHAM, a son of William and Mary (Leathers) Frothingham, was born in Cambridge, Mass., March 14, 1777. His parents died when he was quite young, and he passed his early years chiefly under the care of his paternal grandparents, who lived in his native place. After going through the preparatory course, he entered Harvard College in 1795, and graduated in 1799, being contemporary with Channing, Buckminster, Tuckerman, Nichols and Lowell, and many other departed worthies. Of this period of his life I know of no fact worthy of record, except that he cultivated poetry, and on two occasions was called to deliver poems in public. After graduating, he kept school, successively at Lexington, Watertown and Hingham, Mass., and at Blue Hill and Belfast, Me. Under whose instruction he prosecuted his theological studies, I do not know, though it was most probably, in part at least, under Dr. Tappan, then Professor of Divinity at Cambridge. He was licensed to preach by "The Association of ministers in and about Cambridge," at a meeting held at Newton, June 9, 1801. In 1804 he was married to Lois Barrett, of Concord; and on the 26th of September, of the same year, was ordained Pastor of the Church in Saugus, Mass. In that place he struggled with the difficulties of an incompetent support for more than twelve years, when he felt constrained to resign his pastoral charge — this was on the 7th of May, 1817. In November following he came to this place, in the double capacity of a Teacher and a Missionary in the neighbourhood, in the employment of the Evangelical Missionary Society. The town had then been some time without a minister; the old meeting-house was dilapidated and untenantable; and public worship was attended in the Academy. In the mean time it was resolved to erect a meeting-house. At a legal parish-meeting, in April, 1818, it was voted — one individual only dissenting — to give the candidate a call to settle among them as their Pastor and Religious Teacher. The church, in due time, unanimously concurred with the parish. Mr. Frothingham did not, however, accept the call till after several months, owing to the dangerous illness of his wife in Concord, Mass. After her decease, which occurred in the spring of 1819, he formally accepted the invitation he had received, and returned to this place. Arrangements were immediately made for his Installation. On the day of the Installation, the church having reconsidered their previous concurrence in the proceed-

ings of the parish, declined to co-operate in his settlement on the ground of his refusal to subscribe to the doctrine of a Tri-personal God, as expressed in their creed. This secession finally resulted in the formation of a new parish. The Installation took place on the 21st of July, 1819. The Sermon on the occasion was by Dr. Ripley, of Concord; the Charge by Dr. Allyn, of Duxbury; the Installing Prayer by Mr. Mason,* of Castine; and the Right Hand of Fellowship by Mr. Warren,† of Jackson.

On the 12th of August a new church was gathered in the First parish, consisting of eight members, including its Pastor, to whom were afterwards added, during the twenty-seven years of Mr. Frothingham's ministry, ninety-four; making in all a hundred and two who became members during that period. He had a peaceful and successful ministry. In June, 1845, in consequence of the state of his health, which had been some time declining, his pastoral connection with the church and parish was dissolved by mutual consent. He continued, however, to supply the pulpit, as far as he was able, till the following spring. His last sermon was preached April 4, 1847. He prepared a Discourse for the Fast day, which occurred during the ensuing week, but was too feeble to deliver it, and was never able, during the remaining years of his life, to take part in the exercises of the pulpit. The faculties of his mind, however, remained unimpaired, and he was able to take constant pleasure in his favourite occupation of reading. The enjoyment he derived from this source, together with his Christian equanimity, fortitude and patience, gave to the retirement of his last days a serene and tranquil aspect. He died on the 24th of June, 1852.

Mr. Frothingham had, by his first marriage, four children,— one son and three daughters, of whom one daughter only is now living, married and resident in Augusta. In 1821 he was married to Lydia, daughter of the Rev. Caleb Prentiss, of Reading, Mass. By this marriage there were two sons and two daughters, of whom the two daughters only survive.

The turn of Mr. Frothingham's mind was historical and literary rather than philosophical. He loved to talk of facts and of books rather than to discuss principles; and preferred to select from his extensive reading such opinions as seemed to him most rational and well founded, to the pursuit of profound independent inquiries. The size of his library, compared with his means, was a proof of his love of books. The carefulness with which the selection was made showed his judgment and good taste. And his conversation, though obstructed, during the period of my acquaintance with him, by his infirmities, and perhaps always, to some extent, by his natural diffidence, still gave indications of the diligence with which he had read, and the faithfulness with which his memory had retained the results of his reading. In the days of his activity he must have been a man of great industry, methodical in all his arrangements, conscientious in the application of all his energies to the work before him. The constitutional

* William Mason was born in Rowley, Mass., November 19, 1764, was graduated at Harvard College in 1792; was ordained and installed Pastor of the Church in Castine, Me., in October, 1793; was dismissed in April, 1834; and died in 1847.

† Silas Warren was a native of Weston, Mass.; was graduated at Harvard College in 1795; was ordained at Jackson, Me., in September, 1812; and died in 1856.

diffidence to which I have alluded, kept him more aloof than his people desired from social intercourse with them. This is the only circumstance in his pastoral life concerning which I have ever heard any of them express a regret. And that very regret indicated the value which they placed on his society. They made just allowance for his peculiarity in this respect. They saw that it proceeded from no defect of feeling or want of interest in them. Neither, on his part, did it chill the sallies of a genial humour, of which they have preserved a pleasant remembrance, nor on theirs' did it prevent the formation of a solid attachment.

Mr. Frothingham entered the ministry at the period when the lines which divide Unitarians from other denominations were beginning to be distinctly drawn, and he took his stand on the Unitarian side. At the same time, I have no doubt that his type of Unitarianism was the nearest approach to Orthodoxy consistent with his assuming the Unitarian name. It would be impossible for me here to give my reasons at length for this opinion,— except indeed this one fact, which he told me himself, that, at the commencement of his ministry, he had serious thoughts of entering the Episcopal Church. His opinions must have been, at that time, sufficiently near the standard of that Church to make it possible to satisfy his own conscience, and the authority of the Church, with regard to his fitness for its ministry. It is not likely that his theological position was ever materially altered after that time. I have no hesitation in setting him down a high Arian.

But notwithstanding he was installed here as a minister of the Unitarian denomination, he was little disposed for controversy — it was his nature to follow after the things which make for peace, and things wherewith one may edify another. He chose rather to dwell upon the great truths that underlie all forms of Christian belief, and constitute the common Christianity of differing sects. His preaching was practical and useful. Though I never heard one of his pulpit performances, I believe that I have formed a correct idea of them from much that I have heard about them from his habitual hearers; and I think I express their common sentiment when I say that his sermons, though not set forth with imposing oratory, attracted and rewarded attention; that they were characterized by great variety, both in the selection of subjects and the manner in which they were illustrated and enforced. That they were listened to with interest I have the testimony of many of his hearers; that they were faithfully remembered I have proof in the manner in which I have heard particular discourses alluded to after a lapse of many years.

Mr. Frothingham did not confine his efforts to the limits of his own parish and the immediate duties of his ministerial office. He was ever ready to do good, as the opportunity offered, in the community in which he dwelt. At the period when ministers in this region were few and wide apart, he cheerfully answered the calls that were frequently made upon him to go to a distance from home to render ministerial service, voluntarily assuming a duty which could be claimed of him only on the general ground of obligation to do good to all men as he had opportunity. He was prompt to encourage and assist all enterprises for promoting the moral, social and intellectual improvement of the town. When popular lectures were, many

years ago, introduced, he was among the first to engage in that service. He laboured long and assiduously in that humble, but really important, sphere of usefulness,—the School Committee; and freely gave his time, and efforts, and thoughts to the duties of that sphere, when those labours were purely labours of love, unrequited by any other compensation than the consciousness of having done good. And he bequeathed to this community the legacy of his example, the influence of his long, consistent and unimpeachable life. He saw almost this whole village grow up around him. He went in and out before a whole generation of this people, and the breath of censure never touched his character — one uniform testimony is borne to the purity and excellence of his life.

With regard to his personal appearance, I am able, as I have already intimated, to speak of him only as he was after he had become quite infirm. His stature was, I should say, somewhat below the average height; though it may have appeared so to me, in part, by reason of his being then bowed down by disease. His complexion was light and his eye of a clear blue. His voice was deeply pitched, but, when I knew him, of small volume. His countenance had an anxious and distressed expression, probably the effect of constant asthma; yet about his mouth there still remained a decided expression of the humour which unquestionably belonged to him, and which he continued occasionally to exhibit. He was reserved in manner and not copious in conversation. During my acquaintance with him indeed, it was physically difficult for him to talk, but the universal testimony of all who knew him in health is, that he was retiring, diffident and silent in company.

I will only add that, at his settlement here, he purchased, at a low price, a small farm beyond the outskirts of the village, which he cultivated with great diligence for many years,— thus eking out his slender means of support,— and which he lived to see come into demand as house-lots, as the town increased.

Very respectfully yours,

C. PALFREY.

WILLIAM ELLERY CHANNING, D. D.*

1802—1842.

William Ellery Channing was the third child of William and Lucy (Ellery) Channing, and was born at Newport, R. I., on the 7th of April, 1780. His mother, a lady of uncommon strength and excellence of character, was the daughter of William Ellery, who graduated at Harvard College in 1747, and was afterwards a distinguished patriot in the American Revolution, and a signer of the Declaration of Independence. His father, distinguished alike for his intellectual and moral qualities, was graduated at the College of New Jersey in 1769, and subsequently settled as a lawyer in Newport, his native place; in 1777 he became Attorney

* Memoir by William Henry Channing.

General of the State, and, upon the adoption of the Federal Constitution, was appointed to the office of District Attorney for the District of Rhode Island.

The subject of this notice was sent to school, while he was yet so young that he was often carried in the arms of a coloured man. After having been under the care successively of two or three female teachers, he entered an excellent school taught by a Mr. Rogers, in which he made rapid improvement. His boyhood was distinguished for great consideration, conscientiousness and delicacy of feeling, as well as for an original turn of thought and an independent spirit of inquiry.

At the age of twelve he was sent to New London to prepare for College. Here he resided with his uncle, the Rev. Henry Channing,* then the minister of the Congregational Church in that place, and attended a school taught by Mr. (afterwards Rev. Dr.) Seth Williston. It was during his residence here (September 21, 1793) that his father died. He was sent for to attend the Funeral, and the event seems to have left upon his mind an impression of considerable seriousness. About this time, a revival of religion took place in his uncle's congregation, in which his biographer informs us that "the mind of William received such deep and lasting impressions, that he dated back to that period the commencement of a decidedly religious life." Mr. Williston, his instructor, renders the following testimony concerning him at this period:—"His scholarship was good; his attention to the rules of the school was very exemplary; and all his deportment, so far as it came under my observation or within my know-

* Henry Channing, a son of John and Mary Channing, was a native of Newport, R. I. He was graduated at Yale College in 1781, where also he was a Tutor from 1783 to 1786. In this latter year a young Indian girl, of Pequot origin, living in a family within the bounds of New London, had been convicted of the murder of a white child, the little daughter of a neighbour, in revenge for some petty offence. The crime was attended with such fearfully aggravating circumstances that, notwithstanding the criminal was less than thirteen years of age, she was condemned to suffer the extreme penalty of the law. The execution was to take place on the 20th of December, and application being made to President Stiles, of Yale College, to designate some one to preach on the occasion, he recommended, as a suitable person, Mr. Channing, then a Tutor in College, and a licensed preacher. He consented to perform the service, and delivered the Sermon to an immense throng of people, many of whom were completely overpowered, and some of them, it was hoped, savingly benefitted, by the effort. The result was that Mr. Channing was immediately called to become Pastor of the Congregational Church in New London, then in a feeble and broken condition; and, having accepted the call, he was ordained and installed on the 17th of May, 1787,—President Stiles preaching the Sermon. A revival of religion commenced with his ministry, and continued nearly two years, during which eighty persons were received to the Communion of the Church. Though no suspicion existed of Mr. Channing being a Unitarian, at the time of his settlement, or for several years after, circumstances have since seemed to render it probable that his mind was at least moving in that direction, even from the commencement of his ministry. He was dismissed by a Mutual Council, called at his own request, on the 20th of May, 1806. He left New London almost immediately, and never afterward entered a pulpit or preached a sermon in the place. In January, 1808, he was called to the Congregational Church in Canandaigua, N. Y., and accepted the call, and, without any formal Installation, entered on the duties of his office in the following June. Here he continued till May, 1811, when he resigned his charge. His preaching, during this period, was never distinctively Unitarian, and indeed little was known of Unitarianism, at least in that part of the country. In 1817 he returned to New London, and, in the two following years was a member of the Legislature of Connecticut, and was a vigorous supporter of what was then known as "the toleration ticket." After remaing in New London two or three years, he went to New York, and lived with his son, then a practising physician in the city. He died in New York, in the year 1840, at the age of eighty years. He was married, on the 6th of September, 1793, to Sally McCurdy, of Lyme, who died on the 25th of September, 1811, the mother of nine children. Mr. Channing published a Sermon delivered at the Execution of Hannah Occuish, 1786, and a Thanksgiving Sermon, 1794. For the facts contained in this note, I am indebted to the Rev. Joseph Hurlbut, and Miss F. M. Caulkins, of New London, and the Rev. Dr. Daggett, of Canandaigua.

ledge, was peculiarly amiable. His features were then comely, his countenance placid, and his mind,— the more important part, seemed to take a serious turn, beyond what is common to boys of his age."

From New London he went to Cambridge, where he entered Harvard College as Freshman, in 1794, being then in his fifteenth year. Throughout his whole college course he distinguished himself as a scholar, and was regarded as one of the brightest lights in the generation of students to which he belonged. Upon the occasion of his graduation, the first honour, the English Oration, was assigned to him ; but, as the Faculty of the College had forbidden the introduction of political questions into the exercises of Commencement Day, he declined to speak under this restriction. A subsequent interview with the President, however, so modified the case, that he determined to fulfil the appointment, and he did it in a manner that evinced great independence as well as brilliancy, and drew from the audience the most tumultuous shouts of applause.

From Cambridge he returned to his mother in Newport, without having yet formed any definite plan in respect to the future. He seems, however, to have made up his mind that he would devote himself to the Christian ministry ; and, not having the means of supporting himself while engaged in the study of Theology, he accepted an invitation from David Meade Randolph, of Richmond, Va., then on a visit at Newport, to take the place of tutor in his family. Accordingly, in the autumn of 1798, he went to the South to meet this engagement. Here he found much to interest and gratify him, though he seems to have been very painfully impressed by the institution of Slavery, and in one of his letters he declares that this alone would prevent him from ever settling in Virginia. During his residence here he was very earnestly engaged in the study of the Scriptures, and his mind seems to have taken on a much deeper tone of seriousness than it had ever had before. In a letter, addressed to his uncle, after giving an account of the prevalence of infidelity and the low state of religion in the community in which he lived, he writes thus:—

"I will go farther, Sir—I believe that I never experienced that *change of heart* which is necessary to constitute a Christian, till within a few months past. The worldling would laugh at me ; he would call conversion a farce. But the man who has felt the influences of the Holy Spirit, can oppose fact and experience to empty declamation and contemptuous sneers. You remember the language of the blind man whom Jesus healed— "This I know, that whereas I was blind, now I see." Such is the language which the real Christian may truly utter. Once, and not long ago, I was blind, blind to my own condition, blind to the goodness of God, and blind to the love of my Redeemer. Now I behold with shame and confusion the depravity and rottenness of my heart. Now I behold with love and admiration the long-suffering and infinite benevolence of Deity.

"All my sentiments and affections have lately changed. I once considered mere moral attainments as the only object I had to pursue. I have now solemnly given myself up to God. I consider supreme love to Him as the first of all duties, and morality seems but a branch from the vigorous root of religion. I love mankind because they are the children of God. I practise temperance and strive for purity of heart, that I may become a temple for his Holy Spirit to dwell in. I long most earnestly to be such a minister as Fenelon describes. Religion is the only treasure worth pursuing. I consider the man who recommends it to society as more useful than the greatest sage and patriot who adorns the page of history. What liberty so valuable as liberty of heart, freedom from sin ?"

Mr. Channing remained at the South about a year and a half, and, during this time, owing partly to his intense application to study in connection

with his duties as a teacher, and partly to the severity of his inward conflicts, he lost his health, and was reduced to the mere shadow of a man. He returned to Newport in July, 1800. The vessel in which he sailed, was damp and leaky, and manned by a drunken captain and crew. They ran upon a shoal, and were obliged to lie there till the tide fortunately lifted them off. When Mr. Channing left home he was hale and vigorous, but, when he returned, his friends were shocked to find that he was little more than a moving skeleton. From this time his life was a perpetual conflict with physical derangement and infirmity.

He remained at Newport a year and a half, pursuing his studies, and having for his pupils a son of Mr. Randolph, and his own youngest brother. He became acquainted, at this time, with the Rev. Dr. Samuel Hopkins, to whose character he, on more than one occasion, paid a respectful and grateful tribute.

In the beginning of 1802 he removed to Cambridge, having accepted the office of Regent in the College; the duties of which were so light as to interfere but little with the prosecution of his theological studies. Here he became connected with the First Congregational Church, whose Pastor, the Rev. (afterwards Dr.) Abiel Holmes, had the reputation of being a moderate Calvinist. He was licensed to preach in the autumn of 1802, it is believed by the Cambridge Association. His theological views at that time were probably not very well defined, though it would seem, from the following statement made by him at a later period in life, that he was not a Trinitarian:—

"There was a time when I verged towards Calvinism; for ill health and depression gave me a dark view of things. But the doctrine of the Trinity held me back. When I was studying my profession, and religion was the subject of deepest personal concern with me, I followed Doddridge through his "Rise and Progress," till he brought me to a prayer to Jesus Christ. There I stopped and wrote to a friend that my spiritual guide was gone where I could not follow him. I was never in any sense a Trinitarian."

Mr. Channing's first efforts in the pulpit attracted great attention. The Churches in Brattle Street and Federal Street, Boston, were each desirous to avail themselves of his services, and were making arrangements to secure them; but while the former were only asking him to preach as a candidate, the latter actually presented to him a call, which, in view of all the circumstances, he thought proper to accept. He was, accordingly, ordained, and installed minister of the Federal Street Church, on the 1st of June, 1803,— the Rev. Dr. Tappan, Professor in Harvard College, preaching the Sermon, and his uncle, the Rev. Henry Channing, of New London, delivering the Charge.

Mr. Channing, though never what could be called a preacher of Politics, always felt a deep interest in the affairs of the nation, as well as in the triumph of liberal principles in other parts of the world. In the War of 1812–1815 between the United States and Great Britain, his sympathies were decidedly with the Federal party, as was indicated by two Sermons preached on the occasion of the National and State Fasts, both of which were published. In 1814 he delivered a Discourse, in the Stone Chapel, on the Fall of Buonaparte, which may probably be reckoned among the most splendid of all his efforts in the pulpit.

In 1815 the Unitarian controversy formally commenced in the publication, first in the Panoplist and then in a distinct pamphlet, of an article extracted from Belsham's Life of Lindsey, and entitled "American Unitarianism." Dr. Channing immediately addressed a Letter to the Rev. Samuel Cooper Thacher, deploring the publication of what he deemed so unworthy a representation of the views of the Boston Clergy. This brought a Letter to him, on the controverted points, from the Rev. Dr. Worcester, of Salem, to which he replied; as he did also to a second Letter from Dr. W ; and then, for the time being, retired from the controversy. In 1819, he delivered a Discourse at the Ordination of Mr. Jared Sparks, in Baltimore, which marked an important epoch in the history of Unitarianism in this country; as it led to a controversy in which was enlisted, on both sides, a very high degree of ability. In 1826 he preached a Sermon at the Opening of the new Unitarian Church in New York, of a very decisive and earnest tone, which was published, and which is believed to have been the last of his decidedly controversial public efforts.

In 1814 Mr. Channing was married to his cousin, Ruth Gibbs, of Newport. About this time commenced his summer visits to Rhode Island, where Mrs. Gibbs, his mother-in-law, who resided in Boston during the winter, retained a country-seat. He became the father of four children, one of whom, the first born, died in infancy.

In 1820 he was honoured with the degree of Doctor of Divinity from Harvard College.

In 1822 his Society and friends urged him to rest for a year from his labours; and, at their suggestion, he sailed, in May of that year, accompanied by his wife, for England. Here he made many valuable acquaintances, among whom were Wordsworth and Coleridge, both of whom afterwards expressed high admiration of his character, while he was no less delighted with them. From England he passed into France, and thence through Switzerland into Italy. At Rome he was met with the tidings of the death of his youngest son, and also of a sister-in-law to whom he was greatly attached. He reached home in the fall of 1823, and resumed his ministerial duties with increased alacrity and ardour.

Dr. Channing did not, however, experience all the advantage from his tour that his friends had fondly anticipated. He had scarcely re-commenced his labours before it became manifest that he was tasking his energies beyond what they could long endure. Accordingly, in the spring of 1824, Mr. (now Dr.) Gannett became associated with him in the pastoral charge. In consequence of this arrangement, Dr. Channing relinquished a portion of his salary, and, from time to time, as he saw how the duties of his colleague multiplied, he gave up the remainder, "until the pecuniary tie between himself and his congregation became almost nominal."

Dr. Channing, besides attracting great attention by his occasional discourses and other contributions to our literature, was identified with many of the prominent benevolent projects of the day. He took a deep interest in the Temperance Reform, and delivered an Address, in 1837, before the Massachusetts Temperance Society, in which he discusses the causes and remedies of Intemperance with great ability. He rendered important aid to his friend, Dr. Tuckerman, in the establishment of the Ministry for the

Poor. The cause of Prison Discipline, also, had his hearty sympathy, and as much of his attention as he was able to bestow upon it. In 1838 and 1840 he delivered Lectures on Self-culture and on the Elevation of the labouring classes, which were republished and gained a wide circulation in England.

Dr. Channing sympathized strongly with the Anti-slavery movement. As early as 1828 he wrote to a friend in England, expressing his deep interest in the subject, and his earnest desire that some plan might be devised by which the slaves in this country should be emancipated. In the autumn of 1830 he sailed for Santa Cruz for the benefit of his health, and remained there until May of the next year. Here he saw much to confirm his previous impressions in respect to Slavery, and on his return manifested a strong desire that something should be done to arouse the public mind on the subject. While in the West Indies he commenced a work on Slavery which was not published until 1835. In 1837 he published a Letter on the threatened Annexation of Texas, addressed to Henry Clay. In the autumn of the same year he was instrumental of procuring a public meeting in Faneuil Hall, to bear testimony against what he considered a gross outrage upon all freedom of thought, in the shooting down of the Rev. Mr. Lovejoy,* at Alton, while defending the building containing his press which was devoted to Anti-slavery. But, while his mind dwelt with perhaps greater intensity on this subject than almost any other, he declared his disapprobation of all extreme measures, and relied upon the power of argument and persuasion rather than reproachful epithets or violent dealing.

In the summer of 1842 Dr. Channing went to pass a few weeks at Lenox, Mass., to enjoy the beauty of the season and the country, and the warm greetings of a circle of intelligent and affectionate friends. While here, he made his last public effort in the delivery of his well known

* Elijah Parish Lovejoy was born in Albion, Me., on the 9th of November, 1802. His father was the Rev. Daniel Lovejoy, who, after passing his early years in the forests of Maine, became a resident in the family of the Rev. Dr. Parish, of Byfield, Mass., and in the Academy at that place received his literary training for the ministry. He was ordained as an Evangelist in 1805; laboured as a missionary in different parts of Maine until 1818, when he was installed as Pastor of a Church in Robbinston, Me., but resigned his charge the next year. He continued in the active duties of the ministry until his death, which occurred August 11, 1833, at the age of fifty-eight. The son, having fitted for College, partly at the Monmouth Academy, and partly at the China Academy, entered the Sophomore class in Waterville College in 1823, and graduated in 1826. The next year he went to the West, and engaged in teaching a school in St. Louis, Mo.; but, after a short time, became the editor of a newspaper, with flattering prospects of political elevation. Early in 1832 his mind underwent an important change on the subject of religion, in consequence of which he resolved to devote himself to the ministry. Accordingly, he joined the Theological Seminary at Princeton, and, after remaining there a little more than a year, was licensed to preach by the Second Presbytery of Philadelphia, in April, 1833. After passing the summer following in preaching, partly at Newport, R. I. and partly as a supply at Spring Street Church, New York, he returned to St. Louis in the fall, by request of some of his Christian friends, to become the editor of a religious weekly paper. The first number of this paper, entitled the "St. Louis Observer," was published on the 22d of November, 1833. Having become deeply convinced of the sinfulness of the institution of Slavery, he felt constrained to make an honest exposition of his views in relation to it, which called forth an earnest remonstrance from his patrons. Not being willing to yield the right of giving expression to his own views, and finding it difficult or impossible to exercise that right in St. Louis, he removed with his paper to Alton. But here his press was twice destroyed by mobs; and on the third attack he was shot, while defending his property against a company of desperadoes. This horrible event took place on the 7th of November, 1837. He was married, March 4, 1835, to Celia Ann French, of St. Charles, Mo. Shortly after his death, there appeared a Memoir of him, written by two of his brothers, with an Introduction by John Quincy Adams.

Address on West India Emancipation. He left Lenox in September, intending to return through the passes of the Green Mountains, but was attacked at Bennington by a fever, which, after a little more than three weeks, terminated his life. His family and near relatives hastened to him as soon as they heard of his illness, but it was only to see him languish and die. On Sunday, October 2d, the last day of his life, he listened to a portion of Scripture containing some of the words of Jesus, with great apparent satisfaction. "In the afternoon," says one who was watching at his bedside, "he spoke very earnestly, but in a hollow whisper. I bent forward, but the only words I could distinctly hear were,— 'I have received many messages from the Spirit.' As the day declined, his countenance fell, and he grew fainter and fainter. With our aid, he turned himself towards the window, which looked over valleys and wooded summits to the East. We drew back the curtains, and the light fell upon his face. The sun had just set, and the clouds and sky were bright with gold and crimson. He breathed more and more gently, and, without a struggle or a sigh, the body fell asleep. We knew not when the spirit passed."

The body was immediately conveyed by the family to Boston, and, on the afternoon of Friday, October 7th, his Funeral was attended at the Federal Street Church, and a Discourse delivered on the occasion by the Rev. Dr. Gannett. The burial took place the same evening at Mount Auburn.

Dr. Channing's published works are contained in six duodecimo volumes, with the exception of the following, which have appeared entire only in pamphlet form :—

A Sermon delivered at the Ordination of John Codman, Dorchester, 1808. A Sermon preached in Boston, on the Day of the Public Fast, 1810. A Sermon preached in Boston on the Day of the Public Fast, appointed by the Executive of the Commonwealth of Massachusetts, in consequence of the Declaration of War against Great Britain, 1812. A Sermon preached in Boston on the Day of Humiliation and Prayer, appointed by the President of the United States, in consequence of the Declaration of War against Great Britain, 1812. Two Sermons on Infidelity, 1813. A Discourse delivered in Boston, at the Solemn Festival, in commemoration of the Goodness of God in delivering the Christian World from Military Despotism, 1814. A Sermon on the State of the Country, delivered in Boston, 1814. A Letter to the Rev. Samuel C. Thacher, on the Aspersions contained in a Late Number of the Panoplist, on the Ministers of Boston and the Vicinity. 1815. Remarks on the Rev. Dr. Worcester's Letter to Mr. Channing on the "Review of American Unitarianism," in a late Panoplist, 1815. Remarks on the Rev. Dr. Worcester's Second Letter to Mr. Channing on American Unitarianism, 1815. Religion a Social Principle: A Sermon delivered in Boston, 1820.

In addition to the above, Dr. Channing wrote all the Reports of the Massachusetts Bible Society from 1812 to 1820, with a single exception, together with some other less extended occasional Reports, and was a liberal contributor to the Christian Disciple, while it was under the editorial charge of Dr. Noah Worcester.

Of Dr. Channing's views of Christian doctrine I do not feel myself

competent to testify, other than by presenting a few extracts from his writings at different periods of his ministry. The extracts have been submitted to a prominent Unitarian clergyman, who has expressed the opinion that they form as faithful a representation of Dr. C.'s religious views as can be condensed within a few paragraphs.

The following is from a Sermon on Ministerial Earnestness, preached at the Ordination of John Codman, at Dorchester, in December, 1808 :—

"Fourthly, as another most solemn incitement to earnestness, let a minister consider the dangerous circumstances of his people. To whom is he sent to preach? To men of upright hearts, disposed to receive and obey the truth which guides to Heaven? To men before whom the future is arrayed in light, and who are surrounded only with objects friendly to peace and improvement? Ah no! He is called to guide a wandering flock through a thorny rugged wilderness, beset with snares and beasts of prey, and, on this side and on that, terminated by abrupt and hidden precipices. He is sent to a world of sinners, in whose hearts lurk idolatry, sensuality, pride and every corruption. He is sent to many who are bound in fetters of iron and are perishing with the most loathsome diseases. He is indeed sent with balm for their wounds, with light and hope and consolation. But there are those, and sometimes not a few, who turn away from the proffered aid. Even among the decent and regular, he sees his most solemn instructions crowded out of the mind, and the most hopeful impressions worn away, by the cares and pleasures of the world. He sees immortal beings, committed to his care, advancing with rapid steps to the brink of an abyss, from which they are never to arise, and can he be unconcerned? Can he read of that fire which is never quenched, of that worm which never dies, and yet see without emotion fellow-beings, with whom he sustains the tenderest connections, hastening forward to this indescribable ruin? My Christian brethren, when we look on the people of our charge, can we hope that every soul is safe, that the sigh of acceptable penitence has ascended from every heart? Are none living without God? And is it not a thought unutterably affecting, that these are all trembling on the verge of the grave, that soon, very soon, one or another will be forever removed from the reach of our warning voice, to receive an irreversible sentence from the righteous Judge? Negligent minister, look forward to the tribunal of God Behold a human being there condemned, whom thy neglect has helped to destroy In that countenance of anguish and despair, which might have beamed with all the light and purity of heaven; in that voice of weeping and wailing, which might have sung the sweet and happy strains of angels, see and hear the ruin which thou hast made: and canst thou yet be slothful and unconcerned?

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* * * Lastly, let the minister of Christ be excited to an earnest and affectionate discharge of his duties by the consideration that his own eternal interests are involved in it. A minister has a soul to save as well as his people. Like them, he is spending life in the presence of his Judge. Like them, he has a work assigned, an account to render, a probation on which eternity depends. Soon his pastoral relation will be dissolved, his period of usefulness be closed, and he must meet the Chief Shepherd the Head of the Church, to answer for the trust assigned him. Of all men a cold negligent minister has the darkest prospects. It is the whole tendency of his life to form him to peculiar blindness and hardness of heart. By repeating often, with hypocritical formality, the tenderest expressions and the most animating motives, his conscience becomes peculiarly seared. The most alarming threatenings become too familiar to move him. With moral feelings thus depraved, that decency of life to which his profession almost compels him, easily passes with him for true religion. He dies, as he lived, self deceived. Need I describe to you his anguish on that day, which will prove him a false, heartless minister of Jesus Christ, which shall discover to him many souls lost through his neglect; in which the searching eyes of Jesus shall be fixed on him with righteous indignation; in which he shall hear the voice of the Saviour saying to him,—'Behold the inestimable souls for which my blood was shed, which I committed to your care, but which your negligence has helped to destroy. Depart with them far from me into everlasting fire.' O scene of agony! Let us, my friends, hold it to our minds till it shall have exerted its full power; and then let us turn for relief to a brighter prospect. Contemplate the character and rewards of the faithful minister of the Gospel. The affectionate pious labours in which he is daily engaged have a peculiarly ameliorating influence on his heart, by continually awakening the sentiments of kindness and devotion. The truths and impressions, which he so zealously communicates, are reflected back on his own soul, and he is himself most improved, whilst he labours to improve his fellow-beings. With what joy will such a minister stand before the judgment seat of Christ! With what joy will he meet again his Christian friends, the objects of his former solicitude, safe from every temptation in a happier world! Think ye, my friends that the over-

flowing gratitude of men whom he has guided to Heaven; think ye that the mild countenance of his Redeemer beaming on him with complacency; think ye that the humble hope of having swelled the everlasting joys of Heaven, will give no thrill to his pure heart?. Behold his fidelity approved by his Merciful Judge. Behold him entrusted with new talents and powers, exalted to be the minister of Divine benevolence in other worlds, perhaps united with the beings whom he instructed on earth, in accomplishing purposes of love too vast for the most expansive imagination to embrace. Glorified servant of God, our lifted eyes toil in vain to follow thee in thy rapid and eternal progress towards Divine perfection. God almighty! God most merciful! Grant to us thy servants, that, by our earnest faithful ministry, we may ensure that glory which eye hath not seen, nor heart conceived, but which thine infinite grace hath prepared for the sincere and devoted preachers of thine holy word."

The following is an extract from the Letter addressed by Dr. Channing to the Rev. Samuel Cooper Thacher "on the Aspersions contained in a late number of the Panoplist, on the Ministers of Boston and the Vicinity," in 1815:—

"As to myself, I have ever been inclined to cherish the most exalted views of Jesus Christ, which are consistent with the supremacy of the Father; and I have felt it my duty to depart from Mr. Belsham in perhaps every sentiment which is peculiar to him on this subject. I have always been pleased with some of the sentiments of Dr. Watts on the intimate and peculiar union between the Father and the Son. But I have always abstained most scrupulously from every expression which could be construed into an acknowledgment of the Trinity. My worship and sentiments have been Unitarian in the proper sense of that word. In conversation with my people, who have requested my opinion upon the subject, I have spoken with directness and simplicity. Some of those who differ from me most widely, have received from me the most explicit assurances of my disbelief of the doctrine of the Trinity, and my views in relation to the Saviour. As to my brethren in general, never have I imagined, for a moment, from their preaching or conversation, that they had the least desire to be considered as Trinitarians; nor have I ever heard from them any views of God or of Jesus Christ, but Unitarian in the proper meaning of that word."

In his Sermon at the Ordination of Jared Sparks, in Baltimore, in 1819, Dr. Channing says:—

"We have no desire to conceal the fact that a difference of opinion exists among us in regard to an interesting part of Christ's Mediation; I mean in regard to the precise influence of his death on our forgiveness. Some suppose that this event contributes to our pardon, as it was a principal means of confirming his religion, and of giving it a power over the mind; in other words, that it procures forgiveness by leading to that repentance and virtue, which is the great and only condition on which forgiveness is bestowed. Many of us are dissatisfied with this explanation, and think that the Scriptures ascribe the remission of sins to Christ's death with an emphasis so peculiar that we ought to consider this event as having a special influence in removing punishment, as a condition or method of pardon, without which repentance could not avail us, at least to that extent which is now promised by the Gospel.

"Whilst, however, we differ in explaining the connection between Christ's death and human forgiveness, a connection which we all gratefully acknowledge, we agree in rejecting many sentiments which prevail in regard to his Mediation. The idea which is conveyed to common minds by the popular system, that Christ's death has an influence in making God placable or merciful, in quenching his wrath, in awakening his kindness towards men, we reject with horror. We believe that Jesus, instead of making the Father merciful, is sent by the Father's mercy to be our Saviour; that He is nothing to the human race but what He is by God's appointment; that He communicates nothing but what God empowers Him to bestow; that our Father in Heaven is originally, essentially, eternally placable and disposed to forgive; and that his unborrowed, underived and unchangeable love is the only fountain of what flows to us through his Son. We conceive that Jesus is dishonoured, not glorified, by ascribing to Him an influence which clouds the splendour of Divine benevolence."

The following paragraphs are from Dr. Channing's Discourse, delivered at the Dedication of the Second Congregational Unitarian Church in New York, in 1826:—

"I know it is said that Trinitarianism magnifies God's mercy, because it teaches that He Himself provided the substitute for the guilty. But I reply that the work here as-

cribed to mercy is not the most appropriate, nor most fitted to manifest it and impress it on the heart. This may be made apparent by familiar illustrations. Suppose that a creditor, through compassion to certain debtors, should persuade a benevolent and opulent man to pay him in their stead. Would not the debtors see a greater mercy, and feel a greater obligation, if they were to receive a free, gratuitous release? And will not their chief gratitude stray beyond the creditor to the benevolent substitute? Or suppose that a parent, unwilling to inflict a penalty on a disobedient but feeble child, should persuade a stronger child to bear it — Would not the offender see a more touching mercy in a free forgiveness, springing immediately from a parent's heart, than in this circuitous remission? And will he not be tempted to turn with his strongest love to the generous sufferer? In this process of substitution of which Trinitarianism boasts so loudly, the mercy of God becomes complicated with the rights and merits of the substitute, and is a more distant cause than these in our salvation. These are nearer, more visible, and more than divide the glory with grace and mercy in our rescue. They turn the mind from mercy, as the *only* spring of its happiness, and only rock of its hope. Now this is to deprive piety of one of its chief means of growth and joy. Nothing should stand between the soul and God's mercy. Nothing should share with mercy the work of our salvation. Christ's intercession should ever be regarded as an application to love and mercy, not as a demand of justice, not as a claim of merit. I grieve to say that Christ, as now viewed by multitudes, hides the lustre of that very attribute, which it is his great purpose to display. I fear that, to many, Jesus wears the glory of a more winning, tender mercy than his Father; and that He is regarded as the sinner's chief resource.

"Trinitarians imagine that there is one view of their system, peculiarly fitted to give peace and hope to the sinner, and consequently to promote gratitude and love. It is this. They say it provides an *infinite* substitute for the sinner, than which nothing can give greater relief to the burdened conscience. Jesus, being the second person of the Trinity, was able to make satisfaction for sin; and what, they ask, in Unitarianism, can compare with this? I have time only for two brief replies. And, first, this doctrine of an infinite-satisfaction, or, as it is improperly called, of an infinite atonement, subverts instead of building up hope, because it argues infinite severity in the government which requires it. Did I believe what Trinitarianism teaches, that not the least transgression, not even the first sin of the dawning mind of the child, should be remitted without an infinite expiation, I should feel myself living under a legislation unspeakably dreadful; under laws written, like Draco's, in blood; and, instead of thanking the Sovereign for providing an infinite substitute, I should shudder at the attributes which render this expedient necessary. It is commonly said that an infinite atonement is needed to make due and deep impressions of the evil of sin. But He who framed all souls, and gave them their susceptibilities, ought not to be thought so wanting in goodness and wisdom as to have constituted a universe which demands so dreadful and degrading a method of enforcing obedience as the penal sufferings of a God. This doctrine of an infinite substitute, suffering the penalty of sin, to manifest God's wrath against sin, and thus to support his government, is, I fear, so familiar to us all that its monstrous character is overlooked. Let me then set it before you in new terms, and by a new illustration; and if, in so doing, I may wound the feelings of some who hear me, I beg them to believe that I do it with pain, and from no impulse but a desire to serve the cause of truth. Suppose, then, that a teacher should come among you and should tell you that the Creator, in order to pardon his own children, had erected a gallows in the centre of the universe, and had publicly executed upon it, in room of the offenders, an Infinite Being, the partaker of his own Supreme Divinity; suppose Him to declare that this execution was appointed as a most conspicuous and terrible manifestation of God's justice and wrath, and of the infinite wo denounced by his law; and suppose Him to add that all beings in Heaven and earth are required to fix their eyes on this fearful sight, as the most powerful enforcement of obedience and virtue. Would you not tell him that he calumniated his Maker? Would you not say to him that this central gallows threw gloom over the universe; that the spirit of a government whose very acts of pardon were written in such blood, was terror, not paternal love; and that the obedience which needed to be upheld by this horrid spectacle was nothing worth? Would you not say to him that even you, in this infancy and imperfection of your being, were capable of being wrought upon by nobler motives, and of hating sin through more generous views; and that much more the angels, those pure flames of love, need not the gallows and an executed God to confirm their loyalty? You would all so feel at such teaching as I have supposed; and yet how does this differ from the popular doctrine of atonement? According to this doctrine, we have an infinite Being sentenced to suffer, as a substitute, the death of the cross, a punishment more ignominious and agonizing than the gallows, a punishment reserved for slaves and the vilest malefactors; and He suffers this punishment that He may show forth the terrors of God's law, and strike a dread of sin through the universe.

"I am indeed aware that multitudes who profess this doctrine, are not accustomed to bring it to their minds distinctly in this light; that they do not ordinarily regard the death of Christ as a criminal execution, as an infinitely dreadful infliction of justice, as intended to show that, without an infinite satisfaction, they must hope nothing from God. Their minds turn by a generous instinct from these appalling views, to the love, the disinterestedness, the moral grandeur and beauty of the sufferer; and through such thoughts they make the Cross a source of peace, gratitude, love and hope; thus affording a delightful exemplification of the power of the human mind to attach itself to what is good and purifying in the most irrational system. But let none, on this account, say that we misrepresent the doctrine of atonement, the primary and essential idea of which is *the public execution of a God*, for the purpose of satisfying justice and awakening a shuddering dread of sin."

This last sentence was modified in the second and all subsequent editions of the Sermon as follows:—

"Not a few may shudder at the illustration which I have here given; but in what respects it is unjust to the popular doctrine of atonement I cannot discern. I grieve to shock sincere Christians of whatever name; but I grieve more for the corruption of our common faith, which I have now felt myself bound to expose."

The following is an extract from a Lecture on War, delivered by Dr. Channing in 1839:—

"God has ordained that the wickedness within us shall always find its expression and punishment in outward evil. War is nothing more than a reflection and image of the soul. It is the fiend within, coming out. Human history is nothing more than the inward nature manifested in its native acts and issues. Let the soul continue unchanged; and, should war cease, the inward plague would still find its way to the surface. The infernal fire at the centre of our being, though it should not break forth in the wasting volcano. would not slumber, but by other corruptions, more insensible, yet not less deadly, would lay waste human happiness."

In the Address on the Anniversary of Emancipation in the British West Indies, which he delivered at Lenox, a few weeks only before his death, we find the following paragraphs:—

"All the doctrines of Christianity are more and more seen to be bonds of close, spiritual, reverential union between man and man, and this is the most cheering view of our time. Christianity is a revelation of the infinite, universal, parental love of God towards the human family, comprehending the most sinful, descending to the most fallen, and its aim is to breathe the same love into its disciples. It shows us Christ tasting death for every man, and it summons us to take the cross, or to participate in his sufferings in the same cause. Its doctrine of immortality gives infinite worth to every human being; for every one is destined to this endless life. The doctrine of the 'Word made flesh' shows us God uniting Himself most intimately with our nature, manifesting Himself in a human form for the very end of making us partakers of his own perfection. The doctrine of Grace, as it is termed, reveals the Infinite Father, imparting his Holy Spirit, the best gift He can impart, to the humblest human being who implores it. Thus love and reverence for human nature, a love for man stronger than death, is the very spirit of Christianity.

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"The song of angels, 'On earth Peace,' will not always sound as fiction. O come, thou Kingdom of Heaven, for which we daily pray! Come, Friend, and Saviour of the race, who didst shed thy blood on the cross to reconcile man to man and Earth to Heaven! Come ye predicted ages of righteousness and love, for which the faithful have so long yearned! Come Father Almighty, and crown with thine Omnipotence the humble strivings of thy children to subvert oppression and wrong. to spread light and freedom, peace and joy, the truth and spirit of thy Son, through the whole earth."

FROM THE REV EDWARD W HOOKER, D. D.

East Windsor Hill, Conn., June 9, 1849.

Rev. and dear Sir: Absence from home, and pressing engagements when at home, have delayed my reply to yours of the 21st. of May. And I regret it the more, as I shall be unable to give you much information which will be of

use to you, relative to Dr. Channing, as he appeared in his last illness. I will, however, cheerfully communicate to you every thing on the subject that I remember.

I saw Dr. Channing after his arrival at Bennington but three times ; and those *before* he was supposed to be dangerously ill ; and my visits were brief. The first was a call of but a few moments,— that I might receive from him a letter of introduction, which I was informed he had for me, from Mr. Charles Sedgwick, of Lenox, a cousin of mine, in whose family Mrs. Channing and himself had visited while in Berkshire County. I recollect nothing of particular interest at this call.

My second was perhaps of half an hour's length, and under better circumstances for conversation. He was sitting up, and apparently comfortable, though feeble. He had visited, with Mrs. Channing, different places in Berkshire County, and had taken Bennington in his route in Vermont. Very naturally, therefore, as a man of taste, he spoke of the scenery of the two Counties, which is unusually diversified, beautiful, and, at some points, sublime. I was especially gratified to observe that he seemed to be looking at the country through which he was passing, not alone with the eyes of a lover of fine scenery, but as interesting himself in studying the moral aspects of the people. Among other things, I remember he spoke of their being (to use his own expression) "apparently a religious people."

I do not recollect any thing in his conversation at this time which indicated his views distinctively on matters of religious belief. But on the subject of Christian practice, and a high standard of Christian morals in those professing religion, and on the importance of living in consistency with their religious professions, he spoke with an explicitness and earnestness with which I was exceedingly gratified. If I recollect aright, this topic of conversation came up in connection with the subject of fraudulent bankruptcy, as having appeared in commercial circles, in the case of even some professing to be Christians. It was obvious that he had thought and been solicitous upon the subject of Christian integrity in the business transactions of life. Some inquiries also which he made of me, relative to two persons residing in our vicinity, whom he had met at the Springs, and who had invited Mrs. C. and himself to visit them, if they came to Bennington, indicated that he was cautious of cultivating acquaintance with any, however wealthy, or fashionable, or courteous to himself, of whose character for strict virtue he did not feel confident. His whole demeanour in conversation was such as becomes the ministerial character and profession: serious, and yet in as good degree cheerful as could be expected in one whose state of health was so delicate.

I left home, a day or two after this second call, to attend the meeting of the American Board of Commissioners for Foreign Missions, at Norwich, Conn. Supposing it probable that he would be able to resume his journey in a few days, and be gone on his way before my return, I had no expectation of seeing him again during his sojourn in Bennington at that time. I was absent a week or more, and, on my return, found that he was still at the hotel, and that his malady had become more serious. I called on him as soon as practicable and had another interview with him. He was on his bed, and I could see that he had grown more feeble during my absence ; but he received me in a very friendly manner, and seemed gratified that I had called again to see him. On my mentioning, as a reason why I had not called to see him before, that I had been absent to attend the meeting of the American Board, he inquired of me respecting the meeting, and asked me to give him some account of it. I did so, so far as to describe briefly its principal features, especially the spirit that pervaded it, and the general prospects of the missionary enterprise as connected with the Board. I do not recollect any remarks which he made on

the subject. Indeed, just as I had finished answering his inquiries, his physician, Dr. Swift, came into the apartment, and of course I resigned my place at the bedside to him, and waited till he had made his professional visit. Dr. Swift, as he was leaving the room, remarked to me that Dr. Channing's nervous system was in so delicate a state that he would advise me not to protract my call. I thought it best, therefore, to take my leave of him for that morning, and retired at the same time with Dr. Swift. This was the last time that I saw Dr. Channing; for, though I called at his room afterwards, at two or three different times, to see him, if it were proper, I was informed that he was too feeble to admit of it, and of course retired without seeing him.

Learning from Dr. Swift, from day to day, that Dr. Channing was gradually sinking, and at length that he probably could not recover, I inquired if he was aware of his situation, and how he seemed affected in the prospect of death. Dr. Swift replied that Dr. C. had, a few days before, requested him to tell him frankly what he thought of his case, and that he had expressed to him his own and his brother's apprehension of a fatal issue, and had advised him to send for any of his friends whom he might wish to see before his departure. Dr. Channing's reply, as nearly as I can now recollect Dr. Swift's statement, was to this effect — that it would have been his wish to have been able to reach home, and die among his friends, but if Providence ordered otherwise, he submitted to the allotment. On my way home from church on the Sabbath when Dr. C. died, I met his nephew, the Rev. William H. Channing, who was attending upon him, and was returning from a walk, apparently taken to refresh himself from the confinement of the sick room. I inquired of him respecting his uncle, and he told me that he was evidently sinking rapidly I asked if he seemed conscious of his situation: he replied that the Doctor, though in great mental languor, had, some two or three days previously, requested him to read to him Christ's Sermon on the Mount; that he read a part of it to him, and it seemed to comfort him; and that, on the following day, Dr. C. requested him to resume the reading of the same portion of Scripture: from which he presumed that he was able to recollect and connect things from day to day. I do not recollect any thing further mentioned by Mr. Channing.

Dr. Channing died, I believe, about sunset, of a delightful autumnal Sabbath. My congregation on that day were aware of his situation, and the fact that he was dying in the hotel directly opposite our place of worship gave to the exercises of the day a peculiar solemnity. I endeavoured to offer suitable supplications on his behalf as a distinguished stranger who had come to die among us. No public religious exercises were held at Bennington in consequence of his death; and the whole train of circumstances, preceding and attending the event, passed away with a solemn and affecting silence.

With Christian salutations, Yours truly,

E. W HOOKER.

FROM THE REV ORVILLE DEWEY, D. D.

SHEFFIELD, May 11, 1848.

My dear Sir: You have asked me for my recollections of Dr. Channing. I shall willingly devote some hours to retracing them, for they are among the most interesting of my life; and the more willingly because to what I have said of him in a public Discourse I am glad to append some things that belong more properly to the freedom of epistolary writing. You will understand, therefore, that I do not propose to go into any general views of his character and writings, which I have already expressed elsewhere, as well as I could, but to speak of him in a more familiar manner.

My acquaintance with Channing commenced nearly thirty years ago,—just as I was entering my profession. I passed several weeks with him in his family at that time, and for more than a year often officiated in his pulpit; as his health then, and indeed ever after, permitted him to preach but seldom. He usually attended church, however, and it was not a little trying for a young man to preach with such a presence as his in the pulpit. He was, however, a most considerate as well as sincere critic. It is characteristic perhaps of the ablest men. I remember his saying of Buckminster that "he was the most tolerant critic on preaching among his brethren." But Channing's judgment on every subject certainly had singular weight, not only from its intrinsic worth, but because it was not eagerly put forward. It came in as a kind of reserved force that decides every thing. At any rate, it was rather a formidable thing to have in the pulpit. "I could not help thinking of him who sat behind me," said one, "though my text was, 'forgetting things that are behind and pressing forward to things that are before.'" I remember his first criticism on *me* was, "You address yourself too much to the imagination, and too little to the conscience." Indeed, I always felt his presence to be the sharpest inspection or the keenest trial of my thoughts. His mind was constantly strained to the highest tension — he seemed not to know how to let it down to ordinary chit-chat. It has been said, by a foreign critic, that "his style was a naked thought." I might say that his presence was a living thought. Something like this, I imagine, might have been the impression of one of the most eminent persons in this country,— himself conversant with some of the ablest men on both sides of the water, who once said to me, "Mr. Channing is the greatest man in conversation that I have ever met with—there is no man to whom I listen with so much pleasure, nor to whom it is so hard for me to speak when my turn comes."

For myself I do not well know what more rare or remarkable could cross a young man's path than intercourse with such a mind as his. It was a new thing in my experience, and has stood alone ever since. For weeks I listened to him and studied him as my sole business. In a quiet and low tone, with little variety of intonation, without passion, without a jest, without laughter, without one common-place remark, he went on, day after day, either pursuing some one theme, as he often did for days, or, if descending to ordinary topics, always surveying them from the loftiest point of view, and always talking with such mental insight and such profound emotion as penetrated the heart through and through. There was a kind of suppressed feeling about him, far more touching than any other manifestation could be; and I have heard one say, who was well qualified to appreciate it, that it was sometimes difficult in society to preserve the due decorum, to restrain the tears that rose, as he talked in that subdued and touching tone, and especially on religious subjects.

It was, indeed, altogether a most remarkable thing,— his conversation; and yet I do not know that I would have purchased it at the price he paid for it. He stood alone—I found him embosomed in reverence and affection, and yet living in a singular isolation. No being was ever more simple, unpretending and kindly-natured than he, and yet no such being surely was ever so inaccessible — not that he was proud, but that he was venerated as something out of the earthly sphere. Scarcely any of his professional brethren, even those for whom he had the highest esteem, had any familiarity or any proper freedom with him. Even Henry Ware, possessing in so many respects a kindred nature, said,— "I go to Channing, I listen to him; I go away; that is all." One felt it necessary to sit bolt upright in conversing with him, and to strain his mind as to a task. It was long before I could lounge upon his sofa, as I talked with him, and say what I pleased. Something of this may perhaps be referred to local influences. Our New England manners are proverbially cold.

Among the Southern gentlemen, you may have observed,— you may often see it in Congress,— that when a man sits down by his friend to talk with him, he throws his arm around his shoulders. Nobody, I think, ever did so to Channing. Nobody, I imagine, ever said, on entering his study, "How d'ye do, Channing?" His own family, always, and most affectionately, called him William, but the freer intercourse, the fonder leanings of friendship, never went with him, I believe, beyond that charmed circle. I shall be curious to note, in his forthcoming biography, whether in his letters he ever addressed any body, as "My dear John"— or "My dear Phillips." I doubt whether he did; and yet he did not like isolation or formality. He longed for freer actings of mind and manners around him. He used to say to me, concerning a gentleman celebrated for his wit and agreeableness,— "I want to see your friend, Mr. ———, I want to see him and hear him as you do." But the wish was as vain as if he had desired to see a well-bred man laugh in church. His presence, his spirit made a kind of sanctuary around him. It was this, I suppose, that kept him in a degree isolated from almost all the distinguished men of the country, and even of his own city.

And yet, I must repeat, nothing could be less intentional, or less desired, on his part. Nothing could exceed his simplicity, his freedom from all pretension and affectation. I first knew him as Mr. Channing; and I always called him so. He did not like a title. He used to say he thought it a kind of injustice, in a social circle, to distinguish one person in it by the title of Doctor, as it would be by the title of Prince or Duke; though, to be sure, the title of Doctor has become with us a thing of little enough mark or note. But why should it be applied to the Clergy, in common parlance, more than it is to a Doctor of Laws? Let it stand in title pages and sueh places, if one pleases, and be confined to them. A distinguished Professor once said, when called in question for not giving Channing his title,— "I will not call *such* a man *Doctor*" I wish the heavy and lumbering prefix, and now nearly unmeaning too, were dropped in universal conversation. But although Dr. Channing did not care to be called Doctor, he still less cared to make an ado about it. He did not like an ado about any thing. I may say, perhaps, that there was a kind of apathy in him about little things, and things which to others possibly were not little. He seemed often insensible to the feelings of others, partly from abstraction no doubt, and partly because he could not enter into their feelings about *himself*. I was amused sometimes, when persons were introduced to him, with many bows, and extraordinary demonstrations of respect, to see him apparently as unconscious of it as the chair he sat in. Yet he was a courteous receiver. It was not possible for a nature like his to be discourteous, though it might be abstracted. Those that were with him might think themselves neglected because he seemed to pay no attention to some obscrvation or question of theirs. This arose, sometimes from his not hearing them; for his hearing in one ear was imperfect. But it was sometimes owing to abstraction. I have often known him to refer to the remark that solicited his notice ten minutes aftcr it was uttered. But, though ordinarily grave, and frequently absorbcd, he would gladly have escaped oftener than he did the spells of thought that were upon him. I think he unbent with children more easily than with others. Though not specially fond of children perhaps, yet he was always most tender and affectionate to them; and I have, more than once, seen my own driving him about the parlour for a horse, holding on to the skirts of his coat for reins. The notion which some persons entertained that he was unnecessarily attentive to his own health was altogether erroneous. I know that his extremely delicate constitution needed singular care. If he changed his coat five times a day, as he did sometimes, to him it was necessary. Doubtless his habits of abstraction and retirement

might sometimes lead him to make mistakes that looked like a morbid care of himself. A parishioner of his told me that he called upon him one April day, — one of those days when the soft South-west wind breathes over the earth the promise of spring, — and he said to Mr. Channing who seemed unwell, and in low spirits, — "Why do you not go out, Sir, and take a walk?" Channing simply pointed through his study-window to the spire of Park Street Church, which was in sight, and said, — Do you see that vane?" Yes," was the reply "I see it; it has been stuck fast and pointing to the North-east for a fortnight." This information dissolved the spell, and the invalid — for he was never otherwise — went out and enjoyed a delightful walk.

His summers were spent almost invariably on the Island of Rhode Island, near Newport. He usually paid us an annual visit at New Bedford, thirty miles distant, commonly including a Sunday among the days he spent with us; preaching once, and making it harder for me to preach all the rest of the year. On my returning one of these visits, I recollect finding him at a farm-house, occupied by a tenant of the family near the beach. Almost the first words he said to me were, "I am passing days here in questionings and doubts." It was indeed a place in which to muse and meditate, amidst the rise and fall of waters and the murmurings of the everlasting sea. I immediately replied, — for the incessant themes of our conversation did not allow me to hesitate about his meaning, — "What! have you any doubts about religion?" "No," he replied, "my doubts are about myself!" Oh, these solemn doubtings — what honest and thoughtful mind does not at times feel their cold shadow come over it! But about principles Channing was singularly free from doubt. I once asked him if he had ever any doubts about immortality. "I have none" was his reply; "I think my mind, from its structure, especially inclines to believing." It was doubtless true. Channing's genius, if I may say so, was emphatically a religious genius. All his thoughts, tendencies, conversations, ran irresistibly in that direction. I think it was on occasion of this same visit to which I have referred, that, after he had gone on in his accustomed way for a day or two, I said to him, — "I cannot bear this any longer, I am not well; I came over here for relaxation — if you persist in talking in this way, I must take my leave of you and go home." "Well," said he, "let it all drop; let us talk about something else." But he could not let it drop — he could not talk long of any thing else.

I ought to add that Channing's interest in every thing relating to the general progress and welfare of the world was one of singular intensity. The way in which he noted every indication, and signalized every fact, and scrutinized every opinion, that bore upon this subject, many must remember. And in his mind conservative and liberal principles were strongly bound together. He watched every project of reform with a lively and sympathizing interest, and yet he was equally cautious, and more than one disappointment was experienced by the Reformers of the day because to their projects he could not give in his entire adhesion.

I have thus attempted, my dear Sir, to comply with your request. I have indulged in familiar details, because I suppose that such were sought from me, in a communication of this kind, rather than general discussions of the character and writings of Channing. This familiarity surely implies no want of veneration. I feel that a high, a beautiful presence has passed away from me, which I hope to meet again in another world.

I am, my dear Sir, with
Sincere regard, yours truly,
ORVILLE DEWEY.

FROM THE REV EPHRAIM PEABODY, D. D.

BOSTON, June 15, 1852.

Dear Sir : My personal acquaintance with Dr. Channing, so far as it could be made serviceable to the object which you have in view, was confined very much to the single winter of 1837 - 38. During that time, I had what I esteemed a great privilege,— the opportunity of quite constant intercourse with him.— I shall not attempt to give you an account of his life, nor any full description of his character. Both of these things have been done and well done, in his Memoirs, by his nephew, William H. Channing. To what he has written little could be added ; and I think those most competent to judge regard the view which he has given of his uncle, as not more affectionate than it is just. It is a true portraiture of the man.

Of those qualities by which I was most impressed, one was the great interest which he took in the young. He had himself preserved, through all the experience of manhood, the fresh warm sympathetic heart of youth. He loved to have the young around him. He entered into their feelings, and treated their opinions with a most respectful attention. The respect was sincere ; the sympathy most hearty and genial. He knew how to attract the young ; they came to him with the greatest confidence, unbosomed to him their moral difficulties, and felt that his counsels were those of a friend, as tender in his sympathies as he was wise in his judgment. I think there are many now living, who would say that, under Providence, the most inspiring, encouraging and elevating influence of early manhood and womanhood came from a personal intercourse with him. In a singular degree, while he urged on them the most rigid standard of duty, he was patient and encouraging ; and, while he set before them the highest ends, he knew how to stimulate and encourage the feeble and faltering to attain them.

As one's intercourse continued, the next point which appeared most prominently was, I think, the love of truth,— a peculiar openness of mind to new views, a readiness in appreciating them, and a strong craving to reach the truth. I remember his saying that when he was young, a great difficulty with which he had to contend, was the way in which new subjects fastened upon and tyrannized over his mind,— depriving him of sleep, interfering with his health until he was able, as it seemed to him, to see through and understand them. His mind was judicial. Conversation with him was not a conflict of wits, but an instrument for investigating truth; not an argumentative controversy, but an inquiry. On leaving him, you felt that you had not been learning how to maintain a side, but that you had penetrated deeper into the subject of discussion. He was, by taste, temper and habit, conservative; but he kept himself always in the attitude of a learner, of one who desired and wished to reach higher and clearer views of truth. This preserved the youth of his mind, made him hospitable towards new ideas and pleasant to opinions unlike his own. But these very qualities, and the extended inquiries to which they gave rise, whenever he became satisfied that he had reached the truth, made his convictions most profound and earnest. What he believed he believed with his whole mind and heart.

In his search after truth, there was a remarkable blending together of the intellectual and moral faculties. It is hard to explain in words what every one felt who knew him. It was not merely that his mind speculated under the control of his conscience, but the moral sense seemed to have penetrated and transfused itself through and lifted up the intellect, till it had, in a manner, absorbed itself in its powers, and subjected them entirely to its own higher action. It was not so much a conscientious intellect as an intellectual conscience. The simplicity, directness and wisdom which characterized his

views, were greatly owing to this harmonious action of his whole spiritual nature. He shrunk from any injustice to the opinions of others, and from statements and arguments in which truth is sacrificed to point and effect, as most men shrink from direct falsehood in words, or dishonesty in action.

But the quality which, above all others, manifested itself on increasing acquaintance with him, was the devotional habit of his mind. I do not mean to compare him with others, but in him the sentiment of devotion was so remarkable that I should select it as perhaps the most striking point of his character. It was as simple and unostentatious as possible, but it was habitual and all-controlling. As you came to know him well, you felt that his mind kept habitually within the circle of light which shines down from above. It appeared not in any single thing that he said, but in his whole way of thinking and conversation. I remember finding him once in his study, reading the Confessions of St Augustine. He told me that he made it a practice, every day, to read, by himself, during a certain time, some strictly devotional book, like the work then in his hand, or the writings of Fenelon, or the Gospels, not for the purpose of speculating, but with the endeavour to enter into their devotional meaning. He thought it a matter of great moment to enter on the labours of the day, with the mind profoundly impressed with a sense of the Divine Presence. He spoke of it with reference to the advantage to one's self, but such was my impression of the devout and reverential tendency of his mind, that I felt sure that, in his case, the habit had grown out of his prevailing feelings, rather than the feelings out of the habit. Of course I do not mention this custom as being either uncommon or peculiar, but as a single illustration of his character. No one could have known him long without believing that his thoughts never wandered far from the Divine Presence.

Perhaps that which gives the highest idea of his character was the fact that he occupied a constantly growing place in your respect, as you knew him more intimately. There have been great orators, who were very ordinary men, —persons whose whole moral and intellectual life seemed condensed into their occasional public speeches, and who, between these public displays, moved on a poor and low level of thought and purpose. With Dr. Channing it was the reverse. His writings were not exceptions to his life, but the natural, unforced, and often incidental expression of his ordinary and common state of mind. His common conversation was more genial and varied, but it was pitched on the same moral key with his writings. There was no break or jar between his public and private life. Never were writings more thoroughly natural. They flowed off from the level of his mind. His conversation, though varying to meet the occasion and sympathies of the moment, was of the same quality with his books. His writings gave only a just idea of the man.

Dr. Channing possessed one characteristic of greatness in a remarkable degree,— the power of sacrificing that which was secondary and important to that which was central and essential. It was in part owing, I imagine, to his health. He was so frail that it seemed a wonder that he lived from year to year. He was capable of enduring but little labour Among the many calls upon him he was obliged to choose, and he conscientiously devoted his whole strength to what he deemed the most important thing of the time. He allowed no secondary matter to turn him aside from this. The result was that, in spite of a state of health which most men would have regarded an absolute sickness, in spite of weakness and depressing debility, he produced works which seem to have made a permanent impression on the age. This characteristic ran into all that he did. He was compelled to avoid many occasions where his services were wanted. This often subjected him to severe criticism, and, all the more, that, trusting to his rectitude of purpose, he

never made excuses or apologies for the course he took. His life was a public one, but he had no sensitiveness to public opinion, so far as it affected himself. I do not believe that there is a line in all his writings, which ever received a different colouring from any thought of its influence on his own reputation. He so put himself aside in this respect that he seemed like an impersonal teacher. He wrote not for himself, but as one dedicated to truth, and human welfare and God's service.

I should judge that he was not a great student in the German sense of the term. He was essentially a thinker. A history of his life would be a history of his thoughts. He gained information more from men than books. His society was sought by the most eminent men in different departments of life. He loved to have intercourse with all kinds of men, and especially with those whose ways of thinking were unlike his own. He had a singular faculty of drawing from them their information and their views, and in his way he probably understood them better than if he had been acquainted with them only through books. Owing to this, his intercourse with strangers had a peculiarity, which sometimes made him misunderstood, and which often disappointed them. They went to visit an eminent man. They found him anxious not to exhibit himself, nor to delight them, but to draw from them what was peculiar in their own views. In this way, notwithstanding his retired life, he had a very large acquaintance with mankind, and to his personal acquaintance with leading minds of the most various description I attribute the general breadth and clearness of judgment which he exhibited on the more perplexed social and moral questions of the time.

I had none of those opportunities which would enable me to give an account of Dr. Channing's life, but, in accordance with your desire, I have endeavoured to describe as accurately as I could the real impression which his character made upon me. What I have written may sound like eulogy, but in truth I have understated rather than overstated that impression. I am sure that the characteristics which I have mentioned are among those which will be regarded as the most prominent, by all who knew him personally. Those who did not know him, and who wish to understand him, will find his character in his writings. The moral, religious, and humane tone of what he wrote, had its origin, not in his intellect, but in his heart, and no more than represented his prevailing and habitual mode of thought and life.

With great respect,
Most truly yours,
EPHRAIM PEABODY.

FROM MISS ELIZABETH P. PEABODY.

Boston, August 18, 1858.

My dear Sir : I have delayed longer than I intended to fulfil my promise to write you a letter concerning Dr. Channing. I do feel as if I knew him intimately My first impression of him was taken when I was about eight years old. One Sunday morning, it had been arranged by my mother that I should stay at home from church to take care of the baby, when, suddenly learning that Mr. Channing was to preach, she sent for a friend to come to do that, and took me to church. My father remonstrated at the pains she took, because I was such a child. She replied,— "It takes Genius to really teach a child." Going to church was a very tedious thing to me, but I got an idea, on this occasion, that something extraordinary was to happen. I was surprized at the little pale, sick-looking man; but I remember, when he rose to pray, he looked up just before he shut his eyes,— those extraordinary eyes, and there was such a sweet, bright, deep look in them,— a look so much as

if he saw something, that I was impressed with the idea of God's presence to him. My father was a diffident man, and his morning prayer was always in the same words — our old minister's prayers also were very uniform; Dr. Channing's "Our Father! *from* everlasting *to* everlasting, (so he emphasized it,) thou art God; who hast loved us and sent us thy *Son* to tell us of thy love," went thrilling to my heart with the conviction that he was really speaking to a very present being that he loved. I am confident it was the first time I had a realizing sense of an intercourse between a human being and God in spoken prayer. His prayers, as I afterwards found, were always for personal, spiritual help;— directed towards some intelligible human duty;— and I remember I felt that it was the thing of things to have such kind of intercourse with our Father in Heaven as he had. I thought he must have gained it in his hours of bodily suffering, and reflected that such suffering might procure me a like privilege.

Some years after, I saw him again preaching at the Ordination of John Emery Abbot, who became our minister, and, for two years, lived his life of love and duty among us. He, too, had the gift of an angel in prayer; and I associate the two together, for John Emery Abbot had prepared himself for his profession under Dr. Channing's direction. When he died, and we were all in such grief as only the death of such a minister could inflict, Dr. Channing appeared again, and delineated, in glowing words, the character of this extraordinary young man. A year or two afterwards, I went to Boston, on occasion of the marriage of a friend who was to attend his church, and entirely for the purpose of hearing him preach six weeks. His sermons were all addressed as if to persons to whom Christian culture was the supreme object. Not a word was said of any technical doctrine. They were upon patience, self-denial, seeking or saving from sin those who were neglected by fortune and education; and all enforced by the example of Jesus Christ. The plan of the sermons was, after stating the desirableness of the Christian grace in question, and the hindrances to it which inward dispositions or external circumstances might offer, to inquire how it was manifested in Christ, and from what view of God and man it flowed *in Him* so full and free. In the interval between which I had heard his first prayer and these sermons, I had heard nothing which seemed to me so like the genuine food of the soul. The Unitarian controversy had arisen, and been settled by the division of the Congregationalists of New England in the mean time, and I had heard a great deal of controversy, and my wits had sharpened themselves upon the points in dispute, during which time I had become quite a logical, argumentative Humanitarian. But Mr. Channing's preaching took me quite out of that kind of thought, and opened up the world of soul. Do not say I am talking of myself and not of him. I want to impress you with the view of him which is most characteristic. He took part, as we all know, in the Unitarian controversy, and is considered by many as the leading Unitarian.

I was extremely intimate with him for years; for having subsequently become the teacher of his only daughter,— in fact going to Boston to live with this daughter as the nucleus of my school, his attention was drawn to me with an earnestness derived from the carefulness of his paternal affections. Previously to the formation of this relation, however, I had opened a correspondence with him, in consequence of becoming acquainted with the moral and spiritual wants of a certain part of Maine, and thinking that it needed some such instructions as I remembered having had from that six weeks' preaching. But I had heard enough of Cambridge Divinity students to feel that their preaching at that time was not the thing for that place. Their fine moral essays and sentimental devotion — I do not speak scornfully — seemed to me wholly unadapted to reach the rough and coarse, but earnest, hard-headed

and hard-hearted pursuers of earthly good, who looked on their own children mainly as live machinery for the production of wealth, and scouted all the objects of thought that were not addressed to the appetites of the five senses. But I was opposed, as a Rationalist and Humanitarian, to the revival preaching which I heard there, and which seemed to me like a Syren song addressed to the passion of self-love, after the self-respect of the soul had become crushed out by fear. I thought the Cambridge students had the true doctrine of morals and meant well, but did not know their field of duty,— the naked human soul; and that they would be waked out of their literary dreams by the sight of this royal soul fettered in ignorance, and by the most sordid and selfish passions; and so it was worth while for them to go there and fail at first, to succeed afterwards. He sent for me at once to come and see him, and discuss the plan I proposed; and almost the first thing he said was,— "This Unitarianism, which some people think the last word of the human mind, is only its first lisp, the vestibule of truth." I shall never forget this remark,— rising into a question, and most earnestly put, as if he hoped I was not so benighted as to suppose that the statement of the creed of Unitarianism was what was wanted in this very serious case of spiritual need, which I had stated to him. I hastened to say,— "Oh I know it, Sir — Unitarianism is only the negative of a Technical Theology, and the doctrines of life are yet to be stated." His anxious look cleared away in a moment, and he said,— "Yes, we shall walk in shadows to our graves, do the best we can. I value Unitarianism only as a charter of freedom to seek Truth from God and Christ, wherewith to meet the wants of the soul as it seeks the Truth and Perfection which is its destiny and happiness. What you say of the ignorance of the Cambridge students is very true — they have not studied much except in books. They would be powerless in such a field as you describe — they would do no good, though they would doubtless receive some. Could an experienced person go — Could I go!" he said most wistfully, (I have a record of this whole conversation, which I at once committed to my journal, together with several more, which were held in the commencement of our acquaintance, but the rest is not to the present purpose.) The point I want to make impressive is the sequestration of Dr. Channing from the whole region of Controversial Theology. In my long acquaintance with him, although the Christian religion, as a practical power of real culture, and of social benevolence and duty, including national interests, was, I may say, the perpetual theme of discourse, and notwithstanding the controversial habits of our religious world, he very seldom spoke of any other sect, except in the way of inquiry what truth they probably had, which Unitarians were liable to miss through their reactionary impulse. I never heard a word of scorn of any person, or a sneer, however absurd he thought their views. If persons were of a timid disposition, or of an anxious temperament, he did not think their opinion about religious doctrine of any importance; because he thought these weaknesses inclined them to dependence on the prevalent common creed, which he thought was driven into people by a system of intimidation. I never saw a person who had such an idea of the debasing effect of fear as he had. It was an emotion that, I think, he never experienced, though he was a person of such extreme physical delicacy. He said Fear was annihilation of man in its every degree,—the very opposite of Reverence, which he used to say was an appreciation of the sublime, and our very capacity of feeling it the measure of the angel within; for each of us was, as he thought, destined to become an angel, whatever retributions we might go through on the way to it, by reason of our estrangements from God. He used to say that the agony of future retribution would be in proportion to our capacity of revering God, which, on the other hand, would constitute the bliss of our happiness when we should attain to it. To be severed from God entirely would,

he said, annihilate at once pain and existence. He always averred that the Bible was vastly fuller of the attractions of love than of the threats of retribution. Of course he would say the latter must be recognized for fulness of statement; but the former predominated, even in the Old Testament. The principle of his doctrine of the dignity of human nature was his idea of the paternal nature of God. He used to remark on the tenderness of Jesus Christ's *personal* addresses. A soft-headed sceptic once, in my hearing, declared that Jesus Christ's address to the Jews,—"Ye are of your father, the devil," was not the language of love, &c. The man seemed to be stupid and really puzzled. Dr. Channing said "it was the language of earnestness, not of vituperation;" and, going to his table for the New Testament, he brought it out, and went over the whole paragraph, explaining the situation, and most vividly calling out the whole scene before the mind's eye. He paraphrased a little to explain the whole train of thought; and proceeded, repeating the words of Jesus in the most expostulatory, earnest tone. The gentleman said,—"Oh, Sir, if he spoke *in that tone*, I have no further difficulty" Dr. Channing said afterwards,—"The words of the Bible make a different impression, according to the tone in which they are uttered. Our hearts must give the music of love, or it is profaned and killeth."

Such was his sense of the sacredness of a creature, capable of coming into the presence of God consciously, that he shrunk from tampering with it, or imposing himself upon it. He said once that "Jesus Christ's refusal to throw Himself from the pinnacle of the temple in the sight of all the people, whose imaginations such an act would have mastered, or to take the kingdoms of this world, which his countrymen would have been so delighted that he should do, showed that even the Son of God did not think it legitimate or pious to take possession of men against their will, or in any other way than that of *love*, which is perfect liberty. But foolish men rush in, with their love of power, where angels fear to tread, and prove themselves, by this officious rashness, the fools who say in their heart that there is no God. The greatest thing that one human being can do for another, is to *encourage* him with the idea that God is always coming to meet the prodigal son with the best robe and the fatted calf, if he will only say,—'I will arise and go to my Father.' Mahomet made a much greater immediate impression than Jesus Christ. His power over his nominal followers to this day seems much more complete. But it is the power of repression. Its symbol is prostration. Jesus Christ gives *power*. Hence his burden is light and his yoke easy, and his most devoted disciple seems to be unfettered and joyous,—eating the fatted calf, and wearing the royal robe, as the Sovereign of this lower world. How unlike those whom the Catholic Church call 'the religious;'—whom any Church that we have yet had, call 'the religious!' How cowed and coward are the tones of most prayers! How different from the tone of Jesus Christ's prayers at the Last Supper,—the only time of which we have any account of his having prayed socially. He now speaks to his friends with the most touching tenderness, now to his Father with a no less tender confidence. So He would have all of us live with Him and God in the social meal, and in every scene of life. The Kingdom of Heaven on earth is the absorption of power in love. Religion like this casts out sin from the world. Who could hate his brother? Who could not act and feel so as to win all his confidence, and encourage all his powers, that so vividly saw the many mansions of the Father's House, where every variety of spiritual constitution could find a fit habitation? No wonder He wept over Jerusalem, which, with all its mad zeal for what it called its religion, refused to follow after the things that concerned its peace. Would He not weep if He should look upon Rome, or New York, or Boston, on their religious high-days, and when they assemble in their ecclesiastical councils?"

In the last year of his life, my own mind was drawn to a view of Orthodoxy quite contrary to that which I had cherished for years. I began to understand what truths were probably in the eye of those who had formularized the Athanasian creed. In the first place, I thought I saw what the original Trinitarians wanted to express respecting the nature of God and man; and what the atonement meant to Luther and Calvin. My mind was very strongly moved with these new ideas, and I seemed to seize hold of a philosophy of religion that unlocked and explained mysteries of my own experience, which the formulas of Unitarianism did not cover. There was a young man who held the Trinitarian creed, but who repudiated very strongly what he called "the strategy of the Orthodox Church," and the "revival system," with whose remarks I was often greatly struck, during the excitement produced by the development of *Transcendentalism*, under Mr. Emerson's lecturing, and of *Naturalism*, under Theodore Parker's preaching:—(very different things, by the way, though often confounded in people's minds;—and there is certainly some relation between them). It is enough for my present purpose, which is the illustration of Dr. Channing's characteristics, to say that I was in the midst of this new turn of my thoughts, when, one day, my venerable friend and my exciting young philosopher aceidentally met in my presence. Dr. Channing elicited from him a statement of the doctrine of irresistible grace, or unconditional conversion. I listened with a great deal of interest to their conversation, which was quite an intellectual battle. The next day he called again, and, laying his hand gently on my arm, he said,—"I thought you looked *solicitous* during the conversation of yesterday. I said,—"It was a very interesting subject, Sir; and, for the first time, I feel as if I were really dealing with it. I never doubted, or I think questioned, what freedom meant before." "I would not for the world interrupt or check your thought," said he, very earnestly; "but is anxiety of mind favourable to sound conclusions?" "I think I am not anxious in the sense of fear, Sir, but only in the sense of earnestness — I do not feel I have all the truth I need." "I would not for the world throw a damp on earnestness of inquiry," he said; "it is only by grappling with great questions that there can be any progress. Nothing is so fatal as a notion that we have obtained all truth — we need more than we have." He then made a remark on the subject — I cannot recollect it precisely — but I remember it presented the idea that, in accepting the young man's sentiment, a certain condemnation would be involved of some other person. I said "Oh, Sir, I shall never obtain truth, he says, unless I risk that it damn all my friends." "He is right, he is right," said he—"do not let me throw in the way of the *single* operation of your mind one obstacle. Follow the light God seems to you to give, *though it slay you.* It is only too likely that my influence over *your heart* may hinder you in going towards a truth which seems error to me; in which case my friendship would prove a calamity to you." Not long after, I met him, and he said,—"Come and see me; I want to know what you are thinking." I hesitated because in truth I was trying to rid myself of my habitual ways of viewing subjects, in order that I might get a clear view from a new stand point. I wanted to think out certain new propositions, and I felt that those with whom I had always sympathized could not aid me. He said kindly,—"You hesitate — take your own time, but you know I am interested in *what I do not think myself;* so if you hesitate because you are thinking another way from me, it is misplaced." I went to see him a little while after, for I knew exactly how he felt; and he said to me,—"What words of the New Testament have acquired any new sense to you?" I said,—"Paul's Epistle to the Romans and to the Galatians, which seemed always somewhat whimsical in their expression before." He was lying on the sofa, but instantly rose up with the

most lively expression of interest, and seized the New Testament, put it into my hands, and told me to read. I began, and read as expressively as I could. He listened with devouring eyes. After a few moments, he said,—"Paraphrase." I did so to the best of my ability, but very bunglingly. He took the book, and paraphrased, and said,—"Does not that give the meaning?" I said,—"It seems to me I feel a difference in the idea." He said,—"What is the difference? There is no thought that cannot be expressed, if it is clear." I tried to explain. He listened earnestly. At last he shut his eyes, and said,—"I do not understand what you are trying to say — perhaps you do not understand *all I mean* by my expressions." I said,—"Your expression is so fine, it takes away my own thought; but I *have* a thought, though I do not express it — it is your power of expression that masters mine." "Ah," said he, anxiously, "does it? You know," he continued with a smile, "that I have often said that eloquence is a snare. I will say no more. Get possession of your own thought, and do not let me hinder you. I should only injure you by putting upon you my mind's thoughts, even if it is the nearest truth, and much more if it is not truth, or not the whole truth." After this there was a tacit compact that we should not talk till I knew what I wanted to say clearly enough to say it; and during the ensuing winter we did not meet as often as usual, and never spoke of these subjects, but only of social ones. In the spring I went up to see him, and bid him good-bye before he went into the country. After talking a while, I said,—"Well, Sir, I believe I must go." He was arranging his books — he turned and came towards me with both hands held out — and, taking mine kindly, said,—"You look well and happy." "Yes, Sir," said I, "I feel so." "Shall you write to me this summer?" I said, "I do not know, Sir;" and I did not; for though I had become quite happy and clear in my own thoughts, I was not yet ready to discuss them with others. He looked very benignant, and said,—"Take your own time; but if you learn any new truth from that young friend of yours, or any other source, have not I the best right to know it, of all your friends?"

And that benignant sustaining look, and that question, are my last recollections of Dr. Channing. For that summer, the gentle but strong, earnest but untyrannical, spirit returned to God who sent it forth on its peculiar mission. I had not written to him; but when a letter from his son-in-law told me he was gone, it seemed to me that he was come nearer to me. I felt that the difficulty of expression was now gone. Not by words, but by recognition, possible to the disembodied, must my mind lie open to his inspection, according to its most entire willingness and earnest desire. I had a conviction that whether his or my paraphrase of Paul's Epistles was right, intellectually, there was underneath both these intellectual operations an identical love and desire for the truth. I believed that his faith had always transcended the formulas of Unitarianism; his spirit had gone beyond the vestibule, even if his intellect lingered in it. While I still held in my hand the letter that told me of Dr. Channing's death, and my cheeks were wet with tears, Mr. Allston suddenly entered the room. It was the rarest thing to see him. He was in pursuit of some artist's materials. I said,—"I have just received this letter, which says Dr. Channing is dead." (Mr Allston, you know, married a sister of Dr. Channing for his first wife, and Dr Channing had always kept up with him as intimate an intercourse as the mutual vocation of each would allow; and although their religious views so far differed that, as Mr Allston told me, they never conversed on religion specifically, I knew Dr. Channing had an enthusiastic appreciation of Mr. Allston's genius, and valued every manifestation of it as precious. But I was not prepared for Mr. Allston's emotion.) He went backward, turned even paler than usual, and sunk into a chair,

covering his face with his hands. I felt self-reproached and frightened at my abruptness. At last he spoke—"He was a good man — he was an excellent man — I loved him." I said, at length, "You knew he was ill?" "He was often ill — I had ceased to think of his dying — he was a good man — he was an excellent man!" He could not think about the errand for which he came. I took his directions, and promised to do so for him. But it was a fortnight, as I afterwards learned, before he got over the physical effect of the sudden intelligence. When I saw him again, he spoke of Dr. Channing freely. He said he cared for no one's interest and opinion about his pictures so much as Dr. Channing's. "He had a fine imagination," said he, "great delicacy of perception, and comprehension of idea and sentiment. Colours and lines and clare obscure were language as intelligible to him as if they had been his own organ. And he was perfectly honest. He dared to believe in his own feeling, and he expressed it severely, but never coldly. I always counted on his doing me justice, and I never was disappointed. He could not flatter, but he was generous in his expression of pleasure, which is the artist's only adequate reward."

There is no time to stop, my dear Sir, as you see, on this theme. My letter is already too long, and by no means what it ought to be, but I will send it to show you that I have tried to comply with your request. You must take the will for the deed, and get letters from those who knew him so little that they have not much to say. I feel as if, after all, I had hardly begun.

Your friend,

ELIZABETH P. PEABODY.

JOSEPH STEVENS BUCKMINSTER.*

1805—1812.

Joseph Stevens Buckminster, a son of the Rev. Dr. Joseph Buckminster of Portsmouth, N. H., was born May 26, 1784. His mother was the only daughter of the Rev. Dr. Stevens, of Kittery Point, and was distinguished alike for her talents, accomplishments and piety. The early developments of this (her only) son were remarkable, perhaps in some respects unprecedented. He began to study Latin at the age of four, and was so desirous of studying Greek also, that his father taught him to read a chapter in the Greek Testament by pronouncing the words to him. He was distinguished also for the utmost conscientiousness and purity of intention. When he was less than six years old, his father, being about to leave home on a journey, remarked to him that he must take his place in the family, so far as he could. During his absence, Joseph, accordingly, spent most of the time in the study among his father's books, and, when the hour for family prayer returned, he regularly called the family together, read a chapter in their hearing, and then knelt down and offered a prayer so fervent and touching that even the domesties of the household found it difficult to refrain from tears.

Until the age of ten Joseph remained at the Grammar School at Portsmouth; but, in the year 1795, he was sent to Phillips Academy, Exeter,

*Memoir by Rev. S. C. Thacher.— Memoir by Mrs. Lee.— MS. from Rev. Samuel Dana.

which, at that time, and for nearly half a century after, was under the care of that eminent instructor, Dr. Benjamin Abbot. Here he was scarcely less under the influence of his father than while he was under the paternal roof; for he was constantly receiving from him letters of the most judicious and affectionate counsel, descending to every minute circumstance that could have a bearing on his conduct or happiness. So rapid was his progress that, at the age of twelve, he was well prepared to enter College; but his father, fearing that the influence of temptation, incident to college life, would be too much for his extreme youth, was unwilling to risk him at so early an age, and, accordingly, kept him back till the next year. Meanwhile, it was a matter of anxious doubt with both the father and son, whether his collegiate course should be at Harvard or Yale; the son, preferring the former, on account of some associations which he had already formed at Exeter, and the father inclining to the latter, as his own Alma Mater, and as most likely to secure to his son the religious influence which he considered most desirable. The result, however, was that the father waived his scruples, and, at the Commencement in 1797, Joseph was admitted, at the age of thirteen, one year in advance, to Harvard College. His examination for admission revealed his remarkable powers, and left those of the Government of College who witnessed it, in no doubt that, if his life was spared, he was destined to become a star of no common brilliancy.

His college course fully realized, in its progress, all that was promised at its commencement. He was not, indeed, distinguished for his attainments in the abstract sciences, nor could he be said to be fond of them; and yet he made conscience of getting each lesson well in every department. It was in the study of belles lettres, and whatever pertained to the department of criticism, that he made the most marked proficiency. His college "themes" showed a richness and gracefulness of mind, and sometimes an extent of reading, that was truly remarkable; and his reading and speaking were so inimitably beautiful and perfect, that it was very commonly regarded as a high privilege to listen to them. His Oration delivered at the Commencement, when he took his first degree, taken in connection with his very youthful appearance and beautiful form and face, quite captivated and entranced the audience.

After leaving College, he accepted the appointment of Assistant Teacher in Exeter Academy. His mind seems now to have taken a more decidedly serious direction, and it was about this time that he offered himself as a candidate for membership in his father's church. His father addresed to him a faithful and excellent letter on the occasion, reminding him of the solemnity of the act which he was about to perform; but seems to have had no scruples about complying with his request. It does not appear that, up to this time, he had formed any definite views of Christianity different from those in which he had been educated.

During his residence in Exeter, as an Assistant Teacher, he commenced a course of study with reference to the ministry, and it was here probably that his mind began first to diverge from the faith of his fathers. It was here also, in the autumn of 1802, that he was visited with the first attack of that terrible malady, (epilepsy,) which finally carried him to his grave.

The following passage which he wrote in his journal, evidently intended for no eye but his own, evinces a frame of feeling, in reference to this afflictive visitation, which every one must approve and admire:—

"Another fit of epilepsy. I pray God that I may be prepared not so much for death as for the loss of health, and perhaps of mental faculties. The repetition of these fits must at length reduce me to idiocy. Can I resign myself to the loss of memory, and of that knowledge I may have vainly prided myself upon? Oh, my God, enable me to bear this thought, and make it familiar to my mind, that, by thy grace, I may be willing to endure life as long as thou pleasest to lengthen it. It is not enough to be willing to leave the world when God pleases.— we should be willing to live useless in it, if He, in his holy providence, should send such a calamity upon us. Oh, God! save me from that hour!"

As the labours which devolved upon him as an Assistant Teacher at Exeter were considered an overmatch for his constitution, especially after the fearful malady above referred to had made its appearance, it was thought desirable that he should occupy some place where his faculties would be less severely tasked; and a favourable opening just at that time presented itself in the family of his relative, Theodore Lyman, who was glad to put his services in requisition in preparing two of his sons to enter College. Mr. Lyman soon removed from Boston to Waltham, and Buckminster accompanied him; and here he was surrounded with all the elegance and luxuries of the most refined society. At this period he was accustomed frequently to visit Boston, and he became particularly intimate with Dr. Freeman, minister of the Stone Chapel, who was his relative by marriage; and it was the opinion of his father that it was owing, in a degree at least, to this intimacy, that his mind had received a bias in favour of Unitarianism. His admiration of Dr. Freeman seems to have been well-nigh unbounded; and proposals were made to him, by the Doctor, to which he seems to have been somewhat inclined to accede, to become associated with him in the services of the Chapel. It was now that his father became fully aware of his defection from the Orthodox creed; and a correspondence commenced between them, which was continued for a considerable time, and which evinced the strongest parental affection and the bitterest disappointment on the one hand, and the deepest filial reverence and sensibility on the other. The father, more than once, advised his son to direct his attention to some other profession, not dissembling at all his conviction that he lacked the most essential qualification for the ministry; and the son, merely from a regard to his father's feelings, had at one time nearly determined to devote himself to literary pursuits. But, as the father's opposition seemed somewhat to relax, in the hope probably that his son's views might change, he was finally examined and approved as a candidate for the ministry, by the Boston Association. His first sermon was preached at York, Me., in the pulpit of his venerable relative, the Rev. Isaac Lyman, on the 10th of June, 1804.

His intellectual developments had, previously to this, been so remarkable and so well-known, that the Congregation in Brattle Square, Boston, then recently rendered vacant by the death of Dr. Thacher, immediately fixed upon him as a suitable person to fill that important vacancy. Here again, his anxious father was distressed at the idea of his occupying, at so early an age, so public and responsible a station; but his wishes were overruled by the importunity of the congregation, who, from the beginning,

were enraptured by his eloquence, and resolved to leave no means unemployed to secure him as their minister. The result was that he was called, with great unanimity, to the Brattle Street Church, accepted the call, and was ordained, and installed their Pastor, January 30, 1805, when less than twenty-one years of age.

His father, though not without some reluctance, consented to preach the Ordination Sermon; and it must have been, in view of all the circumstances, a severe tax upon his parental sensibilities. In the course of the sermon, he addressed the Pastor elect in the following significant and touching manner:—

"My Son, the day has arrived, in which you are to be completely invested with that office, Divine in its origin, important in its design, and beneficent in its influence, of which you have been emulous in your earlier years, and which you have always kept in view in your literary pursuits. While I have endeavoured to restrain your ardour, and check the rapidity of your course, motives of concern for the honour of God and for your reputation and comfort influenced my conduct. But a power paramount to all human influence has cast the die, and I bow submissively—'God's will be done!'

"In the hours of parental instruction, when my speech and affection distilled upon you as the dew, you have often heard me refer to the cheering satisfaction with which I presented you at the baptismal font, in the name of the Sacred Trinity, and enrolled you among the members of Christ's visible family—would to God I might now lead you, with the same cheering hope, to the altar of God, and lend you to the Lord as long as you shall live. But the days are past in which you can depend upon the offering of a parent. To your own Master you stand or fall. God grant the response may be, —'He shall be holden up, for God is able to make him stand.'"

To the Congregation he said,—

"The heart of a father, alive to the interests of a son, and not indifferent to the honour of the Gospel, recoiled from the idea of his beginning his ministerial efforts upon so public a theatre, and before so enlightened an audience; and the hope that longer delay and greater experience would render him more equal to the duties of the ministry, and more worthy the esteem and respect of his fellow-men, induced me to yield with reluctance to your early request to hear him as a candidate. But since your candour and charity have silenced my scruples, and your affection and judgment have become surety for the youth, and he himself hath said, 'I will go with you,' I yield him to your request: Bear him up by the arms of faith and prayer. Remember him always in your devotional exercises. May God have you and your Pastor within his holy keeping! May he shed down upon you unitedly his celestial dews, that you may be like a watered garden, and like a spring whose waters fail not!"

On the very day after his Ordination, Mr. Buckminster, owing probably to the fatigue and excitement incident to the occasion, was seized with a severe fever, by which he was kept out of his pulpit till the beginning of March; and the first sermon which he addressed to the congregation, as their Pastor, instead of having special reference to the newly constituted relation, was a sermon on the "Advantages of Sickness."

As soon as his health permitted him to return to his active duties, he made it his business to become acquainted with all the families and individuals of his congregation, and recorded the names of all in a manuscript book, together with such remarks in respect to various characters as might serve to aid him in his pastoral intercourse. In addition to his numerous duties as a parish minister, he was connected with many of the public interests of the day, and especially was one of the most active members of a Literary Association, known as the "Anthology Club," which, at that time, concentrated much of the literary talent of Boston and the vicinity. It was by this Association that the "Monthly Anthology," a well-known

periodical, which was continued through a series of years, was conducted; and it is understood that a considerable proportion of the ablest articles contained in it were from the pen of Mr. Buckminster. Though the Anthology was *chiefly* a literary publication, it was not altogether silent upon theological subjects; and the history of the Unitarian controversy, for several years, is to be traced very much through its pages. It sustained, at one time, an attitude of pretty decided antagonism to the Panoplist, long the accredited organ of the Orthodox party, and conducted by the venerable Dr. Morse.

The labours of the first year of his ministry had so far affected his health, and his terrible constitutional malady returned with so much frequency, that, in the spring of 1806, his physician, the elder Dr. Warren, recommended that he should try the effect of a voyage to Europe. This measure was finally concluded upon; for his congregation were so much devoted to his interests that they counted no sacrifice dear that seemed necessary to his health or comfort. Accordingly, a little before the middle of May, he embarked for Liverpool, where he arrived on the 6th of June, and proceeded thence immediately to London, where he was received as a most welcome guest in the family of Samuel Williams Esq., the brother of his friends, the Lymans. Early in August he was joined by his intimate friend, the Rev. Samuel Cooper Thacher, of Boston, and, shortly after, they embarked together for the Continent, and landed at Harlingen, on the Zuyder Zee. They passed rapidly through Holland, and part of Belgium, ascended the Rhine, and, partly on foot, made the tour of Switzerland. Thence they proceeded to Paris, where they were detained more than five months, in consequence of nearly all correspondence with England being cut off by the operation of the Berlin and Milan decrees. About the middle of February, he returned from France to England, and, after spending the intervening months in travelling in different parts of Great Britain, reached Boston on the 10th of September following.

Mr. Buckminster's tour in Europe he found a source of rich and constant gratification. In the different countries which he visited new scenes and objects were constantly passing before him, all of which he contemplated as a most careful and intelligent observer. He made the acquaintance of many of the most distinguished persons, both in Great Britain and on the Continent, and on some of them at least, it is known that he left an impression that led them to rank him among the most remarkable men of his time. One important object which he kept constantly in his eye was the selection of a library — much of his time and money were spent in this way; and the result was that he brought with him to this country perhaps the rarest collection of books that was then to be found in any private library in New England. He was often solicited to preach in Great Britain, and finally, in a few instances, consented to do so; though the reason which he gave for it was, not that he supposed his services were particularly needed, but that he might not lose all familiarity with the pulpit. His health, during most of the time that he was absent, was quite vigorous, and his spirits buoyant, though the occasional returns of his malady could not but fill him sometimes with gloomy forebodings in respect to what might be its final issue.

On his return to his pastoral charge, it is hardly necessary to say that he was met with the most enthusiastic demonstrations of good-will and affection. He seems to have been regarded by his congregation as if he had been a son or a brother in each family which it contained; and his first meeting with them in the church was signalized as a sort of religious jubilee. His Address on that occasion (for it could scarcely be called a Sermon) was perhaps one of the most beautiful of all his productions. It was the simple effusion of a splendid mind, and a confiding, loving and grateful spirit. But with all the rejoicings of the occasion there was mingled somewhat of sadness; for it could not be concealed that, however his general health might have been improved by a year's rest and recreation, yet there was no evidence that the disease, which had so long been acting as a mysterious canker upon his constitution, was dislodged.

From this period to the close of his life there were few incidents in his history of special moment. While he gave himself laboriously to the duties of his profession, he cultivated continually his taste for literature, and was ready to lend the aid of his pen to every effort designed to promote the literary interests of the country. He became a vigorous student of the German language; and he drew upon his accustomed hours of sleep, that his German studies might not occupy time that was needed for his professional duties. He superintended the printing of Griesbach's edition of the New Testament, and corrected several errors which had escaped in previous editions. In 1811 he was appointed first Lecturer on Biblical Criticism upon the foundation in Harvard College, established by the Hon. Samuel Dexter. This appointment he accepted; but while he had yet scarcely begun his preparation for the duties of the place, death put an end to all his earthly labours.

Mr. Buckminster was at last arrested suddenly in his career. There had been apparently no waning of his brilliant powers; though he himself felt, in common with all his friends, that the seeds of early decay, perhaps even of idiocy, were germinating in his constitution. "Election week," as it used to be called,— now the "week of the Anniversaries,"— came, bringing with it to him more than the ordinary routine of duty; for he was the Preacher that year before the "Society for Promoting Christian Knowledge, Piety and Charity." The Sermon which he preached on that occasion, he repeated in his own pulpit on the succeeding Sabbath, and it was the last sermon that he ever preached. On the next Wednesday, the 3d of June, his malady returned upon him with a crushing weight, extinguishing in an hour the last gleams of reason, and impressing on his case the stamp of absolute hopelessness. During the six days that intervened between the commencement and the termination of his illness, (for he died on the 9th,) his house was continually thronged with anxious and distressed visitors; and when he died, it seemed as if the whole town went into mourning. It may safely be said that few cases of mortality have occurred, which have proved the occasion of such universal and protracted grief; for even now, after the lapse of half a century, some who had but a transient acquaintance with him, can hardly speak of his death without manifest emotion. The Sermon at his Funeral was preached by President Kirkland, a part of which

has been preserved in Dr. Palfrey's Discourses on the History of the Brattle Street Church.

Mr. Buckminster's publications during his life were not numerous. The first was a Sermon published in January, 1809, on the death of Gov. Sullivan. It was one of his most splendid efforts; though it seems to have been the subject of some animadversion at the time, on account of its supposed political bearings. In July of the same year he wrote the Address of the Massachusetts Bible Society at its first formation, which was afterwards republished, with high praise, in the Report of the British and Foreign Bible Society. In August succeeding he delivered the Annual Address before the Phi Beta Kappa Society at Cambridge, which was published in the Anthology. This Address was much spoken of at the time, and illustrates at once his fine powers, and his various reading, better perhaps than any other of his printed productions. In May, 1811 was published his Sermon on the death of the Rev. William Emerson. This contains splendid passages, but bears marks of haste, not discoverable in any other of his acknowledged publications. Beside the preceding, he published part of a Sermon on the Death of Governor Bowdoin, and the Right Hand of Fellowship to his classmate, Mr. Charles Lowell,* and was, as has

* CHARLES LOWELL, a son of Hon. John and Rebecca (Russell) Lowell, was born in Boston, August 15, 1782. His father was an eminent lawyer, a member of the Convention which framed the Constitution of Massachusetts, and was appointed, by Washington, Judge of the District Court of that State. He (the son) was a student at Phillips Academy, Andover, under Abiel Abbot and Mark Newman, three or four years, and was afterwards placed under the instruction of the Rev. Zedekiah Sanger, in South Bridgewater, where he completed his preparatory studies, and entered the Sophomore class in Harvard College in 1797. After graduating in 1800, he studied Law one year, with his elder brother, John Lowell, Jr., and then relinquished it for the study of Theology. In the autumn of 1802 he went to Scotland, and entered the Divinity School of the University of Edinburgh, where he remained till the spring of 1804, when he proceeded to London, having, in the mean time, attended the Lectures of Dugald Stewart, and been on terms of intimacy with Thomas Brown, the Philosopher, and several others, who afterwards rose to great eminence. After stopping a while in London, and making the acquaintance of William Wilberforce, Bishop Porteus, and other persons of illustrious name, he went to Paris, and there had frequent opportunities of seeing Napoleon Buonaparte, just after he had been proclaimed Emperor. Having made a tour through Holland and Switzerland, he returned to Scotland, and spent another winter in Edinburgh. In the spring of 1805 he left Edinburgh; passed a little time with a maternal uncle at Clifton, near Bristol, England; preached at Bristol and Hackney, and, in the course of the summer, returned to his native country. He had expected to embark a week or two before he actually did, but very reluctantly yielded to the persuasion of a friend to delay his departure — the vessel in which he had intended to sail was lost in the ice. On his return home, he studied Divinity, for a while, under the Rev. Zedediah Sanger, of South Bridgewater, and Dr. Tappan, Professor of Divinity in Harvard College. He was ordained, and installed Pastor of the West Church, Boston, on the 1st of January, 1806. He received the degree of Doctor of Divinity, from Harvard College, in 1823. He continued sole Pastor of the church with which he became connected, for more than thirty-seven years. His health having become feeble, Mr. Cyrus Augustus Bartol was set apart as his colleague in March, 1837, but Dr. Lowell continued his pastoral relation,— officiating, however, very rarely,— as long as he lived. Soon after the Ordination of his colleague, he revisited Europe, and travelled extensively not only on the Continent but in the East, and, after a protracted and most interesting tour, returned in the summer of 1840. His last years were years of great feebleness, and considerable suffering, but he was able to see his friends, and occasionally to visit some of them, until near the close of life. He died suddenly at Cambridge, on the 20th of January, 1861, aged seventy-eight years. He was married in October, 1806, to Harriet B. Spencer, of Portsmouth, N. H., and had six children, five of whom survived him. Three of these are well known to the literary public,— namely, Professor James Russell Lowell, Rev. Robert Traill Spence Lowell, an Episcopal Clergyman in New Jersey, and Mrs. S. R. Putnam. The following is a list of Dr. Lowell's publications:— A Sermon on the Annual Artillery Election, Boston, 1810. A Sermon preached at the State Prison in Massachusetts, 1812. A Discourse delivered the Sabbath after the Execution of H. P. S. Davis for the Murder of Gaspard Denegri, 1817. A Discourse delivered before the Society for Propagating the Gospel among the Indians and others in North America, 1820. An (Historical) Discourse delivered in the West Church in Boston, 1820. A Sermon preached at the Ordination of Richard Manning Hodges, in the South Parish in Bridgewater, 1821. A Sermon preached at the Ordination of Samuel Barrett, as Min-

already been intimated, a liberal contributor to the Monthly Anthology.

In describing Mr. Buckminster in some of his relations, I am permitted to draw upon my own personal recollections, though they are the recollections of early youth. His person, as I remember him, was rather below the medium size, and perfectly symmetrical in its formation. His face, which is admirably represented by Stuart's portrait, was a beautiful compound of intelligence and benignity. His manners were as simple as childhood — there was an openness, a gentleness, a gracefulness about them, which made him quite irresistible. You felt yourself in contact with a mind of rare endowments, and yet felt nothing of the restraint which acknowledged superiority often inspires. In the intercourse of society he was as far as possible from being obtrusive, and yet sustained himself in all circumstances with freedom and dignity. In the pulpit he had almost unparalleled attractions. With a voice that spoke music, and a face that beamed light and love, and a calm self-possession and winning gracefulness of manner, he held his audience, as if by a spell; and though one might dissent from his opinions, he would find it difficult to resist the power of his oratory. He prayed with his eyes open, elevated at an angle of about forty-five; and yet there was every thing in his manner to indicate the highest mental abstraction. His gesture in the delivery of his discourse was not very abundant; and it was so natural and significant that it seemed to have its effect almost without being noticed. He belonged to a different school of pulpit orators from that of his father, or Dr. Mason, or President Dwight; but it may reasonably be doubted whether a more bland or attractive manner has ever been possessed by any American clergyman.

In regard to Buckminster's religious opinions, I should be inclined to say, from all the evidence I have been able to gain, that, on most questions which have since divided the Unitarians and Orthodox, they were not thoroughly fixed. The commonly received doctrine of the Trinity he evidently rejected; and, in regard to the person of Christ, his mind probably reposed in the Arian hypothesis. Mrs. Lee, his sister, in her biographical

ister of the Twelfth Congregational Church in Boston, 1825. A Sermon preached at the Ordination of George Wadsworth Wells, at Kennebunk, Me., 1827. The Trinitarian Controversy: A Discourse delivered at the Ordination of Daniel M. Stearns to the Pastoral Charge of the First Church in Dennis, 1828. Union of Sentiment among Christians not essential to Peace: A Sermon preached at the Dedication of the South Congregational Church in Natick, 1828. Theology and not Religion the source of Division and Strife in the Christian Church: A Sermon preached at the Ordination of John Langdon Sibley, as Minister of the Church in Stow, 1829. A Sermon preached at the Dedication of the Second Congregational Church in Milton, 1829. The Wisdom and Goodness of God in the Appointment of Men, and not Angels, to the Christian Ministry: A Sermon preached in Berlin at the Ordination of Robert Folger Walleut, 1830. Men accountable only to God for their Religious Opinions: A Sermon preached at the Ordination of William Barry, Jr., to the Pastoral Care of the South Congregational Church in Lowell, 1830. A Sermon preached in the West Church, Boston, a Quarter of a Century from the time of the Author's Settlement, 1831. Gospel Preaching: A Sermon preached at the Ordination of Thomas B. Fox, as Pastor of the First Church and Religious Society in Newburyport, 1831. A Discourse (Historical) delivered in the West Church in Boston, 1845. Sermons Chiefly Practical, one vol., 12mo., 1855. Sermons Chiefly Occasional, one vol., 12mo., 1855. The last mentioned volume is mainly a reprint of those which had been previously published in pamphlet form. Dr. Lowell enjoyed the affectionate respect and veneration of all classes and all denominations. He was never willing to be called a Unitarian, though he was always ranked with that denomination, and, in respect to the character of Jesus Christ, he held, as he himself informed me, what is usually known as "the Indwelling Scheme."

sketch of him, has furnished extracts from several of his discourses on other doctrines, such as Regeneration, Atonement, &c., which, however, rather oppose what the Orthodox would regard a caricature of their views, than attempt to defend any other distinct system. In some of his unpublished discourses, he speaks of the death of Christ as the "ground of the sinner's pardon," as "that which rendered it *just* for God to forgive sin;" though I am inclined to think that his later sermons evince less of sympathy with the system in which he had been educated than his early ones.

The greater part of Mr. Buckminster's preaching would not have been complained of, except for its omissions, by any Orthodox audience. It sometimes reached a point of the most impressive and overpowering eloquence. Witness the following extract from his Sermon on "Habit:—"

"It is impossible to dismiss this subject without considering a common topic, the inefficacy of a death-bed repentance. It is to be feared that charity, which hopeth and believeth all things, has sometimes discovered more of generous credulity than of well-founded hope, when it has laid great stress, and built much consolation, on the casual expressions and faint sighs of dying men. Far be it from us to excite suspicion, or recall anxiety in the breast of surviving friendship, or to throw a new shade of terror over the valley of death; but better, far better were it for a thousand breasts to be pierced with temporary anguish, and a new horror to be added to the dreary passage of the grave, than that one soul be lost to Heaven by the delusive expectation of effectual repentance in a dying hour. For, as we have repeatedly asked, what is effectual repentance? Can it be supposed that, when the vigour of life has been spent in the establishment of vicious propensities; when all the vivacity of youth, all the soberness of manhood, and all the leisure of old age, have been given to the service of sin; when vice has been growing with the growth, and strengthening with the strength; when it has spread out with the limbs of the stripling, and become rigid with the fibres of the aged;—can it, I say, be supposed that the labours of such a life are to be overthrown by one last exertion of a mind impaired with disease, by the convulsive exercise of an affrighted spirit, and by the inarticulate and feeble sounds of an expiring breath? Repentance consists not in one or more acts of contrition—it is a permanent change of the disposition. Those dispositions and habits of mind which you bring to your dying bed, you will carry with you to another world. These habits are the dying dress of the soul. They are the grave clothes in which it must come forth, at the last, to meet the sentence of an impartial Judge. If they were filthy, they will be filthy still. The washing of baptismal water will not, at that hour, cleanse the spots of the soul. The confession of sins, which have never been removed, will not furnish the conscience with an answer towards God. The reception of the elements will not then infuse a principle of spiritual life, any more than unconsecrated bread and wine will infuse health into the limbs on which the cold damps of death have already collected. Say not that you have discarded such superstitious expectations. You have not discarded them while you defer any thing to that hour, while you venture to rely on any thing but the mercy of God toward a heart, holy, sincere and sanctified; a heart which loves Heaven for its purity and God for his goodness. If, in this solemn hour, the soul of an habitual and inveterate offender be prepared for the residence of pure and spotless spirits, it can be only by a sovereign and miraculous interposition of Omnipotence. His power we pretend not to limit. He can wash the sooty Ethiop white, and cause the spots on the leopard's skin to disappear. We presume not to fathom the counsels of his will; but this we will venture to assert, that if, at the last hour of the sinner's life, the power of God ever interposes to snatch him from his ruin, such interposition will never be disclosed to the curiosity of man. For if it should once be believed that the rewards of Heaven can be obtained by such an instantaneous and miraculous change at the last hour of life, all our ideas of moral probation, and of the connection between the character here and condition hereafter, are loose, unstable and groundless; the nature and the laws of God's moral government are made at once inexplicable; our exhortations are useless, our experience false, and the whole apparatus of Gospel means and motives becomes a cumbrous and unnecessary provision."

Not long after Mr. Buckminster's death a selection from his sermons was very carefully made, and given to the public in an octavo volume. A few years later another volume was published; and, at a more recent

period, his "works" have appeared in two volumes duodecimo, in which are included various extracts from his sermons which were printed through a succession of years in the "Christian Disciple" With the first selection of his Sermons was published an interesting Biographical Sketch of him, from the pen of his intimate friend, the Rev. Samuel Cooper Thacher.

FROM THE REV JOSHUA BATES, D. D.,

PRESIDENT OF MIDDLEBURY COLLEGE.

DUDLEY, Mass., March 20, 1849.

My dear Sir: In compliance with your request, and as well as I can, I will give you my views and recollections of my classmate Buckminster. You wish me, you say, to write you a letter stating my "impressions concerning him, especially during his college life." You add, "what I wish is not a biographical sketch, for the means of that are already within my reach; but simply a brief delineation of his character, as it appeared to you, accompanied by any anecdotes, which may serve to illustrate it."

Accordingly, I begin by stating the recollected circumstances of my first interview with him, and the strong impression of his superior talents, brilliancy of intellect, and precocity of genius, which that interview made on my mind. It was in one of the halls of Harvard College, in the autumn of 1797, that we first met. We were there on the same errand, waiting, with our books, to be examined, in connection with three others, for admission to the Sophomore class in that institution. We had time, before we were called into the presence of the Faculty, for mutual introduction; and the occasion of meeting at once excited a mutual interest, and led to a free and familiar conversation. He was then a lad of thirteen, small of stature, delicate and modest in demeanour. But his manly bearing, his brilliant countenance and dignified conversation, produced at once the impression on my mind that he was not like other boys;—that there was in him what I had never seen before in one so young. Indeed, the feeling excited in me was that of wonder and admiration; and this feeling I never lost.

His appearance and performance in the Philosophy Chamber, while under examination, were such as perfectly corresponded with the high expectations which my first impression had raised. I remember, in particular, his admirable reading and translation of a long passage in the Iliad of Homer. He read the Greek as if it had been his vernacular language,— with ease, fluency and expressiveness; and his translation was at once free and accurate, neat and comprehensive, perspicuous and elegant. Indeed, the very soul of the poet seemed to be infused into the beautiful and expressive language of the translator. I had never heard Homer so read and so translated before; and the admiration which I felt was evidently felt by all present.

A similar ease and elegance characterized his subsequent recitations in the class; at least so far as regarded the Ancient Classics. For at these exercises he was always present; and always prepared to give the full meaning of the author, expressed in the most appropriate and precise, as well as pure and comprehensive, phraseology, which the English language could furnish. I scarcely ever heard him corrected by the presiding teacher; and never, as far as I could judge, for the better.

His written compositions in English, especially under the fascinating charm of his own delivery, fully sustained, through our college course, my first impressions concerning him, as a youth of uncommonly delicate taste and exalted genius. I distinctly remember the thrilling effect produced on my mind, and apparently on the minds of others, by his Oration, at the Junior Exhibition of our class. This was the first occasion on which the class were

permitted to exhibit publicly their own compositions; and to him, though then a youth under the age of fifteen, the first part in point of rank, the only English Oration, was assigned. But no one of the class complained of the distinction; nor, when the Exhibition was over, did any one express a feeling of dissatisfaction on account of the distinguished honour accorded to him. His subject was "Enthusiasm,"—enthusiasm in the best and most enlarged sense of the term; and it was illustrated with such perspicuity, and exhibited with so much force and elegance, as to secure universal admiration and the most enthusiastic applause. It seemed to me, prepossessed as I unquestionably was, and perhaps partially blinded by that friendship which had grown up between us, to be decidedly the best oration I had ever heard pronounced. Probably, however, the extremely youthful appearance, the small stature and beautiful countenance of the orator, exerted an influence on my mind and on the minds of the enraptured audience. There can be no doubt, indeed, that the impression made by the oration depended, in no small degree, upon the delivery,— the distinctness of articulation, the propriety of pronunciation, the melody of intonation, and the force of emphasis and expression, together with the perfect symmetry of action, and completeness of enunciation.

The same remarks were applicable to that masterly production,— his Oration "On the literary characters of different nations," delivered at our Commencement, when he had assigned to him again one of the two English Orations; and when he fully sustained the reputation he had already acquired in College, as a beautiful writer and an eloquent speaker. Indeed, while his style of composition, as his published discourses have since shown, was eminently pure, classical, simple, and yet elegant, his manner of delivery,— his reading and speaking, during his residence at College, and subsequently, gave the crowning glory to the productions of his pen.

In proof of the power and charm of his reading, I might adduce what I distinctly recollect as an approved remark of one of our discriminating classmates. At the close of a meeting of a "Composition Club," when Buckminster had been the reader, for the evening, of the anonymous pieces, drawn from the secret box, it was remarked,— "When Buckminster reads, all the compositions are good." No one, as it seemed to me, could read like him; and give to every letter its full power, to every syllable its distinct weight and measure, to every word its just emphasis and appropriate modulation, to every phrase and sentence, their precise meaning,— their complete and expressive import.

His excellent reading was, indeed, as is always the case where it exists, the foundation of his enchanting eloquence; and his eloquent delivery, as I said, gave the crowning glory to his compositions. Were you now to go about among the elderly members of Brattle Street Congregation, and ask them what they think of Mr. Buckminster's published sermons, I should not be surprised if they should tell you (excellent as they consider these discourses) that they are altogether inferior to many which they heard him preach. They might not all be aware of the cause of this apparent inferiority; but to the philosophic mind, accustomed to analysis, that cause must be obvious at once. It is found in his delivery,— his excellent reading, combined with the beauty of his person, and his appropriate action,— in the various qualities which, united, go to form complete eloquence, and constitute a perfect orator.— Such truly was Buckminster His enunciation and expression, his brilliant eye and lofty brow, the mingled sweetness and strength, solemnity and cheerfulness, intelligence and feeling, which continually pervaded and animated his whole countenance, while speaking, gave to his discourses more than half their charms, and enabled him to exert an absolute control over the feelings of his audience.

To illustrate my meaning more fully, I will relate an anecdote, which brings to mind a human countenance in complete contrast with the one which I have attempted to describe. I remember when a preacher of some celebrity came out of a pulpit, where he had been preaching, on a secular day, and I asked a keen observer of physiognomy, what he thought of the talents of the preacher, I received this dry but significant answer —"Too much margin, Sir,— too much margin to the face." And I remember that I thought at once of my classmate Buckminster, as furnishing a complete contrast to the object of this well-directed sarcasm. *His* face had no superfluous margin. It was written all over, and marked in every part with brilliant thought and glowing feeling.

If it were proper to apply the term, *beauty*, in describing the personal appearance of any man, I should say that no man whom I have ever known, possessed *the elements of this quality* in a higher degree than he did. And the influence which this had on his popularity, as a public speaker, and even as a Preacher, was, as I have intimated, by no means unimportant. It ought not, therefore, to be omitted in an attempt to delineate his character as an Orator. As he stood in the pulpit and delivered his message, you could discover no defect in form or manner, in attitude or movement, in utterance or expression — all was symmetry, propriety, elegance. He was, indeed, a model as a pulpit orator ; and his personal charms and elegance of manners forcibly illustrated to my mind, by positive example, the wisdom of that negative injunction of the Levitical law,—"No man, that hath a blemish of the seed of Aaron, the Priest, shall come nigh to offer the offerings of the Lord."

Mr. Buckminster, as I said, sustained the character of a distinguished classical scholar through his college course. Indeed, in every thing pertaining to literature, ancient and modern, he made himself eminent. For in this direction his taste inclined his inquisitive mind, and his powers of acquisition were never suffered to remain inactive. He was a diligent student,—an industrious scholar. He wasted no time. He could be diverted from his chosen pursuits by no influence, however alluring or persuasive. The vain amusements of trifling minds he despised. His play was study. His recreation was profitable reading. His social enjoyment, generally indulged in connection with wholesome exercise, as he walked abroad with some single companion, was instructive conversation. He was always, as Swedenborg would say, *in the uses.*

The result of all this,— of his great powers of mind faithfully employed and steadily directed, was high literary attainments. His attainments were, indeed, comparatively great, not only for one of his age, but for one of his grade, during every period of his college life. He acquired knowledge with great facility, and he retained permanently what he acquired. Books of History, Biography, and General Literature, he read with uncommon rapidity, and yet he read nothing superficially. The rapid manner in which he read was indeed most remarkable, and often attracted the notice of those who had opportunity to see him in his reading hours. For while engaged in reading a *folio*, he seemed to turn over the leaves with as much rapidity as most men pass over the pages of the smallest folded sheet; and yet he saw every letter, and caught and held every important idea. Children, it is known, read by syllables; and most men by words or phrases; some perhaps by sentences; but he, and one other person whom I have known, seemed to read by paragraphs and pages. Whether this rapidity of reading and grasping the contents of a book depended principally on the movements of a rapidly glancing and quick-sighted eye; or on this, in connection with the unparalleled activity of a mind endowed with the high gifts of genius,—on bodily and mental powers originally superior,

early developed, and kept in constant and unwearied exercise, I will not undertake to decide. The fact of the rapidity of his reading, and the facility with which he acquired knowledge, however, was obvious to all, who had opportunity to observe him in his study, and become acquainted with his mental habits and literary acquirements. I remember that an experiment was once made by a number of fellow-students, of whom he was one, with a view to ascertain the comparative rapidity with which we could grasp the contents of a book. Each one in succession read aloud as rapidly as he could articulate, till one of the number, without previous notice, interposed some object between the eye of the reader and the book. The result of the experiment was striking — it was found that Buckminster could continue to read, after the interposed object had covered the printed page, for a longer,— a much longer, time than any other member of the company.

In testifying to his high literary attainments in College, I intend to confine my remarks principally to literature, in the limited and appropriate signification of the term. He was not a man of science, as that term is technically used. The Mathematics he did not love. He had no taste for abstract studies. Above all, he manifested an unconquerable aversion to metaphysical speculation and transcendental flights of fancy. It is true he made himself acquainted with what may be called "the literature of science." He knew the origin, the progress, the state,— indeed the whole history, of every science of the age. He could tell you who made each discovery, and who was the inventor of the instruments, and what were the appliances by which it was made. He could speak learnedly of the character and merits of the philosophers of all ages and countries, and beautifully illustrate the topics of literature on which he descanted, by appropriate allusions to the success of scientific pursuits, and the beneficial application of scientific principles. But here his intercourse with the sciences, especially the abstract sciences, ended. The principles themselves he never investigated. The details of classification, and the tedious steps of demonstration, he never pursued. He had no taste, as I said, for the study of the pure Mathematics. Nor did he relish, at all, the tardy and entangled processes of logical deduction and metaphysical disquisition.

By the preceding statement I do not mean to intimate that he neglected any of the prescribed studies of the college course; or failed to recite, with a good degree of accuracy, the lessons assigned to the class. He was always in his place at the hour of recitation; and always filled his place, in the view of our several instructors. But, with the Mathematical and Metaphysical Professors, he did no more. For example, though our prescribed course of Mathematical studies was then extremely limited, he never went beyond the text-books put into his hands. He was never seen, nor would he have been willingly seen, proceeding from the College library with Sanderson's Algebra, or Newton's Principia, under his arm.

At that period, very little oral instruction was imparted in our College. Few public lectures were delivered; and no familiar illustrations were given in connection with the study of the prescribed text-books. Our recitations were mere examinations, conducted apparently for the single purpose of ascertaining whether the appointed lesson had been faithfully studied. Of course, the acquisitions of students depended very much on their own efforts and ingenuity. Every one had much time to devote to studies of his own choice; and the education actually obtained by any, was much more than at present, self-education. The kind and degree of each one's attainments, therefore, corresponded very nearly with his taste, capacity and efforts,— his genius and industry. This fact made Mr. Buckminster a man of literature rather than of science; a scholar of high order, but not of universal attainments; a man of learning as well as genius, but not distinguished for deep research and

analytical investigation; a model in matters of taste, grammatical accuracy, and rhetorical beauty, but not in logical deduction, metaphysical discrimination, abstract reasoning and philosophical criticism.

Were I to attempt to give an analysis of his mind, and exhibit the prominent characteristics of his intellectual powers and habits, especially as they were developed and brought to view in College, I should speak of the fixedness of his attention to the chosen objects of his contemplation, and the perfect command which he possessed over the current of his associated thoughts, as the first and most obvious quality of his mind. His perceptive powers, I should admit, were quick and excursive. Indeed, this has already been stated with reference to the rapid movement and far-reaching glance of the eye. But the statement should not be confined to the sense of sight. The remark might be extended with truth to all his organs and powers of perception. For they were all connected with a keen and delicate sensibility, and directed by an irrepressible desire of knowledge. Of the principles of association, on which memory and imagination, comparison and the process of reasoning depend, as they were developed in his mind, and exercised in his literary career, by which he acquired knowledge so easily and rapidly, and by which his acquisitions were held so firmly, and held in such distinct classification, as to be always ready for appropriate use: — of these principles, as they existed in his mind, I should say, they were those which belong to the Poet rather than the Philosopher. His mind moved, indeed, habitually under the control of the will; and, with a self-command rarely possessed, he was able to exclude from it every unwelcome thought and intruding idea; and yet the associations by which he seized and held what of knowledge he chose to retain, were not of the grosser kind, involving very general principles and abstract relations — they were, as was stated before, such as fitted him to excel in literary, rather than scientific pursuits. The analogies on which his associations depended,— which, therefore, furnished him with a clue in his researches, were delicate and flexible; and yet, as he followed them with wonderful rapidity in his pursuit of knowledge, they became rigid, and gave him an enduring hold upon his knowledge as soon as it was acquired. Hence his memory was one of the most comprehensive and tenacious as well as ready. Hence, too, his imagination was at once excursive and brilliant, chaste, correct, and rich in its combinations, furnishing copious materials for rhetorical embellishments. Indeed, it may be affirmed, though he never wrote poetry, he was "born a poet," and possessed all the elements of poetic genius. And had he been willing, in his literary career, to stop at the foot of Parnassus, and drink largely of the waters of the Castalian fount, and sport long with the Muses that play on its banks, he might have been inspired with the spirit of poesy, and have become, in his day, the Poet Laureate of America.

So far as relates to moral character, Mr. Buckminster was exemplary and worthy of all praise and imitation. Nothing of duplicity, or meanness, or indelicacy, was ever seen in his deportment, or heard in his conversation. His social affections were refined, and his moral sensibility acute. His conscientiousness, as phrenologists would say, was fully developed; so that you might rely implicitly on what he said, as truth, and regard with confidence what he did, as the exponent of the honest purposes of his heart. His friendships were select but enduring. Indeed, where his social affections found an approved object, the attachment became indissoluble. He was, accordingly, rather a "fast friend" than an ardent lover. I have reason to know that some difference of opinion on subjects of deep interest, and even occasional discussion on such subjects, had no power with him to shake confidence or loosen the ties of friendship.

Of his views of religion, and his predominant sentiments and feelings on the

great subjects of our relation to God and eternal life, while a member of College, I cannot say much. Indeed, it is now matter of regret that my familiar intercourse with him did not lead us to such conversations as would enable me to say more on a subject so deeply involving the very elements of character. But religion,— experimental religion, was not the conversational topic of the age and of the place, when we were at Cambridge. The infidelity, growing out of the French Revolution, and imported into America in "The Age of Reason," had diffused itself extensively among the young men of our country, and had made a strong lodgement in the bosom and family of our Alma Mater. Hence, even those among her sons who felt something of the power of religion, and a steady attachment to Christianity, seldom spoke of the subject, "one to another."

Whether Buckminster ever read the writings of Voltaire and Paine I know not. But if he did read them, as a part of the literary productions of the times, I presume he found an antidote to the poison which they contained, in Bishop Watson's excellent Apologies for Christianity and the Bible, which soon followed across the Atlantic, diffusing abroad their correcting influence and applying their healing power. It is true he was not a public professor of religion, while in College; nor, as far as I knew, a member of any organized Christian Church. Indeed, there were but few in College, at that period, who sustained that high relation. He was, however, a member of a religious club, which held its secret meetings in a retired house on the borders of the village for "prayer and mutual religious improvement." And, as I well remember, he attended these meetings with constancy; and took an active part in the appropriate exercises,— in turn delivering a theological lecture and leading in prayer.

Here perhaps I should close this already protracted epistle. But I cannot, with propriety and justice to the memory of my lamented friend, forbear to add a remark expressive of my views of his literary career subsequent to his college course. Though we both left Cambridge immediately after our graduation, in 1800, our friendly intercourse did not cease with our personal separation. We immediately commenced an epistolary correspondence, which was maintained till we were both settled in the ministry;— he at Boston, and I at Dedham. From the period of his Ordination, our intercourse was confined to occasional, and not very frequent, personal visits. The intercourse, however, was sufficient to sustain my admiration of his splendid talents and distinguished literary acquirements.

In regard to Mr. Buckminster's theological views, I do not think I can add any thing to what you are already in possession of. I may suggest, however, that while you will probably place him in the general class of Unitarian ministers, where public opinion seems to have assigned his place, it should be remembered that, at the time of his entering the ministry, Unitarians, as a distinct and acknowledged religious denomination, were not known to exist on this side of the Atlantic. The term, indeed, may have been occasionally applied to a few ministers and laymen; but it was seldom allowed to be appropriately applied by those to whom the name was given. Sure I am that Mr. Buckminster never took the name upon himself, nor used it as a distinctive term, significant of his own faith. He was not a sectarian in feeling, nor a controversialist in practice, nor was any thing of the *odium theologicum* fairly attributable to him. However you may be compelled to reject some of his reasonings as a Biblical critic, and dissent from some of the conclusions to which he came, in applying the rules of classification, and selection of different manuscript readings, as an editor of Griesbach's Greek Testament, you will not fail to admire the candour and evident honesty of mind displayed in all his critical and theological discussions.

In conclusion, and in accordance with your request that I would give my own personal impressions concerning my deceased friend and classmate, rather than attempt to delineate his character, I subjoin the following strong but sincere remark: Among all my literary friends in College, and during a long life of familiarity with men distinguished in the several departments of learning, and the learned professions, in various portions of our country, I have never found one, who seemed to me to possess more of that indescribable character of mind, or rather, I should say, a more complete combination of those intellectual powers and susceptibilities, which we usually denominate *genius*, than JOSEPH STEVENS BUCKMINSTER. I have known men of more universal scholarship; and men of more dazzling wit — indeed I was about to modify the preceding general remark, and make an exception in favour of Fisher Ames, who, in some respects, especially in the sudden bursts of eloquence, and the brilliant train of thought, and rich display of metaphor, which marked his public speeches, and even his private conversation, certainly excelled all men of my acquaintance. But, notwithstanding this modification and partial exception, I can make no essential abatement from the general remark, expressive of my admiration of Buckminster's genius. He, indeed, furnished *my* standard of genius. For his was a genius, pure and elevated, steady and uniform in its movements, exempt from the depressions of morbid sensibility and the erratic flights of spasmodic action, exhibiting in his conversation and writings nothing of that mental mania and moral delinquency, of those impious speculations and unholy associations, which have so often marred the works, and stained the character, of men of acknowledged genius and splendid talents. And it gives me no small pleasure,— though a pleasure, chastened by many melancholy recollections and monitory lessons,— to make this statement, and bear my testimony to the high qualities and excellent character of one I loved so well.

With great respect, yours in the fellowship of the Gospel,

JOSHUA BATES.

FROM THE HON. EDWARD EVERETT, LL. D.

CAMBRIDGE, 12th April, 1849.

My dear Sir: I fear you will think I have forgotten my promise to communicate to you my recollections of Mr. Buckminster Such is not the case; but it is only within the last two months that I have had much leisure for any thing beyond the daily routine of my official duties. One of the first things to which I have turned my thoughts, in acquiring some little control of my time, has been the fulfilment of my engagement with you.

Shortly after I promised to write you a letter on this subject, Mrs. Lee made a similar request. Understanding that her Life of her brother was in a course of immediate preparation, I have thought you would not take it amiss if my first communication was addressed to her. The priority, however, is very trifling. I enclose you a copy of my letter to her, which is quite at your service for any use you wish to make of it, except that it ought not to appear in print before the publication of her book. I am the rather led to send you a copy of this letter, because it will sufficiently explain to you the scantiness of my personal recollections of Mr. Buckminster I knew him as a child knows his family pastor, and as a youth at College knows a kind friend, who takes some friendly interest in his studies. I was too young at the time of his decease to have been admitted by him into any thing which could be called intimacy,— still less into any community of studies or speculations.

Without enlarging upon those topics, which form the subject of my letter to Mrs. Lee, I will add to them a remark or two on what seems to me worthy of

particular remembrance in connection with Mr. Buckminster's character as a Theologian and a Scholar.

If I mistake not, he gavé the first impulse in this vicinity, if not in the United States, to the systematic study of "Biblical Criticism." It is no great reproach to the Theology of this country to trace to so recent an origin the cultivation of this important department, for it was taken up quite as early here as in England. It took its rise, I believe, in both countries, from Marsh's translations of the Introduction of Michaelis to the New Testament;—a work to which I have understood Mr. Buckminster gave its first notoricty in this country. It is now, as I understand, not much read; in his time, it was regarded as a kind of text-book. It was he, too, who made the first movement to carry into effect the liberal intentions of Mr. Samuel Dexter the elder, who, in 1799, made provision for a bequest to the University here, (realized in 1811,) for the foundation of a Lectureship on Sacred Criticism. I have in my possession a paper, drawn up by Mr. Buckminster, for the purpose of calling the attention of the liberal and affluent to this subject, and he was himself chosen the first Dexter Lecturer. He addressed himself strenuously to the preparation for the duties of this appointment, but he did not live to enter upon their performance.

These critical studies, once so popular, now seem to be rapidly becoming obsolete. Whether the sort of speculations which has superseded them, is in its nature more important, or in its tendency more salutary, is a problem of which our children will witness the practical solution. Mr. Buckminster thought that the solid foundation of all true Theology was to be laid in the diligent study of the Scriptures in the original tongues, under the lights of an intelligent and conscientious criticism. It is perhaps not the least recommendation of this view that it leads directly to the cultivation of the congenial branches of ancient and philological literature, and thus establishes a safeguard against individual extravagancies and wild speculative novelties. It is dangerous to take any department of enquiry out of the recognized analogies of the human mind. The modern Transcendentalism, like the ancient Mysticism, claims to have a province of its own; not requiring, hardly inviting, illustration from any other quarter. A taste for Biblical Philology can hardly exist and be cultivated without a general acquaintance with ancient literature. They were eminently united in Mr. Buckminster. He was certainly one of the very best scholars of the day He read the ancient authors for the pleasure which their perusal afforded him, and was well versed in the criticism of the German, French and English schools.

He was called away too soon to have found many occasions for the display of his reading, if indeed one ought to use the word *display* in reference to the public appearances of a person so free from every form of ostentation. The Address at Cambridge in 1809 shows the scholar in every paragraph. The noble library which Mr. Buckminster selected in Europe, at the very opening of his short career, was of itself a sufficient proof of his extensive acquaintance with books.

It is my impression, though this belongs to a period rather before my time, that Mr. Buckminster was among the very first who introduced the study of Bibliography into this part of the country I am unable to say what may have been the case at New York, or Philadelphia, or in the neighbourhood of respectable places of education in other parts of the country; but in this vicinity, before Mr. Buckminster's time, I believe there had been no library of any considerable size, rich at once in sacred and classical literature; perhaps but one, (that of the late Mr. John Pickering, collected a few years before and immediately dispersed,) which was rich in either. I do not, of course, mean that there were no valuable private collections, but I think there

was none of any great size; certainly none which contained the recent German editions. Mr. Buckminster's library contained all the classics of both languages, in the best working editions. The principal works on Ancient History, Philosophy, Literature and Art, and a very complete collection in every department of Sacred Criticism and Philology; besides the principal miscellaneous works which belong to a well-selected general library. The affecting manner in which, in his diary, he alludes to the probability that, owing to his precarious state of health, his own enjoyment of his literary treasures might be of short duration, shows us to what an extent the thought of his malady gave a complexion to his life. A young scholar justifies the time and expense bestowed on the purchase of a library, on the ground that, when he is gone, the books will benefit those who succeed him!

You will not regard these somewhat desultory remarks as any attempt at a sketch of the character of our beloved and lamented friend, of which indeed, after the admirable memoirs prefixed to the collection of his sermons, there is no need. I have aimed only, in compliance with your request, to awaken a desire in those who are succeeding us, to study more carefully than they might otherwise do, the character and writings of one, whose career, however brilliant, was but a bright promise of greater things mournfully disappointed:—

> Ostendunt terris hunc tantum fata neque ultra
> Esse sinunt:

I remain, my dear Sir, with great esteem,

Sincerely your friend,

EDWARD EVERETT.

The following is the letter to Mrs. Lee, above referred to.

CAMBRIDGE, April 10, 1849.

My dear Mrs. Lee: I am quite ashamed to find how long it is since you requested me to give you my recollections of your brother. I regret it the more because, in sitting down to fulfil the long-postponed, but not forgotten, promise, I feel that I shall hardly fail to disappoint you. It is true, indeed, that my brief intercourse with him produced, at the time, a most powerful effect upon me. My imagination was dazzled with the splendour of his public appearance, and my affections entirely won by the kindness which he showed me in private. But our relations were brought to an untimely close, while I was yet too young to have entered into the depths of his character; and thirty-seven somewhat crowded and eventful years, which have since passed over me, have necessarily impaired the distinctness of my recollections.

The difference of age between us (ten years) would not be thought great between two grown men; but between a youth of eighteen who had just left College, and a person who had for several years been placed in one of the most arduous and responsible stations in the community, and who filled it with a weight of character and a maturity of power far beyond his time of life, the difference was nearly as great as that between boyhood and age. I suppose there never was an individual, who, from his first entrance upon manly engagements and duties, left behind him more completely than your brother all the levities — the innocent levities I mean,— for he could have no other—of youth. In fact, I should infer from the recollections of his earliest years, of which his sister has preserved us so beautiful and affecting a record, that he exhibited from the very morning of life a calm dignity of temper and manner, which made the transition from youth to manhood almost imperceptible.

Certainly, from the earliest period at which I recollect him, and when he was but about twenty-one or two years of age, I looked up to him with emotions in which reverence was by far the predominant feeling. I cannot say that I was at any time on terms of intimacy with him. Our personal acquaintance commenced with the attendance of my mother's family at the Church in Brattle Street, which did not, I think, begin till his return from Europe. This was about the time of my entering College; and, as the students were not permitted to pass Sundays at home, I did not enjoy the privilege of hearing him preach except in vacations. A year or two later, I began to call upon him occasionally when I went to Boston on Saturdays. This was of course the day when my visits were least convenient. I believe I had the discretion never to stay very long; but I was not, in the thoughtlessness of youth, sufficiently aware how much I intruded upon him. The beaming smile with which he never failed to receive me, was well calculated to mislead me in that respect; it is still fresh in my memory, and will be one of the last images that fades from it.

If I should attempt to fix the period at which I first felt all the power of his influence, it would be at the delivery of his Oration before the Phi Beta Kappa Society, in August, 1809, at which time I had been two years in College, but still hardly emerged from boyhood. That Address, although the standard of merit for such performances is higher now than it was then, will, I think, still be regarded as one of the very best of its class; admirably appropriate, thoroughly meditated, and exquisitely wrought. It unites sterling sense, sound and various scholarship, precision of thought, the utmost elegance of style, without pomp or laborious ornament, with a fervour and depth of feeling truly evangelical. These qualities of course are preserved in the printed text of the Oration. But the indescribable charm of your brother's personal appearance and manner, the look, the voice, the gesture and attitude,— the unstudied outward expression of the inward feeling,— of these no idea can be formed by those who never heard him. A better conception of what they might have been may probably be gathered from the contemplation of Stuart's portrait than from any description. I can never look at it without fancying I catch the well-remembered expression of the living eye, at once gentle and penetrating, and hear the most melodious voice, as I firmly believed, that ever passed the lips of man.

It would be presumptuous in me, from my youthful impressions, to attempt, as you request, an analysis of your brother's intellectual and moral character. Indeed, that duty was so happily performed by our friends Mr. Thacher and Mr. Norton, shortly after his decease, that any effort in that way, on my part, would be wholly superfluous. I will only say that I think he possessed, in a greater degree than I have seen them combined in one person, an intellect of great acuteness and force, a brilliant imagination, a sound practical judgment, a taste for literary research of all sorts, and especially for critical learning, together with an elevation of moral feeling approaching to austerity, (not in his judgments of others, but in his own sense of duty,) and a devotional spirit rapt and tender almost beyond the measure of humanity. To repeat his own beautiful quotation in the Address above alluded to, in his case, if ever among men,—"true prayer has flowed from lips wet with Castalian dews." All this was at the age of twenty-eight, when he was taken from us. Had he lived to the ordinary age of man, it seems to me that he gave an early assurance that he possessed those intellectual and moral endowments, which would have made him, in his profession, the foremost man of his country and time.

If you think that these hasty remarks will be of any interest to the readers of the work you are preparing, though I feel very sensibly how unworthy they are of their subject, they are quite at your disposal.

I remain, my dear Mrs. Lee, in sincere friendship,

Faithfully yours,

EDWARD EVERETT.

FROM JOHN G. PALFREY, D. D., LL. D.

BOSTON, November 19, 1861.

My Dear Sir: You ask me to set down some personal reminiscences of Mr. Buckminster. If you print them, let as much as your readers please be imputed to the garrulity of an old man. I give you a simple transcript of what exists in my own mind.

Mr. Buckminster died at the age of twenty-eight, in June, 1812. I had just then completed my sixteenth year. Of course, I was incapable of an analysis of his mind and character.

I first saw him in 1805, going up to the pulpit of Federal Street Church, where the family worshipped of which I was a member Boston was then a town of less than thirty thousand inhabitants, and much more isolated than it is now from the rest of the world. The appearance of a youthful prodigy of pulpit eloquence was the theme of conversation in all circles. I strained my eyes for the first glimpse of one so celebrated. I heard him preach occasionally from that time forward. I seemed to understand all that he said, and was captivated by it, like all around me. As I now read his sermons of that period, they do not appear to me so level to the comprehension of a child as those which I heard habitually with less interest from Dr. Channing. It must have been the exquisite charm of manner, which impressed the meaning that the language alone would have failed to convey. For words are but one form of the expression of thought and feeling. The combination of tones and action constitute another; and only when they blend their forces is the effect complete. I know that by those lips religion found a new entrance into my soul.

In the spring of 1809 some friends of mine solicited Mr. Buckminster's aid to obtain admission for me to the Academy at Exeter, with which he was in relations. I was told to visit him. "So," said he, when I went, "you want to be a minister." This was an example of the abrupt address, which, coupled with all gentleness, was one characteristic of his manner. I do not know what I replied. It is probable that, if I had self-possession enough, I said that my friends had been hasty in their inferences, and that what I was aiming at was to get a good education.

He interested himself for me, and the immediate object was attained. During the next two years I passed my school vacations in Boston, and he encouraged me to be often at his house. I used to go directly to the study. It occupied, from front to rear, the second story of the Eastern side of the parsonage in Court Street. In the centre stood an organ, where he used to practise the sacred music, which he highly enjoyed. Leaning back from the instrument one day, he said to me that I ought never to get interested in music, if I could help it. I should find it would take up too much time. The room was surrounded with shelves, crowded with the books, in the collection of which he had expended a moderate patrimony. I soon learned his habits, and conformed myself to them. Sometimes he would appear to be at leisure, and would greet me cordially, and detain me to talk about my boyish studies. At other times I found him busy or abstracted, and then I would amuse myself a little with his books, and, when I was ready, retire in silence. When

I left Exeter in 1811, he brought me to Boston in his chaise, and the rich delight of his conversation through that day is fresh in my memory.

His Oration at Cambridge, before the Society of Phi Beta Kappa, in August, 1809, is in print. I do not know how it may be estimated by the critics. To me it still appears a literary gem. The charm of the delivery is a thing not to be perpetuated on paper. It was such as, in the recollection, amazes me. Tones and attitudes pass with the iustant. But so lasting is the impressiou which they can make, that, as I now read the piece, I could, if I had the talent of imitation, reproduce the modulations and the action which accompanied almost every sentence. And memory fills up the picture with the men and women of that day, as, when I turned for a moment from the speaker, I saw them hanging entranced upon his accents.

In the forenoon of the 2d day of June, 1812, I went into his study. It was one of those chilly days which we sometimes have at that season. He was sitting by a fire, reading Southey's Thalaba, or curse of Kehama. I cannot say how I knew this, unless he mentioned the book to me. I observed that he was thoughtful, and did not trouble him, but soon withdrew after wandering a little about his book-shelves. That night there was a violent access of the disease which had loug threatenced his life, and which proved fatal within the week.

I have seen days of sorrow in Boston; but I still think I never saw one like the day when his death was announced. The afternoon of his Funeral was stormy, but the church was so thronged that great numbers sought admittance in vain. All the bells of the town were tolled, and in the streets through which the long procession passed, the shops were closed. Dr. Kirkland, President of the University, preached. Sobs were heard all about the church in the pauses of the choir while it sang the hymn which begins,

'Unveil thy bosom, faithful tomb!
"Take this new treasure to thy trust,
"And give these sacred relics room
"To seek a slumber in the dust."

He was buried in the cemetery of King's Chapel. I can still see the forms of men, now honoured by history, as, in the rain, they bowed weeping over the open tomb. The remaius werc convcyed, a few days after, to the tomb of his relative and life-long friend, Mr. Theodore Lymau, at Waltham. In 1842 they were disinterrcd and placed beneath a monument erected at Mount Auburn by some of those whose tender and admiring love for him survived. I had then ceased to stand in the place where he had ministered, but I was desired to speak the simple words of commemoration, which it was thought fit should make a part of the proceedings. The grief of that company was something strange, as we stood again so near to what of our friend had been mortal, on the thirtieth anniversary of the day when it was first buried from our sight.

Two months after his death, Mr. Edward Everett, then recently graduated from College, pronounced a poem before the Phi Beta Kappa Society at its annual celebration. A tribute which it contained to Mr. Buckminster was received by a vast audience with an emotion which showed how ready for a master's hand was the chord that was touched in the public heart. Mr. Everett had been portraying a bright future age of American literature, and he proceeded, in lines which I quote from memory, and perhaps not with exactness, as it is long since I saw them,

"To scenes like these had roving fancy led,
"And hope was flattered, as the prospect spread.
"E'en now she saw a glorious star arise,
"And marked its future pathway up the skies,

"Saw its kind influence guiding future days,
"And unborn ages wakened by its rays.
"But Heaven's dread hand hath quenched each genial flame,
"The glow of genius and the light of fame;
"Hath aimed, unwarned, that sad and fatal blow
"Which robes the forms of bliss in veils of woe,
"Just showed the admiring world, and bade depart
"The noblest reason and the warmest heart.
"Faith yields the priest, with sorrow and complaint,
"And weeping virtue envies Heaven the saint.
"What sorrowing drops the public eye have wet,
"So bright a star, and so untimely set!
"But oh, what pangs the secret bosom rend,
"So fond a brother, and so true a friend!
"Farewell, thou blest! too dark thy lot appears,
"But faith looks up, though sight is dim with tears.
"Serve thine own Master through the eternal hours,
"In nearer presence, and with nobler powers.
"Go with thy sire, for Heaven, in judgment kind,
"The chain of filial friendship spared to unbind.
"Or was that chord of love so finely spun
"That joined the secret souls of sire and son,
"That each unconscious, owned the fateful blow,
"And nature felt what reason could not know?"*

After Mr. Buckminster's death, the first time that I entered the room where I had been used to see him sitting among his books, was in April, 1818, when I visited it to attend to some arrangements for me to occupy it as his successor. It was no longer the same. It had been divided into two apartments, and so it continued as long as the house stood. But I had one more opportunity of seeing it in something like the ancient form. On an evening in October, 1855, while workmen were tearing down the house, I climbed over the frame-work of stairs which had conducted to the place where, in my schoolboy days, Mr. Buckminster had laid down his book to welcome me. The partition had been removed, and the lights from the neighbouring houses revealed the chamber in the old proportions. I should have been alone but for a crowd of memories.

What Mr. Buckminster would have become, had time been granted to realize the whole of the rare promise of his few years, would not be a profitable subject for conjecture. What is certain is, that his short life has borne precious and imperishable fruits. Every thing about him was captivating,— his face, his presence, his voice, his winning manners, at once so graceful and so hearty, his quick sympathy with all things beautiful and good, his keen relish alike for sense and for wit, his elegant accomplishments, his exquisite taste, his precocious knowledge. It followed that whatever he venerated and loved was presented to other minds with singular attractiveness. His enthusiasm for the excellent was contagious. The religion for which he pleaded was invested with all associations that made it seem honourable and lovely He impersonated the *beauty* of holiness. Some men and women still live to testify from their grateful memories, and by the happiness and usefulness of their Christian lives, to the influence which he exerted; and far larger numbers owed it to him that, in their day, they rendered the services and set the example, of which the living generation reaps the benefit.

Since his time, New England has won a recognized place in the realm of letters. Looking back through fifty years, I hold nothing to be more sure than that much of the impulse that has achieved that triumph is to be traced to him of whom I make this desultory record. An admiring company of

* The allusion in the last lines is to the death of Mr. Buckminster's father,—the eminent minister of Portsmouth, N. H.,—who died a few hours later, while absent from his home on a journey;—the illness of neither son nor father being known to the other.

young men was inspired with his generous love of learning. Norton, Ticknor, Frothingham, the Everetts, were among those who came within the circle of his personal companionship. Sparks, Prescott, Bancroft, felt the influence at a further remove. The more numerous scholars who have won a name in later days, have known him only by the traditions of their circle; but the propitious atmosphere in which their genius has been unfolded owes more of its nourishing quality to no other mind.

I am, my dear Sir, with high regard,

Your friend and servant,

J. G. PALFREY.

FROM JOHN C. WARREN, M. D.

PROFESSOR IN THE MEDICAL DEPARTMENT OF HARVARD COLLEGE.

BROOKLINE, August 20, 1849.

Dear Sir: The last illness of the late Rev. Mr. Buckminster was not fruitful in exhibitions of his mental power or moral feelings. From the hour of his attack to the moment of his death, his intellect was obscured by the violent operation of his disease. You are aware, I suppose, that he was subject, for many years, to epileptic attacks. One of these, owing to physical and intellectual exhaustion, was brought on, the 3d of June, 1812, and deprived him of consciousness, with very slight exceptions, till the 9th of June, the day of his death. During this time, he lay, for the most part, in one position, breathing heavily, taking the drinks and medicines presented to him, and occasionally murmuring a few words for the most part inarticulate, but which, on one or two occasions, appeared to be an effort at prayer. He did not suffer pain during the whole of his illness, and expired in a tranquil manner.

On examination of the body, the most remarkable appearances, which were discovered, lay in the brain. This organ was not of unusually large size, as it sometimes is in persons of great genius, but was quite remarkable for the distinctness and beauty of its organization. In persons deficient in mental power, the structure of the brain is comparatively indistinct, and its different parts run into each other in a confused way. In Mr. Buckminster, on the contrary, all the different parts of the brain were very distinct, and those considered most important were more largely developed than usual.

There was one remarkable appearance of a morbid nature. Wenzel, a German anatomist, was of opinion that the cause of epilepsy lay in a part of the brain called the pituitary gland, and in the osseous cavity which encloses this gland. The osseous cavity in the case was found to be distorted by a morbid growth of the clinoid processes, which, to a certain extent, compressed the pituitary gland, and this gland was converted into a caseous substance. In the case of Governor Sullivan, a friend and parishioner of Mr. Buckminster, who was also subject to severe epileptic attacks, the same phenomena were presented. The brain, though not large, was highly organized. The cella turcica and the pituitary gland were in precisely the same state as that just described.

These are all the circumstances relating to Mr. Buckminster's illness and death which have occurred to me.

I remain, dear Sir, with much respect,

Your friend and servant,

J. C. WARREN.

JAMES FLINT, D. D.*

1806 — 1855.

JAMES FLINT, a son of James and Mary Flint, was born in Reading, Mass., on the 10th of December, 1779. His parents were plain but worthy people, who educated their children to habits of industry and virtue. He was fitted for College under the instruction of the Rev. Eliab Stone, Pastor of the Congregational Church in his native place, and, at a very early age, received a decided impulse towards the clerical profession. At the age of eighteen he entered Harvard College; but, owing either to the state of his health or his straitened pecuniary circumstances, he was absent for considerable periods during his college course, though he still maintained a highly respectable standing as a scholar, and was graduated with honour in the class of 1802. His genial disposition, and ready wit, and fine powers of conversation, rendered him a favourite in College, and secured to him many valuable and enduring friendships.

On leaving College, he was engaged for a year or two as Principal of an Academy at Andover, his studies, meanwhile, taking the direction of his subsequent calling. After this he became a student of Theology under the Rev. (afterwards Dr.) Joshua Bates, of Dedham. In due time he was licensed to preach, and his first efforts in the pulpit gave promise of much more than an ordinary degree of popularity. He was very soon called to the pastoral care of the Congregational Society in East Bridgewater: he accepted this call, and was ordained on the 29th of October, 1806,— the Sermon being preached by his brother, the Rev. Jacob Flint, of Cohasset. Though he had been educated in the Orthodox faith of New England, he had, in the progress of his studies, become a decided Unitarian; and, though his new views were acceptable to much the larger part of his parish, there was a minority who demurred, and ultimately withdrew and formed a new Orthodox Society. What the distinctive type of his Unitarianism was at last, I have not been able to learn; though, in his earlier years, he is understood to have been an Arian.

Mr. Flint remained in happy relations with his people at East Bridgewater until the spring of the year 1821, when, on account of the inadequacy of his salary to meet the wants of a large family, he felt constrained to resign his pastoral charge. Shortly after this, he accepted an invitation from the East Society in Salem, Mass., then recently rendered vacant by the death of the Rev. William Bentley, D. D. Here he was installed on the 19th of September, 1821, and here he passed the residue of his life, in the midst of a community who appreciated his extraordinary qualities, and were ever ready to do him honour. He received the degree of Doctor of Divinity from Harvard College, in 1825. The close of his life was marked by intense suffering; but, in the midst of it, he exclaimed,—"Though He slay me, yet will I trust in Him;" and "I know thou wilt never leave me nor forsake me." He died on the 4th of March, 1855, in the seventy-

* Chr. Exam., 1855.—Communication from his family.

sixth year of his age. His Funeral Sermon was preached by the Rev. Dexter Clapp.

Dr. Flint was married to Lydia, daughter of George and Sarah Dublois, of Halifax, Nova Scotia, who, with several children, survived him.

The following is a list of Dr. Flint's publications:—

The Christian Ministry, the Qualifications requisite for it, its Duties, Difficulties, Discouragements, &c., considered in Two Sermons delivered before the Church and Society in the East Parish of Bridgewater, the Second Sabbath after the Author's Ordination, 1806. A Sermon preached at the Ordination of the Rev. Nathaniel Whitman, as Colleague with the Rev. Henry Cummings, D. D., to the Pastoral Care of the Church and Society in Billerica, 1814. God a Refuge and an Habitation in times of Calamity and Danger: a Discourse delivered at the request of the Officers and Soldiers of the Bridgewater Light Infantry, upon the occasion of their appearing in the House of God to give Public Thanks for their Safe Return to their Families and Friends from doing duty in Defence of the Commonwealth, 1814. A Discourse delivered before the Governor, the Lieutenant Governor, the Honourable Council, and the two branches of the Commonwealth of Massachusetts, on the Anniversary Election, 1815. A Discourse delivered at Plymouth, on the Twenty Second of December, at the Anniversary Commemoration of the First Landing of our Ancestors at that place, 1816. A Discourse delivered at the Ordination of Seth Alden to the Pastoral Care of the Church and Society in the Second Parish in Marlborough, 1819. A Sermon delivered in the meeting house of the First Parish in Beverly, on the occasion of the lamented Death of the Rev. Abiel Abbot, D. D., 1828. A Sermon on the Authority and Duties of the Sabbath, (published in the Liberal Preacher,) 1828. A Sermon on Indolence, (published in the Liberal Preacher,) 1829. Change: a Poem delivered before the Phi Beta Kappa Society, of Harvard University, (printed, not published,) 1839. A Collection of Hymns for the Christian Church and Home, 1843. The Vanity and Unsatisfactory Nature of Earthly Possessions, Pursuits and Pleasures: a Discourse delivered in the North Church, Salem, 1844. Two Discourses on Taking Leave of the Old Church of the East Society in Salem, 1845. The Deceased Pastor still speaking to his Flock: A Discourse delivered in the North Church in Salem, the first Sabbath on which the Church was opened after the Decease of the Rev. John Brazer, late Pastor of the Congregation worshipping in said Church, 1846. A Sermon delivered by request of the Committee in the Unitarian Church in Marblehead, the Sabbath after the Death of the Rev. John Bartlett, 1849. Times of Birth and Death the Appointment and Ordering of God: A Sermon preached in the East Church in Salem, on occasion of the Death of President Taylor, and of the Death of the Hon. Nathaniel Silsbee, 1850. Sermons, (a volume 12mo,) 1852. Verses on Many Occasions, with others for which it may be thought there was No Occasion. Collected and printed for his Grand-children, one volume, 8vo.

I had the pleasure of meeting Dr. Flint several times, and on one occasion particularly had a pretty long interview with him, which brought out some of the prominent features of his character as they are represented in the letters that follow. I was struck with the exactness of his memory in

regard to some things which I had good reason to remember, but which I had a right to presume he had forgotten. On every subject that came up he seemed to be well informed and to have a definite opinion; though I observed nothing of dogmatism in his manner of stating it. I remember that the portrait of Dr. Bentley, his predecessor in the ministry, was hanging in the room where we sat, and some inquiry that I made in respect to Dr. B. set him to talking about him with great earnestness,—I might almost say enthusiasm. He had a very high estimate of his natural powers, and though he acknowledged his eccentricities, he gave him credit for a greater amount of public usefulness than I had generally heard attributed to him. He was a large man, of commanding appearance, but his manners were rather plain and direct than polished. I never saw him when he did not manifest a kindly and accommodating spirit, though there was that about him that showed that he could sometimes, in the fervour of his soul, utter words to be remembered for their severity as well as their power.

FROM MISS ELIZABETH P. PEABODY.

BOSTON, December 18, 1855.

My dear Sir: You have so kind an appreciation of all my efforts to recall my friends for you to immortalize, that I am grieved when I cannot answer your wishes. But I only knew Dr. Flint slightly: though, as he was settled in the home of my youth, to which I have always been in the habit of returning for visits, and was familiar with some of my dearest friends, who had great delight in him, I feel as if I all *but* knew him myself.

He was of a poetical turn of mind, and, I think, felt very much the imperfections of this scene of things. He was not at all fitted for the cares of life. They annoyed him more than they do most men. This gave a sort of pathos to his turn of thought and expression. His very voice was plaintive. And yet his intellect was clear enough to seize the ideal of every thing, and gleamed like a smile through tears. I do not mean to imply there was the weakness of querulousness about him. His intellect raised him above that. But his joyfulness in the beauty of nature and the vision of the ideal never rose to the pitch of triumph.

It is true I did not know him much after the death of his cousin Timothy Flint,* to whom he was united in the bonds of a rare friendship, and

* TIMOTHY FLINT was born in North Reading, Mass., in July, 1780. He was graduated at Harvard College in 1800, and, having entered the Ministry of the Congregational Church, was settled at Lunenburg, Mass., in 1802. He was a diligent student of the natural sciences, and his chemical experiments led some ignorant persons to charge him with counterfeiting coin. He prosecuted them for slander, and a difficulty ensued, which, aggravated by political differences, led to the resignation of his pastoral charge in 1814. He then preached in various parts of New England, and, in September, 1815, set out as a missionary to the West. After passing seven or eight years in this capacity in the Ohio and Mississippi valleys, his health became impaired, and he undertook to unite the two vocations of a farmer and a teacher, at first near New Orleans, and afterwards on Red River. In 1825 he returned to Massachusetts, greatly reduced in both health and fortune; but the change of climate soon invigorated his constitution, and from this time he devoted himself to writing various works, which procured for him considerable distinction as an author. His first work was Recollections of Ten Years passed in the Valley of the Mississippi, 8 vo., 1826. This was reprinted in London, and translated into French. In the same year he brought out a work, entitled Francis Berrian, or the Mexican Patriot. His next publication was a Condensed Geography and History of the Western States in the Mississippi Valley, 2 vols. 8 vo., 1828. The same year, he removed to Cincinnati, where he edited, for three years, the "Western Review." In 1833 he went to New York, and edited a few numbers of the Knickerbocker Magazine. He afterwards took up his residence in Alexandria, D. C., spending most of his summers, however, in New England. His principal works, besides those mentioned above, are Arthur Clenning (a novel) 2 vols. 12 mo., 1828; George Mason or the Backwoodsman; Shoshonee Valley, 2 vols., 1830; A Translation of Droz, *Essai sur l'art d'etre heureuse*, 1832; Indian

from whose loss he never recovered. But his sorrow for this loss and for that of a daughter, who was a principal charm of his home, was not from any doubt of God's goodness, or of an immortal re-union; for these were cherished articles of his creed. Like all poetical natures, he had an intense sense of what mere human life had of richness and beauty, or rather *might have*. His preaching was full of resigned religious sentiment, rather than overflowing with the joy of believing. He seemed to think life an evil to be borne rather than an opportunity for victory.

It may be that I exaggerate this side of his character; but such was its aspect to me in such opportunities as I had of viewing him. But I think you had better seek the testimony of some one who saw him in various lights, and at different periods of his life. I have read his colleague's Sermon on his death, and know nothing to make me doubt its being a faithful picture. It certainly is of his intellectual character, which I had more opportunities to observe than of his strictly pastoral and clerical character.

Regretting that I am able to say so little that can be to your purpose,

I am respectfully and truly yours,

E. P PEABODY.

FROM THE REV ANDREW P PEABODY, D. D.

CAMBRIDGE, October 30, 1861.

My dear Sir: I knew Dr. Flint as well as the difference in our years would permit. In very boyhood I often saw him, and preached for him repeatedly in the early part of my ministry, and not unfrequently met him in his old age. The strongest impression he has left upon me is that he was, from first to last, out of gearing with the actual world. He was a man of great talent, but not of a proportional power of influence. He had the graces, and with them some of the unfortunate liabilities of a highly poetic temperament. His best sermons were among the best that I have ever heard; but they had in them more of the anthem than of the homily, and were better adapted to edify the devout, than to convert the unbeliever or reclaim the sinner. I doubt whether he ever had regular habits of study. He wrote under the impulse of a strong *afflatus*, and his discourses lacked therefore the logical basis and frame work essential to their fullest efficiency. He shone peculiarly in conversation. I have never heard a more eloquent talker. His powers of narration and description were so fine that what he related seemed to his hearers their own personal experience. On moral and religious subjects he, at times, uttered himself with singular unction and beauty. He loved music, had in middle life a voice of great compass and richness, and, if I remember right, performed on one or more instruments. In temper he was kind, but irascible; strong in his friendships, and full as strong as ever becomes a Christian in his dislikes. He was too sensitive to be well fitted for the necessary encounters and collisions of professional life, and he felt keenly the inevitable experiences of his declining years. Indeed his whole pilgrimage was one of numerous trials and burdens, which were often made so only by his keen susceptibility of suffering. But his power of enjoyment was proportionally vivid and intense. As I look back upon the years in which I knew him familiarly, I think of him as having been less "at home in the body" than any good man I ever knew; but my memories of him are such as easily and pleasantly connect themselves with the home to which I trust he has been welcomed.

As a Preacher, he was, during the first years of his settlement in Salem,

Wars in the West, 12 mo., 1833; Lectures on Natural History, Geology, Chemistry, and the Arts, 12 mo., 1833; Memoir of Daniel Boone, 18 mo., 1834. He also contributed to the London Athenæum, in 1835, a series of papers on American literature. He died in Salem, Mass., August 16, 1840.

very popular throughout that entire neighbourhood; but in his later years I think his preaching attracted less attention. His social powers and his warm sympathies made him a favourite in the families of his flock; he loved children; he drew strongly towards him the hearts of the afflicted, and was always prompt and felicitous in the discharge of specific pastoral duties on marked occasions; — but his lack of method and his desultory habits of labour no doubt rendered gifts and graces like his less efficiently useful in his parochial walks than they might have been with a more persistent and systematic industry.

I am, my dear Sir,
Very truly yours,
A. P. PEABODY.

NATHAN PARKER, D. D.*

1807 — 1833.

NATHAN PARKER was born at Reading, Mass., June 5, 1782. His father was a respectable farmer, and had a high appreciation of learning, which led him, at some sacrifice, to give his son the advantages of a collegiate education. Accordingly, the son having been fitted for College under the instruction of his relative, the Rev. Joseph Willard,† of Boxborough, was entered as a Freshman in Harvard College, at the age of seventeen, and was graduated in 1803.

The year after his graduation he spent in Worcester, as the teacher of a grammar-school, intending, at that time, to enter the profession of the Law. He, however, subsequently changed his purpose, and, the year following, commenced the study of Theology under the direction of the Rev. Dr. Bancroft, and, at the same time, went to reside in his family. A very warm and affectionate attachment now grew up between the teacher and pupil, which seems to have been a source of high mutual satisfaction in subsequent years.

In 1805 he accepted an invitation to a Tutorship in Bowdoin College, which office he held for two years. Having, in the mean time, been licensed to preach, he supplied various pulpits in the neighbourhood, as occasion or opportunity presented. In May, 1808, he preached, by way of exchange, in the pulpit of the South Parish of Portsmouth, at that time vacant in consequence of the death of Dr. Haven. The impression made by his services was so decidedly favourable that there was a general desire to hear him further, and the result was that, in July following, he received from the Church and Society a call to become their minister. He accepted the call, and was ordained and installed on the 14th of September, the Rev. Dr. Bancroft, his theological instructor, preaching the Sermon.

* Memoir by Rev. Henry Ware, Jr.

† JOSEPH WILLARD was born at Grafton, Mass., in January, 1742; was graduated at Harvard College in 1765; was ordained, and installed Pastor of the Church in Mendon, April 19, 1769; was dismissed on the 4th of December, 1782; was installed at Boxborough, on the 2d of November, 1785; and died on the 13th of September, 1828, aged eighty-six years. He published a Sermon preached at Mendon, 1781.

In 1820 the degree of Doctor of Divinity was conferred upon him by Bowdoin College. In 1824 he delivered the Dudleian Lecture in Harvard University.

About 1821 he began to be sensible of difficulty in both his breathing and speech, originating in the upper part of his nostrils. He was obliged, after a while, to submit to a surgical process for the removal of a polypus, and this process it was found necessary, from time to time, to repeat. But the disease could not be arrested; and he could not but be fully aware of the gradual inroads which it was making upon his constitution; but he endured it, year after year, with great fortitude, making much less account of the suffering to which it subjected him than of the paralytic influence which it exerted over his faculties, thereby greatly lessening his ability to labour. In June, 1830, he made a journey to Saratoga Springs, visiting at some of the intermediate places, in the hope that change of air and relaxation might benefit his health; but in this hope he was disappointed. In the spring of 1832 his disorder assumed a new complexion, and seemed to be rapidly extending itself to the lungs. He was obliged now to cease from preaching; and, in August following, he visited the Isle of Shoals, in the hope of being benefitted by change of air and retirement. On his return, he submitted his case to some of the most distinguished physicians in Boston, and the result of his conference with them seems to have been that he was somewhat encouraged in regard to the prospect of continued life. In a letter to a friend about this time he wrote as follows:—

"The prospect that my disease will soon come to a fatal issue, I do not consider as certain as I once did. It seems to me more probable that I may be called to pass years of infirmity and uselessness; and I must confess that the anticipation is far more painful to me than that of a speedy death. But I will not distrust that merciful Being who has hitherto sustained me, nor the consolations which are in Christ Jesus. In my sickness I have been wonderfully supported; my mind has been preserved in great serenity, and my religious trust has not been for a moment shaken. Though there is, at times, a degree of fearfulness, when I look forward to the future trials which may await me, yet I am not cast down in the anticipation of them, but stay myself on the promises of God, and submit myself to his disposal. All will be well, I doubt not."

His friends were now very desirous that he should escape from the rigours of a Northern climate, and try the effect of a winter's residence in Cuba; but he preferred to remain in the midst of his congregation. In the course of the next summer, his health seemed slightly improved, insomuch that, for a few Sabbaths, he was able to preach; but it proved only a transient revival. It had become now a serious question with him whether, in consideration of his enfeebled state and his probable incapacity for any future service, it was not his duty to resign his pastoral charge; but his parish, instead of listening to such a suggestion, immediately resolved to provide him with a colleague. Accordingly, Mr. Andrew P. Peabody, who had, for some time, been a resident of Portsmouth, was fixed upon as a suitable person for the place; and, having accepted a call, was ordained and installed on the 24th of October, 1833. From this time Dr. Parker's decline became more rapid; and, on the 6th of November, he intimated to his physician that the time of his departure was at hand. He proceeded now, in the midst of extreme suffering, to make such arrangements of his worldly affairs as he deemed necessary, and, after two days,

quietly breathed his last. His Funeral Sermon was preached by his intimate friend, the Rev. Dr. Nichols of Portland.

In 1815 he was married to Susan, daughter of the Hon. John Pickering, Chief Justice of New Hampshire. They had two children, one of whom died in infancy; the other (Francis Edward) was graduated at Harvard College in 1841, and is a lawyer of high standing in Boston. Mrs. Parker died in Boston in January, 1858.

Dr. Parker published a Sermon at the Funeral of the Rev. Joseph Buckminster, D. D., 1812; the New Hampshire Election Sermon, 1819; an Address to the Teachers of the South Parish Sunday School, 1820; and a Sermon at the Dedication of the New Church belonging to his Parish, 1826. He also contributed one or more Sermons to the Liberal Preacher. After his death, a volume of his Sermons was published, with a Memoir, by the Rev. Henry Ware, Jr.

I became acquainted with Dr. Parker first on a visit which I made to Portsmouth, while I was a student in College, about the year 1813. He was a boarder at the house where I stopped, and I was very soon attracted by his genial spirit and fine social qualities. After I entered the ministry I was several times in Portsmouth, and never without having one or more interviews with Dr. P. After my settlement in Albany, and not long before his death, he came and passed a day with me, giving me an opportunity for more continuous intercourse with him than I had before enjoyed. I found him then, as always, frank and generous in his spirit, and evincing a clear, well balanced and highly cultivated mind. He manifested no disposition to converse on subjects on which we differed, and said nothing which could, even by implication, be considered as derogatory to any denomination of Christians or any system of faith. There was great point in many of his remarks, and occasionally a flash of wit as bright as it was easy and natural. I remember his expressing to me the highest reverence for his Orthodox neighbour, Dr. Buckminster, as well as the most unqualified admiration for his yet more distinguished son. Dr. Buckminster, though aware that he was an Arian, continued his ministerial exchanges with him as long as Dr. B. lived.

FROM THE REV ANDREW P. PEABODY, D. D.

PORTSMOUTH, N H., September 9, 1850.

My dear Sir: You have, in the Memoir of Dr. Parker, by the Rev. Henry Ware, Jr., all the leading incidents of his life, together with a just and felicitous sketch of his character. I cheerfully take upon myself, at your request, the easy task of recording some of my remembrances of him, and impressions concerning him.

I first saw Dr. Parker when I was in College. He was the Dudleian Lecturer for the year. His fame as a Preacher had preceded him, and we students had our expectations perhaps extravagantly raised, especially as, in those days of slow coaches, New Hampshire was a *terra incognita* to the greater portion of us; and a reputation which could reach all the way from Portsmouth to Cambridge, seemed little less than world-wide. As he entered the chapel and ascended the pulpit, I was struck with the simple dignity of his air and mien, and with the traces at once of mental vigour and moral dignity in his countenance. His prayer was fervent and impressive. The hymn before sermon was read with so much feeling as to have made it a favourite

hymn with me from that day to the present time. But the Lecture itself, which was on Presbyterian Ordination, gave general disappointment. It showed traces of a vigorous mind, but was brief, fragmentary and rather jejune. After his decease, I found it among his manuscripts. I read, in whole or in part, some hundreds of his sermons; and I express no more than my then belief, when I say that this was decidedly inferior to all the rest. It was probably the only sermon which, subsequently to his Ordination, he wrote without primary reference to the needs of his own people. It was written during a painfully eventful season in his pastoral experience, and the parish sermons of that season were, perhaps, on the whole, of a higher order than of any other period of equal length.

In the autumn of 1828 I first became acquainted with Dr. Parker, and was for fifteen months his parishioner, a teacher in his Sunday School, and a frequent visitor at his house. I left Portsmouth to pursue my professional studies, and, in the autumn of 1833, was ordained as his colleague. On the day of my Ordination, the disease which had incapacitated him for the public services of his profession, assumed a fatal stamp, and my only remaining privilege near him was to witness the fortitude with which he bore the severest bodily suffering, and the serenity with which he resigned himself to approaching dissolution.

In looking back upon all that I saw or knew of him, I think of him as a fine example of both the sterner and the milder virtues. I can hardly conceive of his having been betrayed even into a momentary manifestation or utterance, which his best friend would have occasion to regret. Yet his was not a tame or passive nature, but had full as many and various elements that required the mellowing touch of Divine grace, in order to their healthful working, as can be found in almost any strongly marked character. He had a resolute will, which would have been stubborn for evil, but which, consecrated to exalted ends, seemed to sweep into its own uses whatever might have retarded or opposed. He must have had strong passions; for every expression of his emotional nature was quick and earnest; and his moral indignation at meanness or vice was even vehement; yet it is believed that none could remember, in his varied social intercourse, a single word or act inconsistent with genuine meekness. He looked through character with an insight such as I have rarely, if ever, known in any other man, and I doubt whether he was ever imposed upon; yet he was eminently kind in his judgment, always ready to suggest all possible excuses and palliations for the wrong-doer, careful of the reputation of the absent, and solicitous to bring to light whatever there was of good in the most faulty and unworthy. He had a keen wit and a rich fund of humour; yet even this perilous endowment was redeemed from its usual desecration to personality and censoriousness, and employed only when it could aid the unrippled flow of genial feeling, or subserve the interests of virtue. He had also a bodily and mental constitution, in no part sluggish or unimpressible, but open to excitement and enjoyment through every avenue, so that he must have found occasion, especially in the earlier part of his course, for incessant watchfulness and strenuous self-discipline.

As to his profession, it appeared not so much that of his choice as of his nature. It sat easily upon him, and he had no life apart from it. It was the habit which, without a conscious effort, clothed his words, his manners, his daily walk. Yet, of what is commonly called a *clerical manner*, that is, a style of countenance, voice or gesture, taken on at set times, in a professional capacity, he had none. His tones in preaching, in pastoral visitation, by the bed of the sick and dying, differed in no wise from what they might have been in serious conversation with his own brother or child. His voice and gesture in public and social prayer betrayed no conscious reference to the presence of

others, and could hardly have been otherwise, had he been praying alone in an audible voice. In his parochial walks he assumed nothing on the score of his profession, never on any occasion delivered monologues or harangues on religious subjects, or made any discernible effort to force conversation into religious channels; yet somehow he never left a house without having dropped the word in season, to be recalled and dwelt upon after he had gone, and in many instances to prove the seed even of a life-long harvest of good. His air was not even that of one watching for the opportunity of giving religious counsel, but that of one who could not help turning to some good account every occasion of social intercourse.

For a man of his capacity of more extended reputation and influence, Dr. Parker was peculiar in devoting himself to his own parish. He shunned, so far as he could, all public engagements abroad, and, when obliged to yield to them, generally met them by the use of his parish sermons. He assumed, in his own community, such collateral duties, literary and educational, as usually devolve upon a clergyman, only so far as he could not conscientiously set them aside. He seems to have regarded every hour given to any extraneous object, as defrauding his own flock of some portion of their due care and nurture. In this I think that he ran into an excess; for most men can be the more useful within their own circle, by bestowing some time and energy beyond it; while those who are best fitted to do good at home, can meet the most edifyingly the essential calls for more extended services through the lecture room, pulpit or press. But such as I have stated was his theory of ministerial duty, and he was rigidly faithful to it.

That he was revered and loved by his parish I need not say. It is not too much to say that, for the last twenty years of his life, there was not a single dissentient voice in his parish to the esteem for him as a man, and the preference of him as a minister, beyond all others; and of those now living who sat under his ministry, (though they have shown me every possible mark of confidence and affection,) I do not believe that there is one who supposes that his place has been or ever can be supplied.

Dr. Parker was not a student in the common sense of the word. He had but few books, and his incessant professional activity gave him little leisure. Yet he was eminently a *knower* on all subjects of theological and general literature. The little that he read was carefully chosen. He sought out the *index* articles, or books on every subject. He made it his habit to become conversant with every new phasis of importance in the realm of opinion or sentiment. He knew where to find what he needed for current use, and never left uninvestigated a topic of inquiry that interested him, for his own sake, or in behalf of those who looked to him for guidance. His mind had rare instincts of discovery, selection and assimilation, which gave him the fruits of ripe scholarship with much less than the full labour of acquisition,— made him essentially a learned man without the usual toil of the learner.

I have already said something of the character of his public discourses. During the fifteen months in which I heard him preach, I heard not a sermon which even a stranger would have deemed indifferent, while I should have found it hard to refer to some as better than others. They were never deficient in intellectual staple,— never mere good talks or rhapsodies of devout sentiment, or pious exhortations. The frame of his sermon was always strung on a vertebral column of strong thought,— the product of the independent and earnest action of his own mind. But he never preached a merely intellectual sermon. Nor was the appeal to the heart simply an appendix to the discussion, but it seemed to pervade the whole discourse; so that reasoning and moral expostulation, argument and persuasion, were blended in every sentence; and the application, instead of being preserved for the close, was made

and exhausted before the set time for it had arrived. His logic was close and stringent, but its terms were transmuted into equivalents coined in the heart-mint. This double character of his sermons was well seconded by his delivery. The tones of his voice were deep and full, capable of giving a sustained majesty and dignity to his themes of discourse; and, at the same time, they indicated strong and tender emotion, too much under the control of intellect and will to degenerate into weakness or sentimentality. He used almost no gesture, except that when peculiarly earnest in argument or exhortation, he unconsciously employed the head to perform the office usually allotted to the hands. But, with so little action, and with none of the artificial graces of oratory, he yet lives in my remembrance as second in the impressiveness and efficiency of his eloquence to no pulpit orator that I have ever heard; and I may deem myself an impartial judge, as I came into his parish from the ministry of one, whom I regarded and still regard with the same affectionate reverence with which my present parishioners cherish Dr. Parker's memory.

I believe, my dear Sir, that I have now given you all that can be peculiar or personal in my remembrances of my predecessor. I can most cordially endorse, in all its details, Dr. Ware's sketch of his character, which must supersede the necessity of my adding more than to say how sincerely

I am your friend,

A. P. PEABODY.

JOHN BARTLETT.*

1807 — 1849.

JOHN BARTLETT was born in Concord, Mass., on the 22d of May, 1784, being the fourth of a family of twelve children. His parents, who were persons of great worth, survived to an advanced age. His early life was passed under the ministry of the venerable Dr. Ripley, whom he always continued to hold in revcrent and grateful remembrance. In his childhood, he evinced a remarkably frank, cheerful, generous spirit, and was always ready to put himself out of the way to confer a favour upon another. When he was about seven years old, it is related of him that he was sent to school wearing a pair of new shoes, but that he went home without them, and, on being questioned in regard to the matter, he said that he had given them to a poor boy whom he met in the street. The spirit whicl this incident betokened, formed one of his prominent characteristics to th close of life.

At an early age he was placed with a relative in Maine, with a view t his engaging in mercantile pursuits. But, as his tastes were rather literar than commercial, he returned, after a short time, to his family, who had now removed to Cambridge — the late Professor Frisbie was at that time living with them, and, under his instruction, young Bartlett very soon completed his preparation for College. He entered at Harvard in 1801, and, having sustained himself honourably throughout his whole course, in respect to both scholarship and behaviour, graduated in 1805. Having

* Ware's Unitarian Biography.

resolved on entering the ministry, he remained at Cambridge two years after his graduation, engaged chiefly in the study of Theology. The Chaplaincy of the Boston Almshouse having been offered to him, he entered with great zeal on the discharge of its duties, and made it virtually the first Ministry at Large in Boston. He devoted considerable attention, at this period, to the study of Medicine, not with a view of ever engaging in the practice of it, but that he might know better how to adapt his ministrations to the physical condition of the sick and the suffering. At his suggestion, a meeting of wealthy and benevolent citizens was called, to consider what measures should be taken to procure suitable treatment for the insane,—which resulted in the establishment of the McLean Insane Hospital at Somerville. Through his instrumentality, also, a Society was formed for affording relief to destitute families, during the trying period of the Embargo. Of this Society he was the chief agent, and, in connection with it, he performed a great amount of benevolent and highly effective labour.

Mr. Bartlett was engaged in the Chaplaincy for about three years, and, during at least a part of this time, continued his theological studies under Mr. (afterwards Dr.) Channing. At the end of that period, he offered himself as a candidate for settlement, and very soon received a unanimous call to become the Pastor of the Second Congregational Church in Marblehead. Having accepted this call, he was ordained on the 22d of May, 1811, the Rev. Dr. Holmes of Cambridge preaching the Ordination Sermon.

Here Mr. Bartlett spent the remainder of his life. Besides attending diligently to his duties which were strictly professional, he identified himself with various benevolent projects, some of which were outside of his own denomination. He assisted in the formation and management of the Humane Society of Marblehead, composed of ladies of different denominations, whose benefactions to the sick and needy have been extensively useful. He was also a member of the Masonic Fraternity, and, for several years, was charged with the inspection of the Lodges in Essex County. He bestowed great attention upon the youth of his congregation, particularly in connection with the Sunday School, the importance of which, as a means of intellectual and moral culture, he thought it difficult to overrate.

Mr. Bartlett was at length suddenly arrested in his labours. Some two years previous to his death, when his faculties and sensibilities had been, for some time, unusually taxed by the desolations which had occurred in many of the families of his flock, by reason of terrible marine disasters, he was suddenly brought to a stand in the midst of the services of the church, both his strength and his utterance having entirely failed him. It was supposed that he experienced, at that time, a slight attack of paralysis. His labours were now necessarily suspended, and arrangements were made to enable him to recruit his exhausted energies. During the summer following, accompanied by his wife, he journeyed first to the interior of New York, and passed several weeks with friends in the valley of the Mohawk. Thence he went to Staten Island, where he spent the remainder of the summer, and also made a short visit to West Point, which seems to have occasioned him high gratification. On his return home, he seemed some-

what improved in both health and spirits, and he undertook to resume his accustomed labours. He quickly found, however, that it was impossible for him to proceed, and there were now signs of no equivocal import that he had nearly reached the end of his course. Added to his general weakness was a difficulty at the chest, which greatly obstructed his breathing, and for weeks prevented his sleeping except in a sitting posture. At length, in the midst of a circle of devoted friends, and in the bosom of a community with whom he had become most pleasantly identified by a residence among them of nearly forty years, he sunk gently into his last slumber, on the morning of February 3, 1849, in the sixty-fifth year of his age, and the thirty-eighth of his ministry.

The following is a list of Mr. Bartlett's publications: —

God not the Author of Sin: A Discourse delivered before the Second Congregational Church and Society in Marblehead, 1819. Preaching Christ in Love: A Discourse delivered before the Second Congregational Church and Society in Marblehead, 1825. A Discourse delivered before the Second Congregational Society in Marblehead, 1829.

Mr. Bartlett was married, in 1811, to Rebecca, daughter of George and Sarah Dublois, of Halifax, Nova Scotia, by whom he had six children. Mrs. Bartlett died on the 23d of December, 1858, aged eighty-two.

FROM THE REV A. P. PEABODY, D. D.

CAMBRIDGE, December 26, 1861.

My dear Sir: I avail myself of a brief interval of leisure to give you, as I promised, my reminiscences of the Rev. Mr. Bartlett, of Marblehead. I knew him in my early boyhood, having often seen him in the pulpit and at the house of my Pastor, Rev. Dr. Abbot of Beverly. Again, in the latter years of his life, I was on intimate terms with him, he having joined, at the earnest solicitation of brethren many years younger than himself, a sort of clerical club of which I was a member. In these years I repeatedly exchanged with him, visited him, and became conversant with his domestic and pastoral life and relations.

In temperament, and in the traits of his mental character and culture, he was the most complete representative of the "golden mean" — if it be golden — that I ever knew. He was always serene and happy, never elated or buoyant. He was kind and genial in his manner, but with no *empressement* even toward his dearest friends. In conversation he was neither sprightly nor dull; he contributed more than is often in the power of the most gifted to the entertainment and profit of a social gathering or of a clerical conference, yet, when the hour was over, you could recall nothing peculiarly striking or brilliant to which he had given utterance. In his manners he was modest and unobtrusive; yet self-possessed, easy and dignified. As to his acquirements, he made no profession of scholarship, seemed to have only a few obsolete books, and one would have thought was too busy to read much; yet what it became him to know he always knew, and in the discussions of our club on subjects of Theology and Exegesis, he often supplemented the deficient learning of those of us who had much to do with many books. His sermons were always good, but never noteworthy,— impressive but not exciting. His style was singularly chaste, pure and rythmical, but with no strong points, with little ornament, and with little versatility. His treatment of a subject was methodical, with distinctly stated divisions and often subdivisions, and with just that development of each which satisfied the demands

of the occasion and fell short of the point of weariness. His voice might remind one of the air of "Pleyel's Hymn," a rich melody compressed within the range of three or four notes on the diatonic scale. His intonations were more agreeable to the ear than those of any preacher whom I now call to mind; but his delivery had so little compass of tone, and the cadences fell with such an unvarying ictus upon the auditory nerve, that from gratified and interested attention the passage to somnolence was by no means difficult. His acceptableness as a Preacher corresponded very closely to the absence from all extremes that I have remarked in his professional endowments. Wherever he was wont to preach, the worshippers were glad to see him in the pulpit, and felt, when the day closed, that it had been a good day; yet he was very little asked for, or talked about in the churches. One thing I ought to mention, though I bring it in aphoristically,— he was not a moderately good singer, but he had a soprano voice of rare sweetness and power, and was wont to lead the singing at social religious meetings, when there was no chorister present.

I come now to speak of gifts which he possessed in no moderate or ordinary measure. As a Pastor or Minister, in his relations to his own flock and to the people of Marblehead in general, he manifested, with an evident desire to be faithful to the last degree, certain peculiar capacities and adaptations. He studied Medicine to a considerable extent, before he became a Minister, and he practised successfully among the poorer people of his parish and the town. He was skilled in all the arts that contribute to the comfort and refinement of home-life; and by his example, influence and generous aid, he exerted a constantly elevating and refining agency for the less cultivated portion of the community around him. He was active and successful as a peacemaker, and suppressed a great deal of incipient litigation. He was an excellent business man; drew ordinary legal instruments with accuracy, and took the very best care of property. His services in this line were often put in requisition for the care of the families of his seafaring parishioners, the writing of wills, the administration of estates, and the guardianship of minors. Wherever it was a charity to assume a charge of this class, he was always ready to undertake it, however onerous. He attended the Probate Court almost as regularly as the Judge and Registrar. At the same time, his almsgiving went to the outside limits of his ability. During the early part of his ministry, when Marblehead drew all her wealth from the sea, the casualties incident to the maritime profession multiplied greatly the number of bereaved and destitute families, and constant demands were made upon Mr. Bartlett's moderate, but well husbanded, resources. They were never made in vain, and I have been told by one who knew well, that it was by no means an uncommon thing for him to meet some urgent case of need by sending the dinner from his own table. A brother minister, who was intimate with him for many years, summed up some of Mr. Bartlett's various functions in this wise: — "If one of his parishioners were very sick, he would first prescribe for him, then pray with him. If the case was likely to prove fatal, he wrote the sick man's will, watched with him the last night of his life, comforted the mourners, made the *post mortem* examination, officiated at the Funeral,— then presented the will for probate, gave bonds as executor, and was appointed guardian of the children." With these multifarious occupations, he never lost sight of the great purpose of his ministry; but in all else that he did, the work of winning souls for his Master held the first place, and the avenues of access to men's hearts which he opened by offices of friendship and charity he made availing for the conveyance of religious counsel, rebuke and instruction.

Hoping that from what I have now written you may extract some serviceable biographical memoranda of my much revered friend,

I am, my dear Sir, very truly yours, A. P. PEABODY.

JOHN LOVEJOY ABBOT *

1808 — 1814.

JOHN LOVEJOY ABBOT, the eldest son of John Lovejoy and Phœbe Abbot, was born in Andover, Mass., on the 29th of November, 1783. His father was a farmer, and was desirous that the son should be a farmer also; but he yielded to the son's wishes, which were decidedly in favour of a liberal education. Accordingly, he was fitted for College at Phillips Academy, Andover, and entered at Harvard in the year 1801. Having maintained a highly respectable standing during his college course, he graduated with honour in 1805. He then returned to his father's, and commenced the study of Divinity under the Rev. Jonathan French, who was, at that time, the minister of the congregation to which his parents belonged. After a short time, however, he went back to Cambridge, and was employed as a subordinate officer of the College, (Proctor,) while, at the same time, he pursued his theological studies under Dr. Ware, who had then recently succeeded Dr. Tappan, as Professor of Theology. In 1811 he was appointed Librarian of the College, and held the office about two years.

He was licensed to preach (it is believed by the Boston Association) in 1808; and after this, during his residence at Cambridge, preached frequently for the neighbouring ministers, and in vacant parishes in the surrounding country. In due time he attracted the attention of the First Church in Boston, then vacant by the death of the Rev. William Emerson; and, some time after, received and accepted a call from that church to become their Pastor. He was ordained and installed on the 14th of July, 1813, the Sermon on the occasion being preached by the Rev. Dr. Ware, from Acts XXVI., 17, 18. On the 24th of October following, he was married to Elizabeth Bell, daughter of Thomas and Elizabeth (Bell) Warland, of Cambridge.

He had preached but two or three Sabbaths after his Ordination, when he was attacked by pulmonary disease, and never preached again. In October following, he made a communication to his Society in respect to the state of his health, which led them to take action of which the following is a record:—

"October 17, 1813.

"A letter was communicated from Rev. Mr. Abbot respecting the ill state of his health: Whereupon

"VOTED, unanimously, That this church and congregation are deeply afflicted, and sincerely regret the indisposition and ill state of health of their revered and beloved Pastor; and they recommend that he comply with the advice of his physicians with respect to a contemplated voyage or journey.

"VOTED, That the Standing Committee be requested to inform the Rev. Pastor of the above vote, and to aid him in suitable arrangements for the same.

* MSS. from Mrs. E. B. Manning, Rev. Dr. Frothingham, Rev. Ephraim Abbot, and Hon. James Savage.—New England Palladium, 1813.—Christian Disciple, 1814.

"VOTED, That the expenses of supplying the pulpit be paid by the Society during the absence of the Rev. Mr. Abbot, and that his salary be continued."

The following letter to Mr. Abbot accompanied the copy of the preceding votes.

BOSTON, October 18, 1813.

Rev. John L. Abbot: Dear Sir: Your letter of the 17th inst., communicated to the First Church and Society, was presented yesterday, and by them received with the most sincere sentiments of respect, sympathy and affection; and whilst they bow with submission to the Providence of God in his dispensation which is about to separate the Pastor from his flock, we hope, with the blessing of God, for the recovery and establishment of your health, and that we may have mutual cause to sing of mercy and of judgment. We enclose a copy of the *Votes* of the Society, and, in behalf of the Standing Committee, are Rev. and dear Sir, with sentiments of esteem and respect, Your friends and obedient servants,

DAVID TILDEN
JAMES MORRILL } Deacons.

Mr. Abbot sailed from New Bedford for Lisbon on the 29th of November, and returned about the 10th of June following (1814). His homeward passage, besides being very long, (fifty seven days,) was very tempestuous, so that, when he reached North Yarmouth, the port at which he landed, he had lost all the strength which he had gained during his six months absence.

After his return, finding himself too feeble to resume the charge of his congregation, he went, by the advice of his physician, to pass the summer at Brighton, near Boston. He sometimes indulged a faint hope that his health was improving, and that he should be able, at no distant period, to return to his pastoral labours: but, early in October, he became convinced that his hope was delusive, and he began seriously to meditate the purpose — painful as it was — of resigning his pastoral charge. On the 10th of October, he left Brighton for Medford, where he passed a few very happy days in the family of that distinguished man,— Mr. Peter C. Brooks. On leaving Medford, he returned in a chaise, to his father's house in Andover, and, though he drove most of the way himself, he was comfortable and cheerful when he reached the end of his journey. The next morning, he drove over to the North Parish, and called upon his friend, Mrs. Samuel Phillips, and was still very comfortable when he returned. That evening, however, he had a hemorrhage from the lungs, which occasioned much alarm to his friends, though he remained perfectly calm himself. The next day, which was the Sabbath, he was very feeble, and slept much in his chair. At evening he went early to bed, and did not awake to full consciousness till about four o'clock in the morning, when he was found to be dying. Though he was unable to speak, he recognized his friends around him, and took leave of them by the parting look and the affectionate pressure of the hand. He breathed his last early the next morning, October 17, 1814. In compliance with a request from his congregation, his remains were taken to Boston, and his Funeral attended at the Church in Chauncy Place, on the 20th, on which occasion an Address was delivered by the Rev. Edward

Everett, then of the Brattle Street Church, which was afterwards published. Another tribute to his memory in the form of a "Monody," by John Lathrop, Jr., appeared, about the same time. The widow of Mr. Abbot was subsequently married to Dr. Manning, of Cambridge, and still (1864) survives.

Of the particular type of Mr. Abbot's Unitarianism, I can learn nothing more definite than that his views were in substantial accordance with those of Dr. Channing *at that period.*

FROM THE REV SAMUEL SEWALL.

BURLINGTON, Mass., April 8, 1864.

Rev. and dear Sir; I cheerfully comply with your request for some account of the Rev. John Lovejoy Abbot; and it is the more easy for me to do it, as I kept a diary during my acquaintance with him, in which I noted many incidents, some of which may be to your purpose.

My recollections of his looks and personal appearance are quite vivid. He was hardly, I should think, six feet high; rather robust than otherwise in his frame; of an open, ingenuous and benevolent countenance; of large features, with a slight lisp in his utterance.

As he was of the class of 1805, next after mine, I was but slightly acquainted with him till 1807. From that time forward till his settlement over the First Church, Boston, in 1813, I was quite intimate with him; walking with him, or riding into Boston and other neighbouring towns; accompanying him going to the Boston Thursday Lecture, or in visiting our mutual friend, the Rev. Mr. Eaton, Rector of the North (Episcopal) Church, Boston, and once, (August 7, 1813,) in partaking of the Communion with him at Mr. Eaton's Church. We often, too, made short calls at each other's rooms in the College; and, at one time, I was accustomed to have him, Tutor Frisbie, and one other gentleman of the College Faculty, all troubled with weak eyes, meet frequently at my room after dinner, where I would read loud to them from any interesting or amusing book we might chance to meet with, and sometimes published sermons, for an hour or so. But on these, and all occasions, when and wherever I met with Mr Abbot, he ever approved himself the same cheerful companion, the same intelligent, kind and obliging friend. And he not unfrequently would entertain all in company with him with flashes of wit and humour, or with dry satire but sharp, against any distinguished persons in the community, who were believed or reported to have done any thing that was much out of character.

At Easter, March, 1807, he succeeded me as Reader in the Episcopal Church of Cambridge, and continued in that office a year. After I had retired from it, I continued to attend the Sabbath worship of that church, and remarked in my diary after hearing him July 12th of that year,—"Am much pleased with him." I have reason to believe that his services in that station were always very acceptable to the people. Among other published works from which he selected his discourses to read, were Jay's Sermons, I recollect.

He and I belonged, while residents at Cambridge, to a Theological Society, — the "K. Δ.;" the meaning of which initials I have now forgotten. It was instituted about 1804 or 1805, for the benefit of theological students chiefly. We used to meet once a week, every Wednesday evening, (at one time,) at the rooms of its members within the walls in turn, and sometimes at a hired room abroad in the town; and the exercises were prayers at the opening and close of the meeting, a lesson from the Scriptures, and the reading of a sermon or dissertation for criticism by its respective members in course. Gentlemen

of the College Government also, Tutors, Regent, &c., belonged, several of them to this society — all who were interested on the subject of religion, or were intending to make the Christian Ministry their profession: and at the Anniversary celebration, in November of each year, the Professor of Divinity was wont to attend. Of this Society (which numbered, at one time, among its members, Professor Frisbie, Dr. Nichols,* of Portland, Rev. Mr. Nourse, the Librarian, Rev. Dr. Allen, of Northampton, once President of Bowdoin College, Rev. Samuel C. Thacher, Professor Andrews Norton and President Edward Everett) Mr. Abbot was chosen Vice President at its Anniversary, in November, 1807, and again, on the like occasion, in 1808. He often preached before the Society. The sermons were generally of a serious, practical nature; as you might suppose from some of his texts, which I have noted down: as, "Thou God seest me;" "Lead us not into temptation," &c. But, occasionally, his discourses before the Society were on controversial topics. For instance, I find, by my minutes, that, April 26, 1809, his sermon before them was against the Worship of Christ. The following is my notice of this sermon:— "Attended the Theological Society. Brother Abbot gave us a discussion on 'the *Worship of Christ.*' After enumerating the several passages which have been thought to imply, directly or indirectly, that the Saviour was to be worshipped, he adduced arguments on the other side of the question, in favour of which he decided. Had a long debate on the subject after he had done." From this a change seems to have taken place in his views of the person of the Saviour from what they were when he was Reader in the Episcopal Church in Cambridge, in 1807 He became eventually, I am confident, a decided Unitarian. Whether he finally embraced the Arian or the Socinian hypothesis, I am not sure; but I rather think the former. But, on this and all other subjects of controversy, Mr. Abbot was very candid towards those who differed from him. He very seldom, if ever, indulged in any thing like severity against them for their supposed errors; and with some gentlemen who differed from him in sentiment, (as Rev. Mr. Eaton, above referred to, who was very orthodox upon the Trinity,) he continued to live in intimate friendship all his days.

I was not present at Mr. Abbot's ordination, as I was then preaching as a candidate at Westminster, Mass.; but the sad intelligence came, shortly after my return to Cambridge, that he had been taken off from his labours among his people by ill-health. In October following, I supplied his pulpit at Boston one Sabbath, and, a few days after, he was married, preparatory to his taking a voyage for his health. The week before he sailed, I called at the house of

* Ichabod Nichols was born in Portsmouth, N. H., July 5, 1784. He was graduated at Harvard College in 1802, and commenced the study of Theology under the Rev. Dr. Barnard, of Salem, but returned to Cambridge in 1805 as Tutor in Mathematics, and held that office four years. On the 7th of January, 1809, he was ordained and installed as Associate Pastor with the Rev. Dr. Deane, of the First Congregational Church in Portland, Me.; and, in 1814, he became sole Pastor by the death of his senior, and continued so till 1855, when he received a colleague. After this event, still retaining the pastoral relation, he removed to Cambridge, where, notwithstanding his waning health, he pursued his favourite studies with great vigour until near the close of his life. He died in Cambridge, on the 2d of January, 1859. He received the degree of Doctor of Divinity from Bowdoin College in 1821, and from Harvard College in 1851. He was, for many years, a very active and useful Trustee of Bowdoin College, and was early elected a member, and was, for several years, the Vice President, of the American Academy of Arts and Sciences. In 1830 he published a work on Natural Theology, which contains many views and illustrations peculiarly his own. He left a work nearly ready for the press, entitled "Hours with the Evangelists," which embraces an argument for the Christian Revelation and Miracles, directed mainly against the theory of Strauss, and a series of critical and philosophical comments on the principal epochs in the Life of Jesus. This work has since been published. A volume, entitled "Remembered Words from the Sermons of the Rev. I. Nichols," appeared in 1860. He published several pamphlets, among which is an Oration delivered at Salem on the Fourth of July, 1805, and an Address before the Portland Temperance Society, 1823. He had a strong predilection for mathematical science, was a bold and vigorous thinker, and though decidedly a Unitarian, was of the more conservative school.

his father-in-law to bid him farewell. He made the proposed voyage, but without any substantial benefit. I remember meeting him once, with his wife, after his return, in travelling to or from this place, after my Ordination here, and was struck with the paleness of his countenance, which seemed to indicate that he was fast becoming a prey to consumption. It was only a short time after that I had occasion to make in my interleaved Almanac a record of his death.

Yours very respectfully,
SAMUEL SEWALL.

SAMUEL CARY*

1808 — 1815.

SAMUEL CARY, a son of the Rev. Thomas Cary, was born in Newburyport, Mass., on the 24th of November, 1785. He was graduated at Harvard College in 1804. He studied Divinity at Cambridge for three years, and was invited to preach on probation in King's Chapel, Boston, in November, 1808. In due time he received a call to become associated with Dr. Freeman as Junior Pastor; and, having accepted the call, he was ordained and installed on the 1st of January, 1809,— Mr. Cary himself preaching the Sermon, and Dr. Freeman delivering the Charge.

Mr. Cary proved highly acceptable to his congregation, and, for six years, laboured among them up to the full measure of his ability. In March, 1815, he was seized with a cold, which, as it occasioned no alarm, was suffered to increase in violence until it had actually become the foundation of the disease which terminated his life. In the month of July he found himself inadequate to his regular services, and, in consequence, retired a few weeks to what was conceived to be a more salubrious climate. He returned somewhat relieved, but without any essential improvement. Some of his friends then suggested that a voyage across the Atlantic, and a winter spent in the mild climate of England, might not improbably be the means of effecting a restoration; and he so far concurred in their judgment as to resolve on making the experiment. He, accordingly, left Boston in the month of September. His passage was remarkably expeditious, but the weather, being uncommonly wet, was unfavourable to an invalid. He landed at Liverpool, and, almost immediately after, proceeded to Yorkshire, where he stopped for a few days at the house of a friend. Finding himself a little revived, he continued his journey to the South, intending, after passing a few weeks near London, to spend the winter in the West of England. He travelled slowly, and by short stages, as he was able to bear it, being accompanied by his wife and another friend. On Sunday, the 22d of October, he was at Cambridge, in better spirits than usual; and expressed great interest in viewing the majestic and venerable buildings of that renowned University. In the evening he pursued his journey; but, a mile before he came to Royston, his breathing became very hard, and he was seized with an acute pain across the chest. With much difficulty he

*Greenwood's Hist. of King's Chapel.— Belsham's Fun. Serm.

was taken forward to the end of the stage; and, notwithstanding all the assistance that could be rendered, he expired within two hours after his arrival.

Mr. Cary, just before his death, expressed a wish that his remains might be taken to London, and that the service at his Funeral might be performed by the Rev. Thomas Belsham, the officiating minister of Essex Street Chapel; to whom he had brought a letter of introduction, and whose acquaintance he had expressed a strong desire to make. This request was complied with; and a part of Mr. Belsham's Sermon, delivered the Sunday after his decease, appeared in the (London) Monthly Repository. A Sermon on the occasion of his death, by the Rev. Dr. Freeman, and part of a Sermon by the Rev. Henry Colman, in which his character was feelingly and gracefully portrayed, were printed, not published. His congregation ordered a monument to be erected over his remains, and an epitaph in Latin was inscribed upon it, from the pen of his classmate, Professor Andrews Norton.

The following are Mr. Cary's publications:—

A Discourse before the Merrimac Humane Society, 1806. A Discourse at his own Ordination, 1809. A Discourse delivered on the day of the National Fast, 1813. Review of English's "Grounds of Christianity Examined," 1813. A Discourse before the Ancient and Honourable Artillery Company, 1814. A Discourse on the Ignorance of the True Meaning of the Scriptures and the Causes of it, 1814. A Sermon on the Death of Madam Susan Bulfinch, 1815.

Mr. Cary was married on the 26th of September, 1811, to Mary Ann, daughter of John Atkinson, who lived in the city of New York, and also at Bellows Falls, N. H. They had two children,—both sons. One died in infancy, the other at the age of twelve years. Mrs. Cary was married, on the 12th of October, 1826, to Col. Joseph May, of Boston, and died on the 27th of January, 1839.

FROM THE REV SAMUEL OSGOOD, D. D.

SPRINGFIELD, August 21, 1860.

My dear Sir: My only reason for complying with your request for my recollections of the Rev. Samuel Cary, formerly minister of the Stone Chapel, Boston, is that so nearly all of his contemporaries have passed away, that I should scarcely know to whom to direct you for any more extended account of him than I am able myself to furnish. I used to see him occasionally in Boston, but my knowledge of him, at that period, was derived chiefly from some of my friends, who knew him intimately — indeed, we were in the ministry together for several years; and though he lived at Boston, and I at Springfield, the distance was not so great but that common report made me familiar with his character. And notwithstanding the difference in our religious views, and notwithstanding one instance in which I was brought into very delicate and painful relations to him, of which I shall have occasion presently to speak, my general recollections of him are very pleasant, and I feel not at all embarrassed in giving you my impressions of his character.

Mr. Cary was, I think, more than ordinarily prepossessing in his personal appearance. As I remember him, he was rather below than above the medium height, was compactly built, and had an expression of countenance at once intelligent and amiable, and on the whole rather unusually attractive.

His manners, though simple and natural, were still cultivated and gentlemanly, and showed his familiarity with polished society. In conversation he had a good command of language, and evidently spoke out of the fulness of a well furnished and well disciplined mind. Without attributing to him the highest order of intellect, I suppose him to have been a man of highly respectable mental endowments, of which he made the most by means of a very liberal culture.

I do not remember ever to have heard Mr. Cary preach; but the fact that he was chosen as colleague to Dr. Freeman, of the Stone Chapel, and that he satisfied that very intelligent congregation, is sufficient evidence that his preaching talents were of no inferior order. I think he enjoyed a considerably more than ordinary reputation as a Preacher, though as Buckminster and Channing were his near neighbours, it may reasonably be doubted whether he did not suffer somewhat from their superior splendour. He published several sermons, which were creditable to his talents, though they were rather tasteful and graceful than powerful. I am not quite certain in regard to the particular type of his Unitarianism, though I am inclined to believe, from some circumstances within my knowledge, that he was a Humanitarian.

You are well aware that even up to the close of Mr. Cary's brief ministry, the separation between the Orthodox and Unitarian Churches of Massachusetts was only in the process of being effected. Not long after my settlement here, my mind came to be deeply exercised on the subject, and, though many of the Unitarian ministers were among my intimate friends, from my having at an early period sympathized in their theological views, I was brought to the conclusion that I could not conscientiously invite them to preach in my pulpit. This result was not only painful to myself, but was exeeedingly unwelcome and even annoying to a large portion of my congregation. In this state of things, it so happened that several highly respectable Unitarian ministers, among whom was Mr. Cary, came to spend a Sabbath with some of their friends belonging to my congregation. The time had now come when my principles, which I had already announced, must be put to a practical test; and, painfully embarrassing as my situation was, I felt conscience-bound to adhere to my deliberately formed convictions. I had a long interview with Mr. Cary on thc subject, and stated to him my views and feelings without any reserve, and he heard me with the utmost apparent candour and kindness, and assured me that he had not a doubt that I was perfectly conscientious in the course I had taken, and that he did not see but that the views which I held required it. His whole bearing on the occasion was entirely gentlemanly, and though I doubt not that he thought me bigoted upon principle, I never heard of his saying a word to my disparagement, or that indicated a wish to lessen me in the regards of any portion of my people. His conduct on that occasion was, I doubt not, a fair specimen of the general consideration and urbanity that pertained to his character.

Yours truly,

SAMUEL OSGOOD.

EZRA SHAW GOODWIN *

1809 — 1833.

EZRA SHAW GOODWIN was born in Plymouth, Mass., September 11, 1787. He was the youngest son of General Nathaniel Goodwin, of Plymouth, who died in 1819, at the age of ninety, and whose memory is still gratefully cherished by the inhabitants of the Old Colony. His mother, the second wife of General Goodwin, was the daughter of the Rev. John Shaw,† of Bridgewater. She died at Plymouth in the year 1825, in the seventy-ninth year of her age.

His education was commenced at one of the common schools of his native town, and his studies, preparatory to entering College, were prosecuted under the Rev. David Gurney,‡ of Middleborough. He entered Harvard College in 1803, and having, through his whole course, maintained a respectable rank as a scholar, was graduated in 1807.

After closing his collegiate course, he continued at Cambridge, for some months, as a resident graduate, pursuing the study of Theology, in accordance with a purpose formed in his early youth. He afterwards studied by himself at home, with some general superintendence from the Rev. James Kendall,§ of Plymouth. In September, 1809, he received the approba-

* Memoir prefixed to his Posthumous Sermons.

† JOHN SHAW was a native of Bridgewater; was graduated at Harvard College in 1729; was ordained Pastor of the church in his native place, November 17, 1731; and died April 20, 1791, aged eighty-three. He published a Sermon, entitled "The Character of a Pastor, according to God's own heart Considered," delivered at the Ordination of MOSES TAFT, [who was a native of Mendon, was graduated at Harvard College in 1751; was settled over the Church in Braintree, August 26, 1752; and died November 12, 1791]; and a Sermon preached at Barnstable, at the Ordination of Oakes Shaw, 1760. OAKES SHAW, the son of John Shaw, was born at Bridgewater in 1736; was graduated at Harvard College in 1758; was ordained at Barnstable, October 1, 1760; and died February 14, 1763. JOHN SHAW, another son of John, was born at Bridgewater, November 7, 1747; was graduated at Harvard College in 1772; was ordained at Haverhill, March 12, 1777; and died September 29, 1794, aged forty-seven. BEZALEEL SHAW, another son of John, was born at Bridgewater; was graduated at Harvard College in 1762; was ordained at Nantucket, November 25, 1767; and died February 27, 1796, aged fifty-seven.

‡ DAVID GURNEY was born at Bridgewater; was graduated at Harvard College in 1785; was ordained minister of Middleborough, December 5, 1787; and died in 1815.

§ JAMES KENDALL was the youngest son of Major James and Elizabeth (Mason) Kendall, of Sterling, Mass., where he was born, November 3, 1769. He entered Harvard College in 1792, and graduated with high honour in 1796. On leaving College, he passed two years as Assistant Teacher in Phillips Academy, Andover, at the same time pursuing his theological studies under the direction of the Rev. Dr. Tappan, then Professor of Divinity at Harvard College, and the Rev. Jonathan French, of Andover. He received approbation to preach from the Andover Association in 1795. In that year he was chosen Tutor of Greek in the College, and removed to Cambridge, where he still continued his theological studies. He commenced preaching at Plymouth, as a candidate, in October, 1799, and was ordained there January 1, 1800, the Rev. Mr. French, of Andover, preaching the Sermon. He was the sole Pastor of the church for thirty-eight years: and, after the settlement of a colleague in 1838, he preached frequently for a number of years in his own pulpit, and in other pulpits in the region. He died, after a short illness, on the 17th of March, 1859, in the ninetieth year of his age. His Funeral Sermon was preached by his former colleague, the Rev. Dr. Briggs, of Salem. He was married in June, 1800, to Sarah, daughter of Deacon Daniel Poor, of Andover, who became the mother of six children, and died in February, 1809; and a second time, in 1810, to Sally, daughter of Deacon Paul Kendall, of Templeton, who also became the mother of six children, and died in February, 1845. The degree of Doctor of Divinity was conferred upon him, by Harvard College, in 1825. He published a Discourse on the Character of Washington, delivered at the request of the town of Plymouth, 1800; a Sermon on the Death of Mrs. Jane Robbins, 1800; a Sermon on the Death of Col. George Watson, 1800; a Sermon on the Death of the Rev. David Tappan, D. D., 1803; a Sermon at the Ordination of

tion of the Plymouth Association, and immediately after commenced preaching. From this time until July following, he remained in Plymouth and its neighbourhood, still pursuing his theological studies, and preaching wherever his services were desired. In the summer of 1810, he was invited to supply the pulpit at Topsham, Me., where, with the exception of a few Sabbaths spent at Augusta, he continued for more than a year. From September, 1811, and through the greater part of 1812, he supplied the First Parish in Sandwich, Mass.; and, having received and accepted an invitation to settle there, was ordained on the 17th of March, 1813,— the Rev. William Shaw, of Marshfield, preaching the Ordination Sermon.

In a little more than a year from the time of his settlement, Mr. Goodwin was married to Ellen Watson, the eldest daughter of the Hon. John Davis, of Boston. Mrs. Goodwin survived her husband for some years, but they had no children.

In 1822 he was elected a member of the Massachusetts Historical Society, and, in 1830, a member of the American Academy of Arts and Sciences.

Mr. Goodwin was originally settled for only ten years; but, at the expiration of that time, he was engaged for an indefinite period. He was in the diligent prosecution of his labours, when he was arrested by the disease that terminated his life. In January, 1833, he visited Boston for the last time. On his return, and but a few days before his decease, he preached at Kingston from the text,— "I am now ready to be offered, and the time of my departure is at hand." He suffered, during that day, a severe pain in his head, which continued, without abatement, through the two following days, which he spent at Plymouth. After returning to Sandwich, his disorder developed itself as an abscess of the brain, and quickly took on an alarming, and even hopeless, form. He died on the 5th of February, in the forty-sixth year of his age, and the twentieth of his ministry. A Discourse was delivered at his Funeral, by the Rev. Dr. Kendall, of Plymouth, from the text,— "I leave the world and go to the Father."

The following is a list of Mr. Goodwin's publications;—

Notices of the Great Storm, September 23, 1815: Mass. Historical Collections, Vol. x, Second Series. Meaning of the words translated Eternity and Eternal in the Scriptures: Christian Examiner, Vols. v, ix, x, xii, xiii, xiv A Sermon on the Secresy of the Soul in Communion with God: Liberal Preacher, Vol. iii, No. 9. An Address before the Barnstable Peace Society, 1830. Ancient and Modern Orthodoxy: Unitarian Advocate for December, 1831. Alice Bradford, or a Birthday

Rev. Caleb Holmes [who was graduated at Harvard College in 1802; was ordained at Dennis, Mass., January 2, 1805; and died November 2, 1813]; a Sermon before the Ancient and Honourable Artillery Company, 1806; a Sermon before the Society for Propagating the Gospel among the Indians and others in North America, 1811; a Sermon before the Humane Society, 1813; a Sermon at the Ordination of Oliver Haywood, at Barnstable, 1815; a Sermon in the Liberal Preacher on Man's Accountableness to his Creator, and a Future Retribution, 1828; a Sermon at the Ordination of Henry B. Goodwin, at Concord, Mass., 1830; a Sermon at the Ordination of his Son, James A. Kendall, at Medfield, Mass., 1830; Charge at the Ordination of Chandler Robbins as Minister of the Second Church, Boston, 1833; Sermon on the Wreck of the Brig Regulator, 1836; Semi Centennial Sermon, 1850. Dr. Kendall was a man of great personal dignity, of a well balanced and well furnished mind, of a kindly and generous spirit, and of much more than ordinary popularity as a Preacher. In his theological views he is believed to have been an Arian. He was greatly esteemed by all denominations.

Present. Some Scriptural Readings compared with some Unscriptural Sayings: Tracts of the American Unitarian Association, No. 66, 1st Series. The Shipwrecked Coaster. Token for 1833: After his death, a small Volume of his Sermons was published, prefaced by a brief Memoir of his life.

FROM THE REV SAMUEL J. MAY.

SYRACUSE, November 3, 1862.

My dear Sir: I cannot claim to have been very intimately acquainted with the Rev. Ezra Shaw Goodwin, though my personal recollections of him, in connection with what I knew of the general estimate of his character among his intelligent friends and contemporaries, will perhaps be sufficient for your purpose. The first recollection I have of him was his preaching at the Stone Chapel in Boston and dining at my father's, as early, I should think, as 1815 or 1816. After this, I often saw him on his visits to the family of Judge Davis, whose daughter he had married, and who lived in our immediate neighbourhood. Indeed, I was in the habit of meeting him occasionally, for some ten or fifteen years, until within a short time previous to his death.

Mr. Goodwin, if my memory serves me, was rather above than below the ordinary height, and every way well proportioned. The expression of his countenance, though not sad, was sedate and thoughtful, and his general air was that of a student. He had great kindliness and ingenuousness of temper, and attracted his friends very near to him, while he rarely, if ever, made an enemy. He possessed good social qualities, and was always discreet and edifying in his conversation, though I should call him rather a *good* talker than a *great* talker. His general bearing in the community in which he lived was such that even those whose religious opinions differed most widely from his own, were not slow to acknowledge the general purity of his character, or, after he was gone, to render due honour to his memory.

Mr. Goodwin possessed a vigorous and inquisitive mind, and had accumulated a large store of general as well as professional knowledge. He had a great fondness for philosophical inquiry, while at the same time he took great delight in the study of nature. His conversation would impress you at once with the idea that he had not been satisfied to remain in any one corner of the great field of knowledge, but was at home in various parts of it, and he would sometimes give forth the most mature and well-digested thoughts on subjects upon which he had scarcely been supposed to have reflected at all. He had an uncommonly quick and retentive memory. He was fond of poetry, and his memory seemed a vast repository of the most beautiful extracts from the best English poets, both ancient and modern. He was a great proficient in the original languages of the Scriptures, and took a high rank among the Biblical Critics of the day. His articles in the Christian Examiner, on the terms *αιων* and *αιωνιος*, attracted great attention among the students of the New Testament, and even those who dissented most earnestly from the author's conclusions, still gave him the credit of having conducted his argument with much learning and ingenuity.

In the pulpit Mr. Goodwin was attractive by his simplicity, his earnestness, his good sense, his perspicuous and graceful style, rather than by any remarkable force or brilliancy either of matter or manner. What his particular views in respect to the person of Jesus Christ were I do not know; but whatever they were, I do not believe they were made prominent in his preaching. The fact, however, that he was firmly persuaded of the truth of the general system which he embraced, is undoubted. At a meeting of the Barnstable Association, several years before his death, one of the clergymen

present, holding different views from Mr. Goodwin, turning to him, said, "What would you give, Sir, to see your views of religion prevail over the world?" He replied with the utmost earnestness,— "What would I give, Sir? I would make a sacrifice of all that I possess on earth, and upon the pile I would cast my own body." I understand that a volume of Mr. Goodwin's sermons has been published since his death; and from these, doubtless, a more definite opinion of his peculiar religious views might be formed, than I, without having read the sermons, could venture to express.

Yours respectfully,
SAMUEL J. MAY.

ANDREWS NORTON.*

1809—1853.

ANDREWS NORTON, the youngest child of Samuel and Jane Norton, was born at Hingham, Mass., December 31, 1786. He was descended from the Rev. John Norton, of Hingham, a nephew of the celebrated John Norton, of Ipswich, and afterwards of Boston. Grave and studious from his childhood, he was fitted for College at the Derby Academy in Hingham, then under the charge of Mr. Abner Lincoln, and, in 1801, was admitted a Sophomore at Harvard. He graduated in 1804, the youngest of his class, with a high character for both scholarship and moral worth. The next four years he devoted to theological and other kindred studies, and did not commence preaching till 1809. At that time he accepted an invitation to supply the pulpit in Augusta, Me.; but, after preaching there a few Sabbaths, he was chosen Tutor in Bowdoin College, which office he accepted, entering immediately on its duties. Here he remained a year, and then returned to Cambridge.

In 1811 he was appointed Tutor in Mathematics in Harvard College, and accepted the office, but resigned it at the close of the year. In 1812 he established a new periodical publication, under the title of the General Repository and Review, which, however, continued for only two years. It was very explicit in the expression, and earnest in the defence, of Unitarian views, and was conducted with uncommon learning and ability. In 1813 he was chosen Librarian of the College; and performed the duties of the office with great fidelity for eight years. The same year in which he became Librarian, he was also appointed Lecturer on the Criticism and Interpretation of the Scriptures, under the bequest of the Hon. Samuel Dexter. In 1819 he was elected Dexter Professor of Sacred Literature in the New Divinity School at Cambridge;— an office in which there was full scope for his ample stores of critical knowledge. His Inaugural Address was published. In 1822 he delivered an Address before the University, at the Funeral of Professor Frisbie, one of his most valued friends, whose Literary Remains he afterwards published with Notices of his Life and Character — a similar service he had performed in 1814, in respect to another

* Dr. Newell's Commem. Disc.—Christ. Exam., 1853.

friend,—Charles Eliot, whose early death he felt as a sore bereavement. In the earnest discussions which took place, in 1824 and '25, respecting the College, and the relation of the Corporation to the Immediate Government, he took an active part. His "Remarks on a Report of a Committee of the Board of Overseers," proposing certain changes in the instruction and discipline of the College, were published in 1824. In 1826 he undertook the collection and republication of the Poems of Mrs. Hemans in this country. In 1828 he passed a few months in England, with great satisfaction and profit. In 1830, he resigned his Professorship, but still continued to devote himself to literary and theological pursuits. In 1833 he published a pamphlet that attracted no little attention, entitled "Statement of Reasons for Disbelief in the Trinitarian Doctrine." The same year he commenced, in connection with his friend, Charles Folsom, Esq., the publication of the "Select Journal of Foreign Literature," in which there was also much original matter furnished by himself. In 1837 was published the first volume of his elaborate work on the "Genuineness of the Gospels;"—a work which he had commenced in 1819, with the expectation of completing it in six months. In 1839, at the request of the Alumni of the Divinity School, he delivered the First Annual Discourse before them, afterwards published, "On the Latest Form of Infidelity." This led to a controversy, which gave him the opportunity of more fully illustrating and vindicating his own views. In 1844 he published the second and third volumes of his work on the "Genuineness of the Gospels." In 1852 he published a volume entitled "Tracts on Christianity," composed chiefly of his larger Essays and Discourses, which had before appeared in a separate form. He left behind him, fully prepared for the press, a Translation of the Gospels, with Notes, on which he had been engaged for many years.

Besides his more elaborate works, Mr. Norton was a liberal contributor to different periodicals, and some of these articles may be reckoned among the ablest productions of his pen.

In the autumn of 1849 he was prostrated by a severe illness, from the effects of which he never fully recovered By the advice of his physician, he passed the following summer at Newport, and with such decided advantage to his health that he resolved to make it his future summer residence. In the summer of 1853 it became apparent that his strength was declining, and that the bracing air had lost its power to restore it. At the close of summer he was unable to leave his room; and he lingered, in perfect calmness, till Sunday evening, September 18, when he finished his earthly course.

In 1821 Mr. Norton was married to Catharine, daughter of Samuel Eliot, a wealthy and highly respectable merchant of Boston. He left four children, a son of high literary character and accomplishments, and three daughters. Mrs. Norton still (1862) survives.

I never saw Mr. Norton but twice, and in each case was in his company perhaps an hour. The first time was about 1813, when I was a student in Yale College, and he the Librarian at Harvard. I was impressed then chiefly by his quiet and gentle manner, and the absence of every thing that indicated a consciousness of superiority. My last interview with him was

only three or four years before his death, and was of a nature to bring me much nearer to him, and give me a clearer insight into his character. He was suffering from feeble health, but was evidently prosecuting his studies with great zeal. He spoke on every subject with a deliberation which might have been almost wearisome, if there had not been so much of good sense, and point, and beauty in all that he said. I think it probable that I found him the more communicative and cordial from the fact that I had vivid and grateful recollections of certain individuals in whom he felt a special interest. His whole appearance indicated great bodily feebleness, but his tone was cheerful, and his face illuminated with bright sunshine. I had several times occasion to ask favours of him, and he always conferred them with great promptness and the best grace. I know he had great boldness, as well as great acuteness, in controversy; but the former, though it must have been an element of his nature, was certainly not impressed upon his countenance

FROM THE REV JAAZANIAH CROSBY, D. D.

CHARLESTOWN, N. H., July 22, 1864.

My dear Friend: Professor Norton, concerning whom you ask for my recollections, was my classmate in Harvard College, and my personal acquaintance with him was confined to the period of our college course — that is from 1800 to 1804. During this time I was in quite intimate relations with him, and had every opportunity of noticing his peculiar developments, and forming an accurate judgment of his character. It is due to candour to say that, though the germ of his future distinction was doubtless to be recognized in what he was there, yet probably no one anticipated that he would ever attain the high position, especially in Biblical learning, which he afterwards reached.

Mr. Norton was of a delicate physical organization, being somewhat below the medium height, of a spare habit, a light and rather pallid complexion, and a countenance reflecting the milder rather than the sterner qualities. His voice, though pleasant, was feeble, and had not sufficient compass to fill a large house. His mind was inquisitive, his taste refined and exact, and his habits of study every way exemplary. He was modest even to diffidence, evidently preferring to keep in the background, rather than to make himself in any way prominent. He was, however, sociable and cheerful when he was with his friends, but never uttered a word inconsistent with the strictest delicacy and propriety. He was of an amiable and generous spirit, and delighted in seeing others happy, and in contributing to their happiness, whenever it was in his power.

Though Mr. Norton's habit was generally very sedate, there was nothing about him that savoured of misanthropy; and he had a vein of quiet humour, which sometimes contributed not a little to the amusement of his friends. One or two of his bright pithy sayings now occur to me. There was a young man in College, a son of a highly respectable clergyman, whose reputation for intellect was considerably below mediocrity; and there was another whose reputation for gormandizing was at least proportionally above it; and it so happened that these two characters, each remarkable in his way, sat opposite to each other at the table. As Norton was going into the College Commons, one of the students, pointing to the voracious eater, said to him, "Yonder is Charybdis." "I presume so," said Norton, "for I see Scylla (silly) opposite to him." One of our classmates, by the name of K——l, a genial and somewhat jovial fellow, who was not afraid of a glass of wine, though I believe he was never charged with the *excessive* use of it, met Norton, who was proverbial for total abstinence, one morning after there had been some

rather jubilant meeting, and said to him, "Well, Norton, I understand you were intoxicated last evening." To which he replied, "Well, K——l, I understand you were not, and I should like to know which of the two facts is the most singular." While he was a Professor at Cambridge, one who had formerly been a student under him, not remarkable for force of intellect, underwent some great change in his religious opinions; and when some one asked Mr. Norton how he accounted for it, he replied that probably some one had told him that his former opinions were not correct. On hearing one of the students read something rather crude, which he had prepared for a literary or theological exercise, he simply observed,—"I have only two remarks to make upon your production,—one has respect to the matter, the other to the manner,—that is all." The effect of his witty sayings was greatly increased by the quiet and apparently unconscious manner in which they were uttered.

I have, as you perceive, limited myself chiefly to what Professor Norton was in his earlier years; but there are many still living, who can give you an account of him at a later period, and after he had become, in his department, emphatically one of the leading men of his time.

Your friend, sincerely and affectionately,

J. CROSBY.

FROM THE REV JAMES WALKER, D. D., L. L. D.

PRESIDENT OF HARVARD UNIVERSITY.

CAMBRIDGE, April 2, 1860.

Dear Sir: You ask for personal reminiscences of the late Mr. Andrews Norton. The utmost that I can do is to record my impressions of his character and influence as a Teacher and Theologian.

I can remember, as if it were but yesterday, the almost unbounded deference with which we, who constituted his first class in the Divinity School at Cambridge, looked up to him in the lecture room. This arose in part from his undoubted learning, and our sense of his caution and single-mindedness in the pursuit of truth; in part, also, from the peculiar character of his intellect, and his manner of teaching.

His mind was more remarkable for the clearness and distinctness with which he saw what was within the field of his vision, than for the largeness of that field. Accordingly, in making up his opinions, he was not troubled, as many are, by side and cross lights; and hence no misgivings, no waverings, no sudden changes. Hence also, though many of his conclusions startled men by their novelty, they were always such as could be clearly stated. He had no taste for groping in the dark; certainly none for making a public exhibition of his gropings. His mind was eminently positive, and, in this sense, despotic. He came before his classes, not as one in the act of seeking after the truth, but as one who had found it.

Something was also due to another peculiarity in his mental constitution. Few men have ever lived who had less of ill-will or unkindness; nevertheless his nature was the opposite to *genial*, understanding that word to mean a readiness to take up and sympathize with, and, in this way, to enter into and comprehend, a great variety of characters and convictions. He did not believe in "stand-points," nor aspire to "many-sidedness," of which we hear so much now-a-days; he affected neither the things nor the names. He never put himself to much trouble to comprehend the ignorance or the errors of other people. He saw things so clearly himself, and stated them so clearly, that if a pupil failed to be convinced, he soon gave him up; and it was the dread of this which did more perhaps than any thing else to keep us in order.

The charge sometimes brought against Mr. Norton of inclining to German Rationalism, can only raise a smile in those of us who remember his opinion of German scholarship and the German mind. And besides, his total rejection, not to say scorn, of the transcendental attempts to found religion on intuitions threw him naturally into the opposite extreme. I never knew a man who built his faith more entirely on authority, making not only all certainty in religion, but well grounded trust and hope, even his trust in providence, and his hope of another life, to depend on Christianity, accepted as a miraculous dispensation.

As Mr. Norton's controversial writings have been much read and relied on, and were the great authority on the subject in the early days of American Unitarianism, it is not surprising that he should often be referred to as one of the founders of the sect in this country. But this, also, is a mistake. He was singularly impatient of denominational names and trammels of every kind, and, for this reason, declined, from the beginning, to take part in the American Unitarian Association, deeming it better and safer to leave the progress of truth in the hands of the scholars and philosophers of every sect,— "of such men," to use his own words, "as Erasmus, and Grotius, and Locke, and Le Clerc." In short, he belonged to that class of "Liberal Christians," who believe, wisely or unwisely, that the spread of Unitarianism in the Church is hindered rather than promoted, by the existence of an organized and active Body of Unitarians.

Mr. Norton has been blamed for his slowness to do justice either to the motives or the abilities of his opponents, especially when they went farther than he in dissent from received opinions. So far as the tendency appears in his writings, it may be ascribed, for the most part, to intellectual peculiarities above mentioned, or to impatience at seeing the cause of legitimate progress compromised by what he conceived to be immature and offensive novelties, or to his profound sense of the responsibilities incurred by those who undertake to enlighten the public mind. That he could treat with consideration and tenderness the extremes of dissent, when convinced that they did not spring from conceit, a love of notoriety, or from shallow or hasty scholarship, is seen in his admirable letters to Blanco White.

His great work on the Genuineness of the Gospels is one of the most important contributions which this country has made to theological literature. To him, also, with Mr. Buckminster, Professor Stuart, and a few others, we are indebted for that impulse given to Biblical study in New England early in the present century, which has been of incalculable benefit to all denominations.

I remain, Dear Sir, with great regard,

Very truly and respectfully yours,

JAMES WALKER.

FROM THE REV A. P PEABODY. D. D.

PORTSMOUTH, N. H., December 10, 1859.

My dear Sir: When I entered the Divinity School at Cambridge, Mr. Norton was still in office as Dexter Professor. Being deeply interested in his exegetical exercises with my class, I often called upon him for private instruction, and continued to do so, not unfrequently, after his resignation. After my settlement, as a clergyman, I seldom saw him; yet I retained so vivid an impression of his character, and so grateful a remembrance of his instructions, that I never failed to make diligent inquiries concerning him from such friends as continued to see him frequently to the last. In what I am about to write, I shall only hint at what seem to me to have been one or two of the most striking features of his character.

It may surprise you that I should begin by saying that he had the most sceptical mind that I was ever acquainted with. He held in utter distrust all appeals to the emotional nature. He wanted for every item of belief a solid basis of fact, and superstructure of argument, and his faith would reach no higher than he could lay this superstructure, stone upon stone, as in indestructible cement. He had no relish, nay almost a contempt, for those speculations about spiritual and heavenly things, which barely take a hint from Scripture and follow it out, through the aid of the imagination, in those elevated regions of thought in which I believe God means that we should thus expatiate. He preferred to remain in those lower stories of the edifice, built on the one foundation Jesus Christ, where he could test the strength of the floor and the walls. But I doubt whether there ever lived a firmer believer in the Divine mission and miracles of Christ, and in what he considered the fundamental truths of his revelation. So thoroughly had he examined the evidences of these facts and truths, that he acquired the habit of speaking of them as he would of sunrise, or the phases of the moon, or any of the established facts of nature, as matters of course, no longer admitting of question. He expressed the same quiet unimpassioned confidence, in the days of his declining strength, and in the very last hours of life, and passed away, not with the glow of enthusiastic feeling or extatic hope, but with the calm mien and utterance of one who is starting on a journey to some place in his own neighbourhood, where existence and locality are as familiarly known to him as the house he lives in. And his great life-work,— his treatise on the genuineness of the Gospels,— in the estimation of many, approaches more nearly to the precision and force of geometrical demonstration than any other extant similar course of reasoning on an historical or moral subject.

Mr. Norton was distinguished by another quality, not less remarkable than his scepticism — indeed truly wonderful, when connected with so much native and inevitable scepticism,— his reverence. Unsparing as he was in his criticism of the Sacred text, and his rejection of what to most of the Christian world were sacred verities, he always stood in the presence of what he recognized as the Word of God with unshodden feet. I can hear still the echo of his intensely solemn intonations in repeating, in his own version, the Sermon on the Mount, or the Parables. And with all his seeming coldness as a critic, he would never tolerate, but would rebuke with a vehemence which brought back traditions of the strong passions of his early days, the slightest approach to flippancy in the mention of the Sacred Books or their contents.

I am, as ever, very sincerely and affectionately yours,

A. P. PEABODY.

SAMUEL COOPER THACHER.*

1811 — 1817

Samuel Cooper Thacher was a descendant of the Rev. Thomas Thacher, who migrated to this country from England in 1635, and was the first minister of the Old South Church, Boston. He was a son of the Rev. Peter Thacher, D. D., who was called from Malden to Brattle Street Church, Boston, a few months previous to the birth of this son. His pater-

* Greenwood's Memoir.

nal ancestors had been ministers for many generations ; but it is not necessary to speak of them here particularly, as they have already been noticed in their proper places in this work.

The subject of this sketch, from early childhood, developed fine intellectual and moral qualities. Having received his elementary education at the Boston Free Schools, he was fitted for College at the Latin Grammar School, then under the instruction of the late Samuel Hunt. He entered the University at Cambridge in 1800, and was graduated with its highest honours in 1804. His deportment, during his college course, was most exemplary, and secured to him the respect, affection, and confidence of both his teachers and fellow students.

While he was yet a student at College, he had formed the purpose of entering the clerical profession. He signified this in a letter to an elder brother, dated December, 1803, in which he says,— "To this object all my hopes and wishes are directed ; and I pray God that I may not be permitted to touch his ark with unholy hands." Immediately after he graduated, he commenced his theological studies under the direction of the Rev. William Ellery Channing, between whom and himself there ever afterwards existed the most close and confidential friendship.

In the early part of 1805 Mr. Thacher took charge of the Boston Latin Grammar School, during a vacancy in the office of Head-master, and subsequently, for a short time, kept a private school. He was, at this period, associated with several distinguished individuals in Boston in conducting the Monthly Anthology,— a work whose high literary merit was universally acknowledged.

In the summer of 1806 it was deemed expedient that the Rev. Mr. Buckminster, of Brattle Street Church, should go abroad for the benefit of his health ; and such was the nature of his disease* that prudence required that he should have some friend to accompany him. Mr. Thacher was selected to be his travelling companion ; and he gladly acceded to the proposal, not only on account of the high estimate which he had of Mr. Buckminster's character, but because the opportunity would thus be secured to him of accomplishing a favourite object in visiting foreign countries. Mr. Buckminster sailed for England in May, and Mr. Thacher a few weeks later: they had the pleasure of meeting in July, at the house of Samuel Williams, Esq., in London.

Early in August they embarked together for the Continent, and, after a disagreeable passage of three days, landed at Harlingen in Holland. Thence they crossed the Zuyder Zee to Amsterdam, and thence proceeded to Rotterdam, where they arrived before the middle of the month. Here they separated for a while, Mr. Buckminster setting off on a tour through Switzerland, and Mr. Thacher proceeding by Antwerp, Brussels, &c. to Paris.

Mr. Buckminster rejoined his friend after a few weeks' separation ; and, in a letter dated at Paris, October 7th, Mr. Thacher thus writes concerning him :—

"When you next see Mr. L., after remembering me to him with all possible gratitude and regard, tell him that, though I am unwilling prematurely to raise his hopes, yet I believe he may indulge very sanguine expectations of the complete recovery of

* Epilepsy.

Mr. Buckminster. He has returned from Switzerland not merely in good, but in robust, health; and ever since his arrival on the Continent, and for a month before, he has had no return, nor symptom of a return, of his disorder."

In another letter, dated December 20th, he says:—

"The climate of France agrees wonderfully with Mr. B., who is in robust and uninterrupted health, although occasionally a little homesick. His greatest danger, at present, is of becoming bankrupt, from the number of books which he continues to buy."

The two friends, having been detained in Paris longer than they had intended, owing to the restraints imposed by the Berlin decree, did not reach London till February, 1807. In a letter written by Mr. Thacher, after his arrival in England, he gives the following graphic description of Buonaparte, whom he saw for a few moments at St. Cloud:—

"It was at morning mass, just before the present war was announced; and, from his wearied and unrefreshed countenance, I did not envy him the night he had been passing. He had the appearance of a man exhausted by intensity of thought, and now vainly endeavouring to escape from the subject of his meditations. He was perpetually restless and uneasy; some part of his body was in continual motion; he was now swinging backward and forward, then drawing his hand over his forehead and face, and then taking snuff with an air which evidently implied that he was unconscious of the action. The whites of his eyes bear a much greater proportion to the coloured part than usual; and he makes them more remarkable by perpetually rolling them about. It is a very curious fact that it is still a dispute what is their colour, and among the thousand pictures of him hung up in Paris, part make them blue, and part hazel or black. Upon the whole, however, he has a very fine countenance, and I must confess my opinion of his capacity was heightened by observing the fine proportions which it displays."

Mr. Thacher sailed with his friend from Liverpool in August, and reached home in September. Shortly after his return, he was appointed Librarian of Harvard College. This appointment he accepted, and entered on his duties in 1808. In connection with this office, he prosecuted his theological studies at Cambridge, where he had constant access to the best library in the country. He still continued his connection with the Monthly Anthology, and, by his graceful and polished pen, did much to sustain its high literary reputation. He published a "Review of the Constitution and Associate Statutes of the Theological Seminary in Andover, with a Sketch of its Rise and Progress;" which is written with great ability, and is one of the most important pamphlets in the Unitarian controversy of that day. It called forth an able and spirited Reply in the Panoplist, at that time the organ of the Orthodox party; and this, in turn, was replied to by Mr. Thacher, in an article of which the following is the concluding paragraph:—

"The whole object which induced us to enter into this unpleasant controversy has been attained. We were desirous of reminding those men who were attacking our friends, invading the tranquillity of our churches, and attempting to revive the exploded absurdities of the dark ages. that the friends of rational and scriptural religion, though enemies of theological polemics, are not so, because their antagonists have nothing vulnerable in their system. The charge which they bring, that we have been influenced in this affair by a desire of interrupting the harmony of the two sects, [Calvinists and Hopkinsians,] who had agreed to forget their differences, will not be believed. We disclaim the imputation. We attacked them, not because they are Hopkinsians, and not because they are Calvinists, but because their conduct and their principles, we believe, all honest Calvinists and Hopkinsians ought to unite in condemning. The charges we have educed and supported are not to be thus evaded. It stands on record against this institution, and all the waters of the ocean can never wash out the stain, that it has been made what it is, by perverting the pious liberality of well-meaning devotion, and sacrificing the first principles of Protestantism to the gratification of the unholy ambition of aspiring heresiarchs."

In November, 1810, the Rev. Dr. Kirkland was inducted to the Presidency of Harvard College; and, on that occasion, Mr. Thacher had the honour of delivering a Congratulatory Address in Latin. "I had then," says Dr. Greenwood, "just entered College, and I well remember the graceful appearance of the Orator, and the praises which his performance received from all lips, for the propriety of its sentiments and the elegance of its Latinity."

Mr. Thacher was licensed to preach by the Boston Association, but the exact time I am not able to ascertain. The New South Church in Boston having become vacant by the removal of Dr. Kirkland to Cambridge, Mr. T. was invited to preach to them as a candidate; and, after a few weeks' probation, received a call to become their Pastor. He accepted the call, and was ordained and installed on the 15th of May, 1811, the Sermon on the occasion being preached by President Kirkland. In a paper which he read to the Ordaining Council, he says,—

"It may not be superfluous to add that I regard a credible profession of *faith in Jesus Christ as the Messiah*—a profession rendered credible by such demonstrations of repentance and obedience as, in the judgment of charity, may evince sincerity — as the only term of Christian communion, which the Scriptures authorize me to require; and of consequence that I embrace every one who professes this faith, as a friend and brother in the Lord."

Mr. Thacher entered upon his professional labours with great zeal, and won, in an uncommon degree, the affectionate regards of his people. Before many months, however, his health began to decline, and, in the spring of the year succeeding his settlement, he journeyed, for the benefit of his health, by a somewhat circuitous route, to Saratoga Springs. Having remained there some little time, and received, as he supposed, important benefit from the waters, he set out to return. But the fatigue of the journey and the heat of the weather proved too much for his enfeebled constitution. At Worcester he was attacked with bleeding at the lungs, by which he was detained there nearly a month; and, when he had recovered strength enough to travel by slow stages, he proceeded as far towards home as Brighton, where he stayed some time in the family of his friend, Gorham Parsons, Esq., amidst all the alleviations which the most devoted kindness could furnish. He returned to his charge in November, and resumed his public labours in a Discourse on "Recovery from Dangerous Sickness." An eloquent extract from the Sermon has been preserved, of which the following is a part:—

"The last duty to which I have either time or strength to call your attention, is the duty of complete trust in God. And here, my friends, is the reward and triumph of a life of religion. The time to try the value of the maxims on which our lives have been formed, is the hour of severe sickness. The animating bustle and contentions of life no longer engage our attention; our ambitious hopes are over; the sound of fame grows dull to the ear; the voice of flattery no longer soothes us; and "all the worshipped pageantry" of pride is fled from before our eyes. Then it is that we fall back on the resources of our own minds. The world deserts us, and we feel, as it were, alone in the universe with our God. How miserable is that man who feels himself, for the first time, in this dread society; whose life has been passed in shaking off the thought of futurity, till the voice of death now forces it in thunder on his ears! How blest is he whose life has been made a scene of preparation for such an hour; spent in habitual communion with God, in humble desires to gain his approbation, and in forming himself for that pure society to which death is about to introduce him; and who, now that flesh and heart fail him, can stretch his feeble hand, and lift his languid eye to Heaven, and say, 'God is the strength of my heart and my portion forever.'"

In the month of June, while Mr. Thacher was absent on his journey, he received a great shock by the intelligence of the death of his friend and fellow traveller in foreign lands, Mr. Buckminster. The beautiful sketch of Mr. B., prefixed to his published Sermons, is from Mr. Thacher's pen; and it discovers alike the overflowings of fond affection, and a faithful and delicate appreciation of a remarkable character.

In the year 1814 the old meeting-house in Summer Street, which had stood nearly a century, was taken down, and the present substantial and beautiful edifice erected in its place. At the Opening of the New House, Mr. Thacher preached a Sermon entitled "An Apology for Rational and Evangelical Christianity," which was shortly after published. Dr. Greenwood says of it, that "it became a general topic of conversation; and while, by one portion of readers it was praised as an able and lucid exposition of intelligible Christianity, and a calm and manly defence of those who had embraced such a faith, it was denounced by another portion as advancing principles subversive of what they called the peculiar and fundamental doctrines of the Gospel." Not long after this he preached a Sermon on the "Unity of God;" the design of which, as expressed by his biographer, was "simply to state what the doctrine of the Trinity was, and how irreconcilable it appeared in his mind to the doctrine, so plainly revealed and so forcibly inculcated in the Scriptures, of the Unity of the Divine nature; how slender, beside, the support was which it derived from the Bible; and how expressly it was contradicted by the instructions, the prayers and the conduct of our Saviour." A manuscript copy of the discourse having been sent across the water, it was printed there without the author's knowledge, and was subsequently reprinted more than once in Massachusetts. Both these sermons contained probably a more formal and vigorous defence of Unitarian views than had been previously presented in any sermons published in this country. In the same year that this latter sermon was preached, he superintended the Boston edition of Yates' Vindication of Unitarianism, to which he added "A Dissertation on the kind and degree of evidence necessary to establish the doctrine of the Trinity, and by which we might expect the doctrine of the Trinity would be supported in the Scriptures."

In the autumn of 1815 he had another attack of hemorrhage from the lungs, followed by a prostration of strength that quite unfitted him for active labour. Having passed the winter and spring in a state of great debility, his physicians recommended that he should cross the ocean, and his congregation generously concurred in carrying out the measure. Accordingly, in the month of August, he took leave of his friends amidst the tenderest anxieties and deepest regrets, and embarked for Liverpool, where he arrived, after a pleasant voyage and with improved health, sometime in September. On reaching London, he consulted the most eminent physicians, and they united in the opinion that his lungs were not seriously affected, but still that there existed a powerful tendency to morbid affection, which required that he should resort to a different climate; and the place which they at length selected for his winter's residence was the Cape of Good Hope. Accordingly, he embarked about the 20th of October, and, after a much more comfortable voyage than he had anticipated, arrived at

the Cape on the last day of the year. At Cape Town, where he first stopped, he met with great hospitality, particularly from a family who had been in Boston, and had shared the kindness of his own relatives. In consequence, however, of an unpleasant Southeast wind, which prevailed at Cape Town, pouring over the Table Mountain in hot and violent gusts, he removed, after a few days, to a village called Stellenbosch, about twenty-five miles distant, which he describes as one of the most beautiful residences in the world.

Mr. Thacher remained at this village, surrounded with much that was attractive in nature, and having access withal to some very good society, till the beginning of April; though it would seem that, during the latter part of his residence there, his health had improved less than he had allowed himself to hope. Early in April, he set sail for England, and, on the 18th day of the passage, the ship suddenly sprung aleak, and took in water so rapidly as to excite great alarm among the passengers; and some of them left her at the Island of Ascension. Mr. Thacher, however, in consequence of the assurance of the Captain that there was no danger, remained on board; and, on the 25th of June, was safely landed at Hastings, whence he proceeded directly to London.

It was evident that his health had suffered, rather than been improved, by the voyage; though, after being a few weeks in England, he seemed to have recovered in a great degree the strength which he had lost. He had hoped and expected to be able now to return home; but his medical advisers in London thought it would be a hazardous experiment, and advised him, at the expense of undergoing a yet more protracted absence from his country and his friends, to pass the following winter in a milder climate. In deference to their judgment he repaired to Paris, towards the end of August, and, after remaining there a few weeks, passed on to Moulins, the chief town in the Department of the Allier,— a place celebrated for the mildness and salubrity of its climate. From the time that he arrived in France his health rapidly declined; and it was manifest to all but himself that the time of his departure was at hand. On the 17th of December, he was cheered by a visit from his friend, Professor Edward Everett, who, being disappointed in not finding him in Paris, had made the journey from Paris to Moulins on purpose to see him. The following extract of a letter, written by Mr. Everett from Paris to Judge Thacher, furnishes an affecting narrative of the close of Mr. Thacher's life :—

"Other letters will perhaps inform you of every interesting circumstance relative to this event; and from Mr. Thompson's family you will gather in the spring the most particular accounts. Their constant attentions, which contributed not a little to render the last days of our dear brother as comfortable as could have been hoped, and far more so than might have been expected, in a foreign land, will enable them to satisfy, to its extent, your curiosity in this respect. But I cannot forbear mentioning to you what I had myself an opportunity of observing, or have learned from his servant.

"The journey to Moulins was very fatiguing, and immediately followed by symptoms both distressing and alarming. This seems to have been the last effort of nature to throw off the disease, and, not being successful, as from the character of the complaint, such an effort could not be,— an unfavourable turn was to be anticipated. But, as the local symptoms yielded, under the treatment of Dr. Bell, as the lost appetite began to return, and as there was the promise of a mild and pleasant winter, instead of apprehending any ultimate bad effect of this attack, it seemed only to have delayed awhile the experiment to be made of the climate. But I do not think that any considerable portion of the strength lost in this severe attack, was ever recovered; and it seems to have put the delicate springs of life, already so long and greatly strained, to

a trial beyond them to sustain. Nevertheless he continued to go out in pleasant weather, and even declined being attended on his walks. He was able to take his food with appetite, he slept well, and was invariably cheerful and tranquil. His cough, however, appeared to gain, and, without being, at single efforts, very distressing, or attended at all with loss of blood, was, by its continuance, very exhausting.

"It was in this condition, after an interval of about seven weeks from his arrival at Moulins, that I saw him. I had been much grieved, on my own account, at finding that he had left Paris but four days before I reached it; and I determined to go and see him as soon as I could make the arrangement. On my arriving at Moulins, I met him walking in the street, much altered indeed from what I had last seen him at home. The wind was quite violent, and I immediately accompanied him to his lodgings. That was the last time but one that he ever went out. I passed the time I was there entirely with him; and, though it fatigued him to talk, he felt interested in hearing me, and I related to him all I could recall of my travels and observations in various countries, which I thought would amuse him. He asked some questions, but, upon the whole, his attention seemed fixed on higher things.

"The day that I left him, he felt himself weaker than usual, and desired Col. Burroughs to lend him his arm to walk out. This was the last time he ever went abroad. When I bade him farewell, which I strived to do without betraying the anxiety and sorrow I felt, we exchanged the expectation of meeting in Paris in the spring, and he added that he had now no wish but to return to America. From that day he grew weaker, and I soon received a letter from Mr. Thompson, mentioning that he was visibly failing. The 1st of January, in the afternoon, he was seized with very violent pains, and was obliged to go to bed. Dr. Bell, on being called, thought it his duty, as he has himself written me, to announce to him that he could probably continue but a few hours. 'This intelligence,' says Dr. B., 'he received with perfect tranquillity and resignation; and he proceeded to make some arrangement of his affairs. His pains had yielded to the applications made, and he passed the night better than was feared. Capt. Burroughs and his servant Joseph watched with him. In the morning his pains returned with new violence. This struggle was the last, and, like all the rest, was borne with a sweet fortitude that makes one ashamed of impatience at the little sufferings of life. After this he was at ease, and, though he said but little, recognized the persons around him, and discovered himself to be in possession of his reason, as his calmness evinced him to be in the full exercise of his faith. A little after twelve he called for some syrup to moisten his lips. His servant gave it him; he swallowed it without difficulty; rested his cheek upon his hand, and ceased to breathe! — '*He died*,' said his servant, '*like an angel*.' The last mournful offices were performed with every possible mark of respect, and Dr. Bell read prayers over his lifeless remains."

Besides the Sermons, &c. already mentioned, Mr. Thacher published more or less in nearly all the volumes of the Anthology, and one article in the General Repository and Review. In 1824 there was published a volume of his Sermons, including those which had been printed in his lifetime, in connection with a Memoir of his life by the Rev. Dr. Greenwood. These sermons are written with excellent taste, and are evidently the productions of a highly cultivated mind. Most of them are on practical subjects, though there are several which indicate very clearly some of the distinctive features of the author's creed. I do not find any thing, however, to show directly what rank he assigned to Jesus Christ, other than that He was not God; and in respect to the doctrine of Atonement, the following paragraph, from his Sermon on the Unity of God, comes nearer to an expression of his views than perhaps any thing else contained in the volume.

"Another circumstance which has prevented men from taking a calm survey of this subject," (the Divine Unity,) "is its supposed connection with what is called the doctrine of Atonement. I have, on other occasions, given you such views of the connection of the death of our Lord with human salvation, as have seemed to me just and evangelical. I shall only remark at present, that there is no view of the nature of our Saviour, more eminently inconsistent with every idea of Atonement than that of our Trinitarian brethren; for they all must and do believe that Jesus suffered only in his human nature. It would be too monstrous to suppose that Almighty God Himself wept in agony; that He, whose nature is impassible, endured the severest tortures; that the Creator of the Universe was the scorn and mockery of his sinful creatures, died by their hands, and left, for three days, the Universe without a Governor! Na-

ture without a God! This is too horrible to be directly maintained by any one. As, therefore, the Divine nature could not suffer, it was *man alone*, on this theory, that died for us; and however unwilling to be so conjoined, it is certain that every Trinitarian precisely agrees with the Socinian, whom he so much abhors."

FROM PROFESSOR ANDREWS NORTON.

CAMBRIDGE, September 8, 1849.

Dear Sir: I have not forgotten your request that I would furnish you with some early recollections of my former friend and college classmate, Mr. Thacher. My delay in writing has been occasioned by various circumstances, but especially by the feeling that I had nothing to tell concerning the earlier portion of his life,— while he was an undergraduate, and before he became known to the world,— which could be of much interest, or would give to others such an impression of his character, during this early period, as is left in the memory of his few surviving contemporary friends. Information concerning his later life is afforded by the excellent Memoir of him by Dr. Greenwood.

He took rank as the first scholar of our class. But the standard of scholarship was then very low in the College as well as in the country generally. Nor did the College afford us great encouragement, or very much guidance and assistance in our studies. A few of our classmates, among whom Thacher — to go back to the familiar name by which we then called him — was one of those who took the lead, determined to hold meetings for the purpose of encouraging and assisting one another in the study of the ancient classics. I apprehend, however, that but little was effected, except perhaps in strengthening our taste for this study Books that we wanted, even books in our own language, which are now within the reach of all, were then unattainable by us. I happen to have lying beside me what I regard as of some curiosity as a document on the literary history of our country. It is professedly a "Catalogue of all the books printed in the United States," (that is, as is explained, it was "intended to include all of general sale, whether original or reprinted") "published by the booksellers of Boston." It was published in the year 1804,— the year in which the class was graduated of which Mr. Thacher and myself were members. It is comprised in seventy-five small loosely printed duodecimo pages. A very large proportion of the titles are those of forgotten works of that day, or of other books of light reading, of little more value. The whole collection would, at the present time, if advertised by sale at auction, hardly draw together any purchasers. But one purpose of putting forth this Catalogue, as expressed on its title page, was "that the public may see the rapid progress of book printing in a country where, twenty years since, scarcely a book was published."

It may be concluded that the atmosphere about us was not much impregnated with literature. But there were those, and Thacher among them, who were not idle, and whose desultory studies turned to some account;— the more, perhaps, because they were pursued from free will and inclination, and there was no danger that our appetites should be distracted or cloyed by the variety and abundance of the feast set before us. Without doubt, if Mr. Thacher's life had been prolonged, his industry, his love of learning, and the clearness and comprehensiveness of his mind, would have enabled him, even under the oppressive labours of his profession, to become a clergyman of very respectable theological attainments, and a well informed gentleman.

As an undergraduate, he was more distinguished from those about him than he was at a later period of life, because the qualities which he then exhibited are far more rare at so early an age. Young men are apt to be shrewd observers of what is defective or unpleasant in character, or capable of being vin-

dicated. But we all of us liked Thacher Nobody was jealous of his superiority. I recollect that a classmate applied to him the verses with which Pope commences his character of Addison, as being

—— "One whose fires
"True genius kindles and fair fame inspires;
"Blest with each talent and each art to please."

This general liking of him was produced by his equable and amiable temper, united with correct conduct and proper self-reliance. He was free not merely from vice, but from all the approaches to vice, in indecorous conversation and manners, which young men sometimes fall into, as giving them a bold and manly air. There was no distrust of his principles or his sincerity, and every one felt the charm of his gentlemanly manners.

A little more than three years after our class had left College, he returned to take the office of Librarian. I was, at that time, resident in Cambridge, where the younger officers of the College, with some others associated with them, formed a very agreeable and intellectual society, of which I have elsewhere — in a short Memoir of Professor Frisbie — given some notice. I remember the remark of my friend whom I have just named, concerning Mr. Thacher, that he reminded him of what Cumberland, in his Memoirs, said of Soame Jenyns,— that his company at our meetings was like bread at dinner, which we cannot dispense with, whatever else may be on the table. I have not quoted Cumberland's words, nor did he, but I have given his meaning.

I have just been looking over — I presume for the last time — a pile of Mr. Thacher's letters to me, written while we were undergraduates, and for some years after. I will venture to give one of them, (they all much resemble each other,) which may illustrate the traits of character I have touched upon.

CAMBRIDGE, October, 1807.

"My dear Norton: Your note—I will not dignify it with the name of letter — vexed me as much as any thing could from one for whom I cannot for more than a minute feel any thing but affection. If you meant it as a challenge to decide which of us can write the shortest letter, meaning by that, which of us can say the least on the least paper, I think I may venture to encounter you. But if you mean to say which of us can say the least on the *most* paper, I am afraid I shall be obliged to succumb; for really at the arts of leaving large margins, separating words by long intervals, and other goodly devices, you are quite unrivalled.

"'Ludo multum frustraque laboro
"'Ausus idem.'

"In good truth, however, the only condition on which you can expect pardon for such scandalous brevity, is to come in person to Cambridge to make your apologies. On Tuesday is Exhibition; when the Muses, you know, are always in holyday attire, particularly Melpomene. Their charms, added to the usual attractions of the place, must, I suppose, be irresistible. As then, I expect to see you so soon, there can be no propriety in wasting any more ink. Now, I take it, here is, to say the least, as good an apology for concluding a letter as yours. What do *you* think?

"Yours always,
"S. C. THACHER."

"How would you delight me by informing me of your intention of returning to Cambridge. I should think that the days that have passed were about to be renewed

'Tecum etenim longos memini consumere soles
'Et tecum primas epulis decerpere noctes.'"

His other letters are characterized by the same playful humour, ease and grace, and the same expression of kind affections.

Having thrown together these few notices of the early character of Mr. Thacher, I find myself on ground pre-occupied by Mr. Greenwood in his

Memoir prefixed to the Sermons of Mr. Thacher, published by him. No one will attempt to do again what he has done with his usual taste, feeling and truth.

My friends Thacher, Greenwood and Frisbie ! Other names of those who have passed away have presented themselves to my mind, while writing, awakening feelings which may slumber, but not die, and bringing with them associations more connected with another life than the present.

The epitaph annexed to the Memoir of Mr. Greenwood was written by myself. It has the merit that there is nothing said in it which I did not believe to be true when I wrote it ; and there is nothing which, after an interval of thirty years, I do not still believe to be true.

It will give me pleasure if this imperfect sketch of the early character of Mr. Thacher should prove of any service to you in your work. At all events, I shall not regret having written it, if you will accept it as a proof of my good will. With sincere respect,

Dear Sir, yours faithfully,
ANDREWS NORTON.

FROM THE REV JAAZANIAH CROSBY, D. D.

CHARLESTOWN, N. H., December 4, 1861.

My dear Friend: My acquaintance with Samuel Cooper Thacher commenced with his collegiate course at Cambridge, when we entered the same class in the year 1800. He was then not more than fifteen or sixteen years of age; but he soon became a universal favourite. Being a friend to all, he was beloved by all. His speech was always with grace, as he well knew how to answer every man. His personal appearance was remarkably attractive, and in his fine open countenance you might have read equanimity, mildness, intelligence, benevolence. To no one could have been more justly applied the couplet of Pope: —

" Of manners gentle, of affections mild,
" In wit a man, simplicity a child."

His mind was of a high order, and cultivated with commendable diligence. His qualifications for the ministry may fairly be inferred from the fact that he was the immediate successor of the celebrated Dr. Kirkland; and " a man he was to all his parish dear," and " passing rich" in all the virtues which adorn the human character. In the combination of virtues which he so beautifully exemplificd during his short life, he has left a memorial which will show itself proof against the " effacing fingers of time." " Exegit monumentum ære perennius." (Dum verum et honcstum, dum sapientia et mores suavissimi, — dum pietas erga Deum,— dum comitas et caritas erga omnes,— dum haec ominia in honore sunt,) " semper honos nomenque tuum, laudesque manebunt."

Your friend ever and affectionately, J. CROSBY.

FROM THE REV. JOHN PIERCE, D. D.

BROOKLINE, March 29, 1849.

My dear Sir: The Rev. Samuel Cooper Thacher, though he died at an early age, left a deep impression not only upon the people to whom he ministered, but upon the whole community in which he lived. I knew him more or less from early life, and was a member of the same Association with him from the time of his settlement in the ministry till his death. It is easy for me, therefore, to give you my general impressions of his character.

In person he was of a middling stature and size. His features were regular, his complexion fair, and his countenance habitually lighted up with a cheerful

smile. His manners were polished in a remarkable degrce; and yet there was nothing about them to awaken a suspicion of his entire sincerity.

The general estimation in which he was held as a Preacher is sufficiently indicated by the fact that he was settled, while a young man, in one of the prominent churches in Boston, and, as long as he was able to preach, fully sustained himself in the view of his highly intellectual congregation. His sermons contained much well digested thought, and were written in a style of great purity and elegance. But they were sometimes too refined for common auditors; and his voice and the general state of his health were unfavourable to a highly impressive elocution. His devotional exercises were distinguished for pertinence, propriety and solemnity

In his pastoral visits he was most truly at home. He possessed the finest social qualities, mingling dignity with affability, and cheerfulness with seriousness. No matter into what circle he might be thrown, he always maintained that propriety of speech and behaviour, which conciliated not only favour to the man but respect to his office. Hence his acquaintance was eagerly desired by his people; and, as his health was feeble, he allowed himself more time for pastoral intercourse than he would probably, under other circumstances, have felt able to spare from his studies.

He had the rare faculty not only of writing on subjects of religious controversy, but, what is more unusual, of discussing them in conversation, without losing his good temper. His Review of the Statutes of the Andover Theological Seminary, published in the Anthology of 1808, was written with so much ability that some leading men, of the Calvinistic or Hopkinsian school, pertinaciously ascribed it, in spite of assurances to the contrary, to Chief Justice Parsons.

The news of his death, occurring, as it did, in a distant country, produced no ordinary sensation in the circle in which he had been accustomed to move; and even at this distant period there are not a few who recall his bland and amiable manners, his instructive conversation, his exemplary deportment, the workings of his benign and gentle spirit, with sad and grateful interest.

Your affectionate friend,

JOHN PIERCE.

HOSEA HILDRETH.*

1811 — 1835.

Hosea Hildreth was born at Chelmsford, Mass., on the 2d of January, 1782. He was a son of Timothy and Hannah Hildreth, and fifth in descent on both the father's and mother's side, (his father and mother being cousins,) from Richard Hildreth, the progenitor of all the New England Hildreths, an emigrant from the North of England to Massachusetts, of which Colony he was admitted a freeman in 1643. He settled first in Woburn, but removed in 1654 to Chelmsford, of which town he was one of the original grantees, and in the neighbourhood of which many of his descendants are still to be found. Shortly after the birth of Hosea, his father removed to Vermont, and settled himself as a farmer, but subsc-

* MS. from his Son, Mr. Richard Hildreth.

quently returned to Massachusetts, and purchased a farm in Sterling, Worcester County, where he passed the remainder of his life.

An accident to one of Hosea's arms, which incapacitated him for labouring on a farm, turned his attention to study. He prepared himself for College under the instruction of the Rev. Mr. Holcomb,* then the Congregational minister of Sterling, and, in due time, entered at Harvard, where he graduated in 1805. He commenced the study of Divinity, but, having married within a year after his graduation, he resorted to teaching as a means of supporting his family. Having been engaged for a short time in this way at Lynn, he went to Deerfield, Mass., and took charge of the Academy there, where he remained two years. He then taught for a year at Brighton, near Boston, when he was appointed Professor of Mathematics and Natural Philosophy at Phillips Exeter Academy, whither he removed in 1811, and where he spent the next fourteen years. Meanwhile, he had been licensed to preach, and, on first moving to Exeter, he supplied the pulpit of the Congregational Society in that place, of which the Rev. Isaac Hurd† soon after became Pastor. He was subsequently in the habit of supplying vacant parishes in the neighbourhood, and was always ready to assist his brethren in the region around, when they had occasion for his services. In 1825 he removed to Gloucester, Mass., and was ordained and installed minister of the First Parish in that town, on the 3d of August,—the Sermon on the occasion being preached by the Rev. Dr. Holmes, of Cambridge. As Mr. Hildreth was naturally averse to controversy, and withal had many warm friends,—laymen and clergymen,—among both the Orthodox and the Unitarians, he exerted himself to the utmost to prevent the division between the two parties which was then nearly consummated. He is believed to have been the last minister settled in Massachusetts by a Council in which both parties were represented; and the last who exchanged indiscriminately with both. For a long time, and it is believed even when he was settled at Gloucester, he accepted the Orthodox doctrine of the Trinity; though his subsequent examinations of the subject, as I am assured by a member of his own family, resulted in his becoming an Arian —on other points, however, his views are said to have been in substantial accordance with the Orthodox Theology. His society was of a mixed character,—partly Unitarian and partly Orthodox; but they seem generally to have approved of his policy, and to have been satisfied with his ministrations.

As he persisted in exchanging with Unitarians, he was finally disowned by the Essex Association, to which he belonged; and this was quickly followed by the establishment of an Orthodox church within the bounds of his parish. This latter circumstance gave him great uneasiness; but so much had he the affection and confidence of his people at large that the

* Reuben Holcomb was born in Simsbury, Conn., in 1752; was graduated at Yale College in 1774; was ordained, and installed Pastor of the Church in Sterling, June 10, 1779; resigned his pastoral charge, June 15, 1814; and died October 18, 1826, aged seventy-four years. He published a Fast Sermon, delivered at Sterling, 1812.

† Isaac Hurd was a native of Charlestown, Mass.; was graduated at Harvard College in 1806; was ordained, and installed Pastor of the Church in Lynn, Mass., September 15, 1813; was dismissed on the 22d of May, 1816; was installed Pastor of a Church in Exeter, N. H., September 11, 1817; was honoured with the degree of Doctor of Divinity from Dartmouth College in 1854; and died in 1856.

Orthodox portion of his congregation generally remained with him till he resigned his pastoral charge.

Mr. Hildreth was among the early and most efficient friends of the Temperance Reform. His lectures on the subject attracted great attention in various places, and he was at length appointed Agent of the Massachusetts Temperance Society. In consequence of this, he asked a dismission from his charge, which was granted on the 31st of December, 1833. After serving this Society for a few months, he accepted an invitation to settle over a small congregation in Westborough, and was installed there on the 28th of October, 1834. But his labours were now approaching their close. In the spring of 1835 he retired to Sterling, with his health greatly reduced, and died there on the 10th of the next July.

The following is a list of Mr. Hildreth's publications:—

Two Discourses to Townsmen, 1824. A Discourse to the Students of Phillips Exeter Academy, 1825. Book for New Hampshire Children, 1825. A Discourse on Ministerial Fidelity, 1827 A Discourse occasioned by the Death of Dr. William Coffin, 1827. The Difficulties of the Bible no Excuse for neglecting what it Teaches: A Sermon published in the American Evangelist, 1828. The Kingdom of Jesus Christ not of this World: A Dudleian Lecture delivered before the University of Cambridge, 1829. Book for Massachusetts Children, 1829. Duties and Rights of a Congregational Minister: A Sermon and Statement, with Notes, 1830. View of the United States for the use of Schools, 1830.

Mr. Hildreth was married on the 7th of September, 1806, to Sarah, daughter of John McLeod, who was a native of Scotland, but migrated to this country and settled in Boston, where this daughter was born. She was left an orphan at an early age, and was brought up in the family of the Rev. Mr. Holcomb, of Sterling. Mrs. Hildreth survived her husband many years, and died at Gloucester, on the 21st of January, 1859. They had seven children; three sons and four daughters. The eldest son, *Richard*, was graduated at Harvard College in 1826, and has attained to high distinction as an author, particularly by his History of the United States, in six vols., 8vo. The second son, *Samuel Tenney*, was graduated at the same College, and died about one year after his graduation. The third, *Charles Hosea*, graduated in the Medical department at Cambridge, and is settled as a physician at Gloucester.

FROM THE HON. CHARLES WENTWORTH UPHAM.

SALEM, February 27, 1861.

My dear Sir: I am glad you propose to notice the late Rev. Hosea Hildreth. His memory ought to be held in honour. It is true that he continued to the last to appear to stand between the two denominations into which the Trinitarian controversy sundered the old Congregational churches of Massachusetts. He adhered to that position, not because he was at all unsettled or uncertain in his own opinions, but because he considered the essence of religion a Divine spirit of love, and hoped that all estrangements occasioned by the perplexing controversial discussions prevalent at that time, would ultimately give way to a purer concord, in which Orthodoxy would not be lost, but Truth be enthroned in peace.

In this faith he endured to the end, extending his hands in unfaltering fellowship on both sides, and cherishing a fraternal regard for all.

His theological tenets, there is, I think, no reason to doubt were in accordance with those generally entertained, before controversy drove to sharper points and nicer distinctions, in the religious community in which he was educated. Nothing, in a long and familiar intimacy, ever led me to suspect that they had undergone any material modification.

The course to which he adhered of maintaining ministerial intercourse with clergymen who became known as Unitarians, threw him finally almost wholly among them. But this was not owing to any change in his opinions, but altogether to the rigid exclusiveism then enforced.

The peculiar position of Mr. Hildreth in the theological arrangements which occurred about that time, the views that actuated him, and the spirit he expressed, gave him a place in a class of divines represented by distinguished names in English and American Churches;—the class in which Bishop Watson may be considered one of the brightest ornaments. The noble Preface to the invaluable Collection of Theological Tracts, compiled by that great man, defines and illustrates, more perfectly than any document that now occurs to me, Mr. Hildreth's sentiments and principles of action.

He was most emphatically, and to the very core, an honest man. In natural sagacity he had few superiors. A vein of original humour and genuine wit enriched and enlivened his more elaborate performances, and made his social intercourse interesting and attractive as well as instructive.

His manners were simple and most unpretending. His views of life were just and enlightened, and that rarest of attainments, a thorough knowledge of human nature, rendered him a valuable friend, a useful member of society, and an effective preacher.

The qualities of his head and heart were appreciated by all who knew him. His forbearing and conciliatory spirit softened the asperities and assuaged the animosities of a controversial age. His energies were expended in benignant influences, too constant to be enumerated, and too pervading to be noticed by the pen of contemporaries. They were traced in his daily life and conversation, and their record and reward are on high.

It gives me real pleasure to recall to life a dear departed friend, and to express my affection for, by serving, a beloved living one.

Yours very truly,
CHARLES W UPHAM.

FROM THE REV LEONARD WITHINGTON, D. D.

NEWBURY, March 14, 1861.

My dear Sir: The first I heard of Mr. Hildreth was as a Teacher of Phillips Academy, Exeter, under Dr Abbot. I heard him represented then as a man of the Liberal school, gradually verging towards Orthodoxy; and he was somewhat celebrated for a series of articles he published, I think in an Exeter paper; but I am totally unable to recover the definite recollection of the subject and the date. After he came to Gloucester, I became rather intimate with him, and our intimacy continued for several years. He was an impressive preacher—he had a beautiful clear style, which reminded you of Dr. Paley. At Gloucester he seemed to vibrate back to the most conservative type of Unitarianism. He associated much with Dr. Lowell of Boston; but still I supposed him not to be a *decided* Unitarian. He wished Dr. Perry, of Bradford, (now Goochland,) and myself to unite with him in a series of meetings. We went to see him, and told him if he would do as Dr. Parish had done, under imputed defections,— publish a Sermon on the Deity of Christ, such as

we supposed he had, we would come; but we did not wish to be misunderstood. The meeting was calm and pleasant until we were about to part — then he burst into a torrent of feeling, wept like a child, and said that if all his friends forsook him, his Saviour would not. He spoke of dying a martyr to his own cause, though I did not know definitely what it was. I could not but suspect something morbid in the state of his mind at that time. But my recollections of him are exceedingly pleasant, as a man of a superior mind and highly cultivated taste, a correct and perspicuous writer and a perfect gentleman.

Yours truly,

LEONARD WITHINGTON.

FRANCIS PARKMAN, D. D.*

1811 — 1852.

FRANCIS PARKMAN was born in Boston June 4, 1788. He was a son of Samuel and Sarah (Rogers) Parkman, and a grandson of the Rev. Ebenezer Parkman, who was, for many years, a highly esteemed Congregational minister in Westborough, Mass. His father was an eminent merchant in Boston, and was well known, during nearly his whole active life, in the walks of commercial and benevolent enterprise. He (the son) was fitted for College in his native town, chiefly by Mr. William Wells.† He entered the Sophomore class at Cambridge in 1804, and graduated a highly respectable scholar, in 1807 Shortly after leaving College, he commenced the study of Theology, under the direction of the Rev. (afterwards Dr.) W E. Channing, and, about the same time, contributed to one of the Boston papers a series of brief articles on moral and religious subjects, which were considered as highly creditable to both his talents and culture. He continued his studies with Dr. Channing, without being licensed to preach, till May, 1810, making about three years, when he embarked for Europe.

He arrived in Liverpool in June, and, after visiting London and other places of interest in England, went to Edinburgh, where he passed the winter following. Here he entered his name in the Divinity School, and also attended some of the medical lectures. Dr. Ritchie was, at that time,

* MSS. from his son, Francis Parkman, Esq., and Rev. Ephraim Peabody, D. D.

† WILLIAM WELLS was a son of the Rev. William Wells, (who forms the subject of a distinct sketch in this work,) and was born in Bromsgrove, Worcestershire, England, April 27, 1773. Before coming to this country, he had gone through a course of studies at the Dissenting College in Hackney, having been fitted by the celebrated classical scholar, Gilbert Wakefield. After he came to America, and before going to College, he taught a school in Wethersfield, Conn. He entered Harvard College in the last term of the Junior year, 1795, and held a high rank as a scholar till the close of his collegiate course. He was Latin Tutor in College from 1798 to 1800; and, on retiring from the Tutorship, made a visit to his native country. It had been his intention to devote himself to the ministry, but the delicacy of his health led him to relinquish the purpose. In 1802 he was appointed usher in the Boston Latin School, where he remained about two years. He then engaged in business as a bookseller in Boston, and continued in it till about the year 1830; and was, at the same time, a teacher of a private school. On leaving his business, he also left Boston, and removed to Cambridge, where he opened a classical school for boys, which he continued very successfully for many years, till the infirmities of age compelled him to relinquish it. He died at Cambridge, on the 21st of April, 1860, aged eighty-seven years, lacking six days. He was prominently identified with the Unitarian controversy as early as 1815.

Professor of Theology. The course pursued by students who went, as Mr Parkman did, for only a single session, was merely to attend the lectures of the Professor in the Hall, and to hear the dissertations of the students. Mr. Parkman, in the course of the session, read a discourse, which received the approbation of the Professor.

In March, 1811, he left Great Britain for the Continent, where he spent several months, visiting most of the principal cities and other places of special interest. He returned to London late in the autumn of the same year. Here he commenced preaching, though without the formality of a special license. All that was considered necessary, at that time, among the Independents of England, was an invitation from a regular minister to preach in his pulpit. Mr. Parkman was invited to preach, and did preach, his first sermon in the Chapel in Hanover Street, Long Acre, of which the Rev. Mr. Worthington, a reputed Arian, was minister. It is believed that he preached in but one other instance during his stay in London.

He left London in March, 1812, and, after spending a short time at Oxford, proceeded to Liverpool. Here he preached several Sabbaths for the Unitarian Society of which the Rev. Mr. Lewin was Pastor; and so acceptable were his services that he was invited to become associated with Mr. L. in his pastoral charge. He, however, declined the call, having no thought of remaining in England, and shortly after embarked for his native country.

After his return, he preached in various places, and, for a considerable time, in the First Church, Boston, then vacant by the death of the Rev. William Emerson. A few months after Dr. Eliot's death, which occurred in February, 1813, he was employed by the New North Church, of which Dr. E. had been Pastor, to preach as a candidate; and the result was that, on the 8th of December following, he was ordained and installed Pastor of that Church. The Sermon on the occasion was preached by his former Theological Instructor, the Rev. William E. Channing. In connection with this Church, Mr. Parkman passed the whole period of his ministry.

In 1834 he was honoured with the degree of Doctor of Divinity from Harvard College.

In 1839 he delivered a Discourse on the completion of the twenty-fifth year of his ministry, in which he reviews the entire history of the Church of which he was Pastor. The Discourse was published, and it possesses an enduring historical interest.

On the 7th of December, 1842, Mr. Amos Smith, a graduate of Harvard College, in the class of 1838, was associated with Dr. Parkman as Colleague Pastor. From this time, the Doctor was relieved from any obligation to further labour, though he was always ready to assist Mr. Smith in the pulpit, and to perform other duties which naturally devolved upon him as Senior Pastor. After Mr. Smith's resignation of his pastoral charge, which took place in June, 1848, Dr. Parkman addressed a letter to the Society, relinquishing, at the expiration of a certain period, the charge of supplying the pulpit to such Committee as they should appoint. This was done that the Society might have every facility for hearing candidates. In the same letter he requests that, after the settlement of a new Pastor, his own relations and duties as Pastor should cease. Mr. Joshua Young, a

graduate of Bowdoin College, in the class of 1845, was ordained, and installed as successor to Mr. Smith, in February, 1849, at which time, Dr. Parkman's connection with the congregation was virtually dissolved; though, on account of other interests connected with his office as a Congregational Minister, the dissolution did not formally take place until the 1st of March following. He preached his Farewell Sermon on the 28th of January preceding, from Acts xx, 32: "And now, brethren, I commend you to God, &c." The Resolutions adopted by the Society, on his leaving them, express "an unfeigned and undiminished affection and respect" for him, as having been, through his long ministry, "a truly Christian Pastor," and as "entitled to their lasting gratitude."

In 1844–45 Dr. Parkman revisited Europe, and spent six months in travelling in Great Britain and on the Continent. He was suffering, at this time, not a little, from the effect of nervous derangement, which prevented much of the enjoyment he might otherwise have received from the scenes and objects with which he was brought in contact.

From the time of his first having a colleague, he was always ready, when he did not supply his own pulpit, to aid his brethren. After he resigned his charge, this fraternal assistance was still widely rendered. If any one was sick, or in trouble, he was always ready to help, often going to places at a considerable distance. He preached nearly every Sunday, and never, it is said, with more acceptance than in the closing part of his life. And he rarely preached without writing a new sermon, or re-writing an old one.

In the autumn of 1852 Dr. Parkman went to Baltimore, Md., to attend a Convention of Unitarian ministers,— the last meeting of any Public Body that he ever attended. He was appointed President of the Convention,— an office for which his quick discernment, and prompt and graceful utterance, and familiarity with the forms of public business, eminently qualified him. He had but just returned from this journey, when his friends and the community at large were astounded by the tidings of his sudden death. He died on the 12th of November, 1852, aged sixty-six years.

Dr. Parkman was largely connected with Associations, of a religious, benevolent and educational kind, and held offices of high responsibility in quite a number of them. In 1829 he founded the Professorship of Pulpit Eloquence and the Pastoral Care in the Theological department of Harvard College; of which his friend, the Rev. Henry Ware, Jr., was the first incumbent. When the Society for the Relief of Aged and Indigent Unitarian Clergymen was formed in 1849, he took an active part in its concerns, bestowed upon it his bounty, and accepted the office of its First Vice President, which he held till his death. A considerable part of his library he bequeathed to Harvard College.

He was married, in 1817, to Sarah, daughter of Samuel Cabot, of Boston, who died the next year, leaving a daughter. In 1822 he was married to Caroline Hall, of Medford, who became the mother of several children, and survived him. He had six children living at the time of his death.

The following is a list of Dr. Parkman's publications:—

A Survey of God's Providence in the Establishment of the Churches of

New England: A Sermon delivered in Boston, on the Completion of a Century since the Settlement of the New North Church, 1814. A Sermon delivered at the Interment of the Rev. John Lathrop, D. D., Pastor of the Second Church in Boston, 1816. The Providence of God displayed in the Revolutions of the World: A Sermon preached in the New North Church, Boston, on occasion of the Recent Revolutions in the Government of France, 1830. The Spirit of the Christian Ministry: A Sermon delivered at the Ordination of the Rev. John Parkman to the Pastoral Care of the Third Congregational Church in Greenfield, Mass., 1837 Enquiring of the Fathers, or Seeking Wisdom from the Past: A Discourse preached in the New North Church, on the Completion of the one hundred and twenty-fourth year from the Establishment of the Church, and of the twenty-fifth year since the Settlement of the present Pastor, 1839. A Discourse delivered in the Church in Brattle Square, on occasion of the Death of the Rev. John T. Kirkland, D. D., LL. D., Late President of Harvard University, 1840. A Sermon preached at the Ordination of the Rev. Amos Smith, as Colleague Pastor of the New North Church in Boston, 1842. Extracts from a Discourse on the late Rev. Professor Ware, 1843. A Sermon delivered in the New North Church, Boston, on the Author's Resigning his Pastoral Charge, 1849. An Offering of Sympathy to Parents bereaved of their children, and to others under affliction; being a Collection from Manuscripts and Letters not before published; with an Appendix of Selections. This was first published in 1830, and reached a fourth edition in 1854.

I became acquainted with Dr. Parkman at an early period of my ministry,—I think as early as 1822,—and was always in very pleasant, friendly relations with him till the close of his life. I remember to have been, in one or two instances, his guest under very interesting circumstances; and he visited me several times in his later years; and I believe the very last time he came to Albany, he spent nearly an entire day with me. I knew, of course, that he was an earnest Unitarian; but he rarely alluded, in any way, to his denominational peculiarities.

His varied information, and kindly spirit, and simple yet polished manners, made him exceedingly agreeable in social life. I do not remember to have ever heard him preach, but have heard him speak several times at the meeting of the Massachusetts Bible Society, and at the Massachusetts Convention of Congregational Ministers, and have also heard him pray on two or three public occasions, and in every instance he evinced great self-possession, fluency, appropriateness and dignity. My last visit to him was made but two or three days before his death. I passed an evening in his family, and found him as kind and genial as usual, though he was evidently somewhat depressed in both health and spirits. I took my leave of him without any apprehension that I was to meet him no more; but before I had reached home, the newspaper brought me the sad intelligence that his earthly career was closed.

FROM THE REV ISAAC HURD, D. D.

EXETER, December 9. 1854.

My dear Sir: I became acquainted with Dr. Parkman in College. He was a diligent and successful student, and moral and exemplary in his whole deportment. He discovered a strong desire for knowledge, and an aptitude to avail himself of all the means which presented for general improvement. He was rather peculiar in associating with persons older and more advanced than himself, from whose acquaintance he might hope to derive advantage. He appeared in this respect to belong to a circle of society above his years.

Dr. Parkman, so far as I know, was never otherwise than a Unitarian. In Edinburgh he associated with Orthodox clergymen, (indeed, I believe, there were no Unitarians there,) and seemed to appreciate the evangelical character of their sermons, and take pleasure in social and Christian intercourse with them. He entered into no religious controversy, and, as the students of the Theological School were professedly Orthodox, it might have been inferred that Mr. Parkman was Orthodox also. Had the question been proposed to him, he would, I doubt not, have freely avowed his opinions. The Faculty were not in the habit, as far as I could learn, of making any inquiries concerning the religious sentiments of those who were desirous of attending lectures at Divinity Hall. They simply made remarks upon the religious performances of the students.

In his theological views Dr. Parkman was, at least in the early part of his ministry, an Arian, as opposed to those who deny the pre-existence of Christ. He expressed exalted ideas of the Saviour's character, and openly opposed the Socinian scheme. While he was in London, there appeared, in a Religious Magazine, under the direction of the Rev. Thomas Belsham, an article upon Harvard College, representing that institution as having gone over to Socinianism, and its President, with many of the Boston ministers, as having become Humanitarians. Dr. Parkman objected to the article as giving an unjust representation of the Cambridge Theology. Mr. Belsham expressed a desire to be correctly informed, and said if Mr. Parkman would write a letter, presenting what he considered a just view of the subject, it should be published in the Magazine. Mr. Parkman did so, and the letter was accordingly published. In the later years of his life, though I am not aware that he changed his religious views, he gave greater prominence to the distinctive features of the Unitarian system. He was more desirous to extend what he considered Liberal views of Christianity, and manifested, I think, a stronger aversion to the peculiarities of the Orthodox faith.

Dr. Parkman was a devotional man, ready and appropriate in prayer. His religious influence, as a fellow traveller, I ever found to be salutary, and I remember it with much satisfaction. Nor can I forget the uniform benevolence and kind feeling with which he regarded all around him. It seemed to give him pain to pass a beggar in the street, without opening his hand in charity. His benevolent and social disposition rendered his society at all times agreeable, and imparted a cheerfulness and vivacity to the tone of his conversation. Though we differed widely in our religious views, and, being separated by different fields of labour, maintained less frequent intercourse, yet he never failed, from my first acquaintance with him to the close of his life, to exhibit the same friendly feeling, and to inspire an unshaken confidence in his affection and regard. I am, my dear Sir, with great regard,

Very truly yours,
ISAAC HURD.

FROM THE REV FREDERICK DAN HUNTINGTON, D. D.

ROXBURY, Highlands, January 20, 1854.

My dear Sir: In asking me to revive and set in order my recollections of the Rev. Dr. Francis Parkmau, you invite me to a willing service. At his unexpected departure, which took place a little more than a year ago, his brethren in the ministry, aud a multitude besides, were moved to a sincere mourning. His cordial manners, his cheerful temper, his active habits and animated speech, are all greatly missed amoug us; but they form a grateful memory. His pleasant familiarity never transgressed the bounds of perfect courtesy; and, even in the less restrained hours of intimate fellowship, something was always present in his deportment to betoken his excellent professional breeding. It was his custom, indeed, to insist, with considerable scrupulousness, on those clerical proprieties and formalities, that formerly, more than now, distinguished the ministerial vocation; and those whose taste in these respects was less exacting than his own, will long remember the good-natured rebukes with which he pursued their departures from the ancient rule. At this date, I may justly speak of him as a representative of the older school of gentlemen, and of the distinctive pulpit character of the last generation.

In his relations to his brethren Dr. Parkman was singularly urbane and conciliatory. Many preachers of his own denomination would be ready to bear testimony, out of a sincere grief, how his friendly countenance encouraged their beginnings,—how the cordial grasp of his hand promised sympathy and fraternity; how generously and thoughtfully he appreciated whatever was capable of being honestly commended in their performances. With an eye naturally quick to detect faults, as his friends could not but know, trained too, by extensive observation and travel, with a constitutional relish of ludicrous incongruities, and with an honourable frankness in disapproving what he thought to be wrong,—he yet rarely gave offence by harsh judgments or inconsiderate criticisms. An added effect was often given to the native humour of his conversation by certain genial peculiarities in his physiognomy and person. But he thoroughly understood the decorum of all occasions, and a kind of refined dignity was not absent even from his more careless moods. He possessed as consummate a skill in making language reflect the play of his own thought and feeling, in ordinary social intercourse, as is often found in any man. There was no rancour in his sarcasm, and no malice in his playfulness. He knew how to choose fit and delicate terms. He loved Scriptural quotations in all conjunctures, and was sometimes tempted to use them rather by the appositeness, than by the solemnity, of the circumstances. He kept the attention of the company always awake by piquant terms of expression and quaint phrases. Nor was his wit or eloquence wanting when the tone of the talk was raised. He had an admirable faculty of describing the peculiarities of public men, and the former events with which he had been conversant. Of personal anecdotes he held at command a large fund. These remarkable conversational gifts, together with his gentle social connections, contributed to the eminence of his position, both in England where he was much respected, and among literary associations at home.

As a Preacher, Dr. Parkman was uniformly serious and practical. In his long ministry at the "New North," his fidelity and devotion were untiring, as both the living and the dead would affirm. There was great method in his habits. He was a genuine respecter of humble virtue. He honoured the poor saints. He blessed the widow and the fatherless. He was prompt in all the offices of consolation and charity. Family wealth never weakened his work, nor enticed him to forget the claims of the least conspicuous in his flock,—and that is no light honour to his Christian conscience; but it did make him the

constant and munificent guardian of penury and distress. He was exceedingly careful to search out the needy, not only in his own congregation, but in the whole circle of his acquaintance, and especially among those of his own profession, and their families, and to bestow upon them kindly attentions. Every aspect of suffering touched him tenderly. There was no hard spot in his breast. His house was the centre of countless mercies to the various forms of want; and there were few solicitors of alms, local or itinerant, and whether for private necessity or public benefactions, that his doors did not welcome and send away satisfied.

Though subject to occasional attacks of nervous illness, Dr. Parkman accomplished large labours. In the Trinitarian controversy he did his share on the Unitarian side. For nearly half a century he contributed more or less to the principal religious and theological publications of his denomination. The processes of his mind were practical however, rather than speculative. His style was not wanting in force, but distinguished rather for clearness and ease. Many of his papers were biographical, narrative, or commemorative. He looked at the vexed questions of Theology, and at ideas of principles, very much in their relation to persons. He spoke extemporaneously with great readiness and often. He took much satisfaction in every evidence afforded him of the comforting influence exerted by a devout work he compiled for the afflicted, called "The Offering of Sympathy" For many years, he has been widely known and esteemed for his efficient interest in some of our most conspicuous and useful institutions of philanthropy. Among these I may especially mention the "Massachusetts Bible Society," the "Society for Propagating the Gospel," the "Orphan Asylum," the "Humane Society," the "Medical Dispensary," the "Society for the Relief of Aged and Destitute Clergymen," and the "Congregational Charitable Society." The two former of these are indebted to him for many carefully drawn Reports, and nearly all of them for a protracted term of onerous official services. Whatever cause he believed to promote the elevation or welfare of the community, was sure to find in him a liberal advocate and patron. Harvard University, of which he was an Overseer and frequent visitor, was very dear to his heart, and its concerns touched his personal pride. Throughout he was a zealous and consistent friend of the Unitarian movement, but was too catholic in his feelings to favour an exclusive policy towards any Christian sect.

I cannot entirely pass over his pre-eminent and singular endowments as a conductor of worship. It is not a matter to be enlarged upon; but those who ever joined in Dr. Parkman's public prayers, would feel any notice of him to be incomplete that did not advert to the beautiful and affecting union of fervour and simplicity, biblical phraseology and varied allusion, with ever appropriate reference to circumstances and persons, which marked his petitions and thanksgivings. I remember that the Rev. Dr. Henry Ware, Jr., Professor at Cambridge, on the Parkman foundation, procured from him a letter giving his conceptions of that exercise, and his own mode of preparation, and that this letter was read by Dr. Ware to the successive classes of students in the Theological School.

I am, with cordial and constant esteem,

Your friend and servant,

F. D. HUNTINGTON.

FROM EDWIN P. WHIPPLE, ESQ.

BOSTON, December 16, 1854.

My dear Sir: I have the honour to acknowledge the receipt of your letter, in which you request me to write out my impressions of the character of the late Rev. Dr. Parkman. I regret that my opportunities of seeing and convers-

ing with him were only casual, and I therefore shall not presume to attempt a complete portrait. But, as he possessed, in a pre-eminent degree, one quality which your other correspondents may not have emphasized, and as this quality does not appear in his writings, but was confined to his conversation, I will, with your permission, make it the special subject of my remarks. This quality was humour; and humour, not merely as a power of his mind, but as an element of his character, and an instinct of his nature. In him it seemed made up of feeling and insight in equal proportions. In its most intellectual manifestations, it evinced that its source was in a kindly, tolerant and beneficent disposition,—that it loved while it laughed. Whether he conversed on theology or politics, or manners, or individual character, or recorded some sad or pleasant experience of his own, the wise and genial humourist was always observable, softening, enlivening, enriching every thing he touched. His practical discernment was so sure and keen, his knowledge of the world was so extensive, and his perception of character and motives was so quick and deep, that it was impossible to impose on him by any pretence or deception. With all his subtilty, however, in detecting the weaknesses of men, there was nothing of the satirist in his disposition; and those who were the objects of his shrewd but kindly humour, seemed to enjoy it as much as others. He so softly let a man down from the stilts of his rhetoric, or pierced the bubbles of his declamation with such smiling tact, that the person felt the mists of his self-delusion scattered as by sunlight.

It was impossible to meet Dr. Parkman in the street, and stop a minute to exchange words with him, without carrying away with you some phrase, or turn of thought, so exquisite in its mingled sagacity and humour that it touched the inmost sense of the ludicrous, and made the heart smile as well as the lips. Indeed, in this respect, he continually reminded me of some of the greatest and most genial humourists in literature;—of Addison and Goldsmith, of Lamb and Irving. In the commonest conversation, his mastery of the felicities of humourous expression was quite a marvel. Without the slightest hesitation, sentence after sentence would glide from his tongue, indicating the most consummate command of the resources of language, and every word moistened with the richest humour, and edged with the most refined wit. His voice, in its sweet, mild unctuous smoothness, aided the effect of his expression. His style in conversation, unlike his style in his writings, evinced a creative mind. It was individual, original, teeming with felicities of verbal combination, and flexible to the most delicate variations of his thought. Though it owed no small portion of its charm to his inimitable manner, it still, if literally reported, would have possessed sufficient vitality and richness to indicate, better than any printed memorials of his powers, his real wealth of thought, observation, experience and knowledge.

I have the honour to be, my dear Sir,

Very sincerely yours,

E. P WHIPPLE.

ANTHONY FORSTER.*

1813 — 1820.

Anthony Forster was born in the County of Brunswick, N. C., January 11, 1785. His father, who was a respectable farmer, died when this son was yet a child, consigning him to the guardianship of one of his friends. He early evinced great inquisitiveness of mind, and a desire to make himself thoroughly acquainted with every subject to which his attention was directed. At the age of twelve years he was sent by his guardian to the Preparatory School of the University of North Carolina; and, after remaining there for some time, became a member of the University. In the two departments of this Institution he spent five years — he did not, however, graduate regularly, though it appears, from the Catalogue, that the degree of Bachelor of Arts was conferred upon him in 1815. During his collegiate course he had a high reputation as a scholar, and was greatly esteemed for his generous and manly qualities.

On leaving College, he was induced, by the advice of his friends, to commence the study of the Law; but it proved incongenial with his tastes, and he pursued it but a short time. His health, too, which was never robust, began to suffer from a sedentary habit, and it was thought advisable that he should try the effect of a more active course of life. Accordingly, he accepted an Ensign's commission in the army of the United States, bearing date, March, 1804. He immediately joined a Body of troops, stationed, at that time, on the Western frontier of Georgia, and, while there, was promoted to a Lieutenancy. He held this position, with high reputation, until October, 1806, when he retired from the service, partly at least on account of dissatisfaction with some measures of his commanding officer. After being employed, for some time, in the United States' Factory, established at the post where he had been stationed, he resumed his legal studies, under the direction of a practitioner at the Bar, in Milledgeville, Ga. Having passed nearly two years in these different occupations, he was attacked with symptoms of illness, and, in consequence of a too profuse bleeding, was thrown into a violent nervous fever, which placed his life in the most serious jeopardy. A family then residing in Milledgeville, though until then strangers to him, took him to their own home, and bestowed upon him every attention which could have been expected from near relatives. He lay utterly unconscious for three weeks; and, at one time, it was supposed, for half an hour, that life was extinct; but, while the preparations for putting on his grave-clothes were making, it became evident that death had not yet done its work. He was, during this time, fully aware of all that was passing, but was incapable of uttering a word or moving a limb, and had every reason to expect that he should be buried alive.

Though Mr. Forster never entirely recovered from the effects of this illness, he soon regained sufficient strength to be able to set out on a visit to his friends in North Carolina, intending to proceed thence to Ballston

* Ware's American Unitarian Biography.—Communication from Rev. Dr. Gilman, &c.

Springs. On his way Northward, he stopped to visit a friend in King and Queen County, Va., where he was confined. for some time, by an attack of rheumatism, in consequence of which, instead of pursuing his journey, he returned to North Carolina. About this time, his friend and former guardian, General Benjamin Smith, having been elected Governor of the State, gave him the offer of becoming his Private Secretary. He accepted the office, and soon after removed to Raleigh, and entered on its duties. This was in December, 1810. But it was for only a short period that he was thus engaged. His mind now took a more decidedly religious turn than ever before, and, after due deliberation, he resolved to devote himself to the ministry of the Gospel. With a view to this, he resigned his place as Secretary, and accepted the office of Assistant Teacher in the Raleigh Academy, devoting whatever leisure he could command to the study of Theology, under the Rev. Dr. McPheeters, Pastor of the Presbyterian Church in Raleigh, and Principal of the Academy.

He was licensed to preach by the Orange Presbytery, in Raleigh, early in 1813; and officiated for several months — rendering his services gratuitously — as a Missionary in different parts of South Carolina and Georgia. About the close of this year, he was invited by the Independent Church at Wappetaw, S. C., to become their Pastor; and, at nearly the same time, was married to Altona H., daughter of Joseph Gales, of Raleigh, N. C. He accepted the call, and, shortly after, (January, 1814,) removed, with his wife, to enter on the duties of his sacred charge. On arriving at the contemplated scene of his future labours, he was so much disappointed in the state of things that presented itself, that he felt constrained to announce to the people that he must revoke his acceptance of their call; though he consented to remain with them during the winter. He did remain till June; and then, though they formally renewed their invitation to him to settle permanently among them, he felt obliged to decline it.

During the summer of 1814 he supplied the First Presbyterian Church in Charleston, its Pastor being absent on a tour to the Northern States. Here his services were highly acceptable, and he formed many valuable friendships which continued till the close of his life. When his engagement with this church had expired, he was invited to preach at the Independent Church on John's Island. Here he remained during the greater part of the winter; and, early in the spring of 1815, he was elected as temporary Pastor of the Independent Church in Charleston,* in place of the Rev. Dr. Hollingshead, Senior Pastor of that church, whose age and infirmities had obliged him to discontinue his public labours. Here Mr. Forster began his work with great acceptance; and, though employed merely as a temporary supply, he was invested with all the rights and privileges of a stated Pastor.

In the autumn of this year he suffered a hemorrhage of the lungs, so profuse as to threaten immediate death. He, however, gradually recovered from it, in a great degree, and, in the spring of 1816, resumed his ministerial labours; though, in the judgment of many of his friends, he did it prematurely. At the close of this year, the death of Dr. Hollingshead

* This Church, though incorporated as one Body, consisted of two branches, meeting in two distinct places of worship, and served by two Associate or Colleague Pastors, who officiated in the respective churches, alternately, morning and evening.

gave occasion to a series of measures which led to the separation of the Associated Churches, and to the settlement of Mr. Forster over that branch which took the name of the *Second Independent Church.*

Mr. Forster had been educated in the Calvinistic faith, and had held it without any misgiving until he had been in the ministry for some time. He had an intimate friend who was a Unitarian; and, in examining the Scriptures with a view to frame an argument by which to convince his friend that he was in error, he began to find his own faith in the doctrine of the Trinity weakened, and the result of his inquiries was that he adopted the very system which he had set himself to expose. The views in which he finally reposed are thus stated by his biographer:—

"A full persuasion of the strict and unqualified unity of God; of the essential benignity of his character; of his paternal and impartial benevolence toward all his offspring; of the efficacy of sincere repentance to restore the sinner to his favour; of the absolute *freeness* of his unpurchased compassion towards erring man, and of the certainty of a future, just and impartial retribution;—these were the important conclusions to which Mr. Forster's inquiries conducted him. These he believed to comprise the substance of that Revelation which God had made to man by his beloved Son. To that Son he looked up with love, and gratitude, and veneration, but his *worship* he reserved for his Father and our Father, for his God and our God."

The change in Mr. Forster's views of the doctrines of the Gospel was accompanied by a corresponding change in his views of Church Government. Accordingly, he resolved to withdraw from the Harmony Presbytery, of which he was a member; and, on the 29th of April, 1816, addressed a letter to the Moderator of that Body, announcing his determination, and giving the reasons for it.

After Mr. Forster became doubtful in respect to the truth of the system he had been accustomed to preach, his discourses took on a more general character, and became proportionally less satisfactory to a considerable number of his congregation. It was during this state of things that the death of Dr. Hollingshead occurred; and when the question of filling his place came to be agitated, it turned out that, while a part of the congregation were strongly in favour of Mr. Forster, another part felt that they could, by no means, be satisfied under his ministrations. The result was that a separation between the two congregations was effected, and the friends of Mr. Forster, to whom the Archdale Street Church was assigned, proceeded at once to organize themselves as a Religious Society, under the name of the *Second Independent Church of Charleston.* The fundamental principle of their organization was that the Scriptures are the only rule of faith and practice, and that, in the interpretation of Scripture, every man must be governed by the dictates of his own reason and conscience. Mr. Forster, in his Introductory Sermon, is said to have dwelt on this characteristic feature of the new Church with much force and eloquence.

Shortly after this, the Yellow Fever, which, during this year, (1817,) so fatally ravaged the city of Charleston, made its appearance. Mr. Forster, by the urgent request of his people, embarked for Philadelphia, with a view to escape the danger; but his passage thither was every way a most uncomfortable one, and when he arrived at the quarantine he was so feeble as to be scarcely able to walk. Here he found himself in a miserable inn, with hardly the common comforts of life about him; but some benevolent individuals in Philadelphia, to whom he was an entire stranger, hearing of

his situation, applied to the proper authorities, and obtained permission for his removal into the city. He gradually recovered the usual tone of his health; but, by the time he was able to travel, the season was so far advanced that he thought it not proper to prolong his tour, and therefore returned to Charleston by land, reaching there early in December. He supplied his pulpit uninterruptedly during the greater part of the winter; but, when spring returned, his health failed again, and in May (1818) he set out on another tour to the North. He travelled the greater part of the summer, and with much apparent benefit; and when he returned, near the close of the year, he resumed his labours with much alacrity. It, however, very soon became apparent that the seeds of fatal disease were sown in his constitution, and that the end of his public labours was at hand. He preached for the last time, and administered the Lord's Supper, on the 7th of March, 1819. The occasion was rendered deeply interesting, not only by the uncommon pathos and eloquence that marked the discourse, but by the appearance of the preacher, betokening almost beyond a peradventure, that he was performing his last public service. From this time he was able, for about two months, to ride out occasionally in the middle of the day. In May following, with a view to try the effect once more of a change of climate, he went with his family to Raleigh; but he went never to return. He made the journey not without great difficulty; and, after an almost insensible decline of nine months, he died, without a struggle or a groan, on the morning of January 18, 1820, aged thirty-five years.

From communications from the Rev. Dr. Gilman, who was Mr. Forster's successor in the pastorate, as well as from some other persons who were acquainted with him, I have received the following impressions concerning his character:— His mind was naturally quick and clear in its operations, and, though remarkably independent in forming its judgments, was singularly free from dogmatism. He had great transparency of character, and was always careful that neither his tongue nor his pen ever misrepresented his honest convictions. He had a large amount of strong common sense, that stamped his general intercourse with society with great decorum, and rendered him an excellent judge of human character. He had great kindness and delicacy of feeling, both of which qualities were faithfully represented in his manners. In his domestic and social relations, he was at once eminently attractive and exemplary. As a Preacher, his thoughts were clearly and forcibly expressed—in the earlier part of his ministry his discourses were highly acceptable in all Orthodox churches — in the latter part of it, they were equally acceptable to the congregation with which he had then connected himself.

DAVID DAMON, D. D.*

1813 — 1843.

DAVID DAMON was a descendant, in the fifth generation, of Thomas Damon, who came from the North of England, probably about 1650, and settled in that part of Charlestown which is now Stoneham. He was the eldest child of Aaron and Rachel (Griffin) Damon, and was born at East Sudbury (now Wayland,) Mass., on the 12th of September, 1787 His father was a farmer in moderate circumstances, and barely able to support his family; so that the son was dependent for his education entirely upon his own exertions. The first ten or twelve years of his life he spent at home, attending the district school as soon as he was old enough; and, at a little later period, assisting his father, as far as he was able, in his work upon the farm. For a year or two, he lived with a physician, Dr. Bancroft, of Weston, and, by the services which he rendered in the family, and some other services performed elsewhere, he acquired the means of supporting himself for a time at the Andover Phillips Academy, where he entered in the spring of 1806. When these means were exhausted, he left the Academy for a time, and taught a district school in Framingham, and engaged in other employments, thus enabling himself to return to Andover and complete his preparation for College. He entered at Harvard in 1807, and, after maintaining an excellent rank as a scholar through his whole course, graduated in 1811, having among his classmates Everett, Frothingham, Gilman, and others who have been eminent in their respective stations. He supported himself, during his college life, partly by performing some services for his fellow-students, for which he received compensation, partly by teaching a school, and partly by writing for a literary paper at that time published in Boston. He early developed an uncommon talent for writing, and it is believed that some of the productions of his pen had been printed even before he entered College.

Having spent the year immediately succeeding his graduation at Andover as Preceptor of Franklin Academy, he entered on a course of theological studies under the direction of President Kirkland, the elder Professor Ware and Professor Sidney Willard,—having for his fellow-students six or eight of his classmates, besides a number who had graduated at an earlier period. He was licensed to preach on the 22d of November, 1813, by the Boston Association; and, on the Sabbath following, preached his first sermon for the Rev. Charles Lowell, at the West Church, Boston. After this, he supplied, for a longer or shorter time, at East Sudbury, Westminster, Dedham, Gloucester, and Leominster, and finally at Lunenburg; and from the last mentioned congregation he received a call to become their Pastor. This call he accepted, and, on the 1st of February, 1815, he was ordained to the work of the ministry, and installed as Pastor of the Church in Lunenburg,—the Rev. Dr. Ware preaching the sermon.

The Society over which Mr. Damon was placed had been gradually

*Christian Register, 1843.— MSS. from the Rev. Drs. Joseph Allon and Samuel K. Lothrop, and Mr. S. G. Damon.

diminishing in numbers since the days of the venerable Zabdiel Adams,* one of his predeeessors; and when Mr. D. beeame its Pastor, he found it in a somewhat divided state in respeet to religious opinions. As this was just about the period when the controversy between the Unitarians and the Orthodox in Massaehusetts began to assume a palpable form, it was hardly to be expeeted that any thing like unanimity of religious sentiment should have been speedily brought about, or that his relations to his people should not have been painfully modified by the existing state of things. He remained at Lunenburg, mueh respeeted by the eommunity at large, and especially by his ministerial brethren in the neighbourhood, during a period of nearly thirteen years. He was dismissed, at his own request, in Deeember, 1827 The Sermon which he preaehed on taking leave of his people was published.

Mr. Damon did not remain long without a pastoral eharge. After preaching for several months in Augusta, Me., he was invited to supply the pulpit of the Congregational Soeiety of Salisbury and Amesbury, Mass., and, in due time, he reeeived a eall to beeome their Pastor. He aeeepted the eall, and was installed on the 25th of June, 1828. Here, after about five years, he resigned his pastoral eharge for reasons indicated in the following letter addressed to his ehureh and eongregation, dated at Amesbury, Deeember 4, 1832:

"Christian Brethren and Friends: Having been informed by members of the Soeiety, who are undoubtedly well aequainted with its situation, that a portion of the peeuniary aid promised to the Soeiety, previous to my settlement with you, is withheld, and that influenee whieh it was then expeeted would be exerted in favour of our Soeiety, has been turned against it, and that on these aeeounts the Soeiety is unable to eontinue my support, I therefore respeetfully ask a dissolution, &e.

"Your Pastor and affeetionate brother in Christ,

"DAVID DAMON."

The Counеil to whom the matter was referred gave their sanetion to the dissolution of the pastoral relation, but rendered the highest testimony to the "wisdom, fortitude, and self-saerifiee" by whieh Mr. Damon's eourse, under eireumstanees of great diffieulty, had been marked. The exaet date of his dismission was May 14, 1833.

During the summer of 1833, Mr. Damon preaehed at Easton, Mass., and subsequently reeeived an invitation to beeome the minister of that eongregation, whieh, however, he declined. In the suceeeding autumn, he removed his family to Reading, where he supplied the pulpit for an indefinite period, reeeiving here another invitation to settle in the ministry, to whieh also he returned a negative answer. At this period he preached with aeceptanee in two or three of the Boston pulpits, whose Pastors were sick or absent; and in the winter of 1834–35, at Duxbury and West Cam-

* ZABDIEL ADAMS was born in Quincy, Mass., November 5, 1739 (his mother, Ann Boylston, being the sister of the first President Adams); was graduated at Harvard College in 1759; was ordained at Lunenburg September 5, 1764; and died March 1, 1801, aged sixty-two years. He published an Answer to a pamphlet entitled "A Treatise on Church Government," 1773; a Sermon preached before a Masonic Lodge at Lancaster, 1778; the Massachusetts Election Sermon, 1782; a Sermon preached at Lexington, on the Anniversary of the Commencement of the War, 1783; two Sermons preached at Sterling, 1791; a Sermon preached at Taunton at the Installation of the Rev. John Foster, 1792.

bridge. In March, 1835, he was invited by the people of West Cambridge to become their Pastor; and, about the same time, had under consideration similar invitations from Easton, and Meadville, Pa. He had never preached at Meadville; but, on the recommendation of their New England friends, the Society extended to him a cordial invitation to settle among them. The call from West Cambridge, however, proved most attractive to him, and he, accordingly, accepted it, and was installed there on the 15th of April,—the Rev. Dr. Lowell preaching the Installation Sermon.

In January, 1841, he preached the Annual Sermon before the Legislature of Massachusetts; and, in May following, delivered the Dudleian Lecture in Harvard College. The degree of Doctor of Divinity was conferred upon him by his Alma Mater in 1843; but it had not been publicly announced at the time of his death.

On the 14th of June, 1843, he delivered an Address at the Consecration of the new Cemetery in West Cambridge. He was requested to publish it, and had intended to do so, but death prevented the fulfilment of his purpose; though it was afterwards published by his family. The Sabbath immediately succeeding the delivery of this Address—the last Sabbath of his life—he passed at Lunenburg, the scene of his first pastorate, and there preached with great earnestness in the pulpit in which, twenty-eight years before, he had received Ordination. After two or three days delightfully spent among his friends, he took leave of them, and returned to his home in West Cambridge. On the Friday following, he went to Reading to officiate at the Funeral of an intimate friend, the Hon. Edmund Parker, a brother of the late Rev. Dr. Parker, of Portsmouth. His Sermon on this occasion is said to have been marked by unusual ability, and the prayer to have been one of great tenderness and fervour. In announcing the Hymn to be sung by the choir at the close of the service, his utterance became slightly impeded, and a numbness which had begun to creep over him while he was preaching considerably increased. He sunk back upon the seat, and beckoned to a physician who was sitting near the pulpit to come to him. The physician obeyed the summons, and Dr. Damon, while the choir were singing, conversed calmly with him, and expressed the opinion that it was an attack of apoplexy from which he was suffering. At the close of the singing, he was conveyed to the house from which the body of Mr. Parker had just been brought, and there the physician bled him, and administered some medicine; but he soon sunk into a state of unconsciousness. In this state he continued until two o'clock Sabbath morning, when, for a moment, he opened his eyes, apparently in a conscious state, and looked upon those at his bedside, and then closed them—and was dead. His body was conveyed to West Cambridge, where the Funeral services were conducted by the Rev Dr. Francis, and the Rev. Messrs. Daniel Austin, Samuel Ripley, and Caleb Stetson; and he was laid in the new Cemetery on the twelfth day after his Address at its Consecration.

Mr. Damon was married, on the 16th of October, 1815, to Rebekah, daughter of John and Sarah (Norwood) Derby, of Lynnfield, with whom he became acquainted while he was a student at Andover. They had seven children,— four sons and three daughters. Mrs. Damon died at the

house of one of her sons in Boston, May 21, 1852, in the sixty-fifth year of her age.

The following is believed to be a nearly or entirely complete list of Mr. Damon's publications:—A Sermon preached at Worcester not far from the year 1820. Sketch of the Life and Character of the late Rev. Joseph Mottey, of Lynnfield, published originally in the Christian Disciple, 1822. A Sermon preached at Concord, at the Semi-annual Meeting of the Evangelical Society in Massachusetts, 1823. A Sermon preached at Charlton, Mass., at the Annual Meeting of the Auxiliary Bible Society in the County of Worcester, 1826. A Sermon delivered at Lunenburg, at the Close of his Ministry there, 1827 An Address on Temperance, delivered at Amesbury, 1829. A Sermon entitled "What is Truth?" about 1830. A Sermon entitled "The Common Faith of Christians," published in the Liberal Preacher, 1830. A Sermon entitled "Means of Attaining Religion," published for the Union Ministerial Association, 1832. A Sermon entitled "Human Life a Tale," delivered at Amesbury. A Sermon entitled "The Exceeding Sinfulness of Sin." A Sermon on Acts II, 22. An Address delivered before the Ministerial Conference, in Berry Street, Boston, 1840. A Sermon preached after the Death of Philip Augustus Whittemore, 1841. A Sermon delivered before the Legislature of Massachusetts, at the Annual Election, 1841. An Address at the Consecration of the New Cemetery at West Cambridge, 1843. He published also, in the newspapers of the day, a Notice of the Rev. William Gray Swett, a Poem delivered at West Cambridge, and various other minor productions of his pen.

The following extract from his Farewell Sermon, preached at Lunenburg, contains the fullest account of his theological views that I have been able to obtain:—

"I have insisted much upon the *actual* sinfulness of mankind, in every age of the world,—not their *innate* and *total*, in which I do not believe,—but their *acquired*, and very visible and lamentable moral depravity, as attested by experience, observation, history, and the word of God; upon the odious nature of sin in the sight of God, its miserable consequences here, and its more miserable consequences hereafter, to those who live and die impenitent. I have insisted much upon this doctrine of human sinfulness, both as laying a broad foundation for God's merciful interposition in our behalf by a Redeemer, and as adapted to bring individual sinners to repentance.

"I have endeavoured to preach and proclaim the good news of future eternal salvation from the miserable consequences of sin; and this salvation as originating in the free, unpurchased and infinite grace of God.

"I have described this great salvation as dispensed to men by a Mediator, who is Christ Jesus, the Messiah predicted by the prophets, the Son of God, to whom the Father was pleased to give the Spirit without measure, and in whom, consequently, all the fulness of Deity dwells bodily. Without adverting often or dwelling much upon those questions concerning the *nature* of the Messiah, which seem to have ministered to strife more frequently than to godly edifying, I have dwelt much and often upon his *official* character, upon what He is to *us;* and, in this point of view, I seem to myself to understand, and revere and love Him more, the more I contemplate Him and his mission of benevolence and mercy in our world. In this his public and official character I have regarded and preached Christ, as the one Mediator, interposed between God and man, to be classed with no other being, as God's Ambassador to men, and, as such, to be honoured by them, as the medium, the free and wide medium, the instrument, the voluntary, honoured and successful instrument, of the Divine communications of grace, mercy and peace to the rebellious and sinning race of men; as our Prophet to instruct, our Priest to make reconciliation, the spiritual Head or King of his Church on earth, and the constituted Judge of the world at the last day. The mercy, pardon and salvation, originating in the free grace of God, and offered to men through his Son, I have regarded and preached as offered with equal sincerity to one as to another, impartially and alike to all, believing, with the Apostle Peter, that,

'of a truth, God is no respecter of persons.' I have also preached Christ as an example and pattern to his followers, and, disregarding alarms and exclamations concerning *legal* preaching, and *legal* preachers, and the dangers of leading men to vain attempts to obtain salvation by works, I have supposed that I was truly preaching Christ and his Gospel, when I was endeavouring to enforce his precepts or to exhibit his example. In describing the character of the Messiah summarily, I have been particularly habituated to speaking of Him as our only and all sufficient Saviour. I have declared to you that the Saviour was crucified and slain by wicked men; that his death was an important and necessary part of his mediatorial work; that He was raised from the dead by the power of God on the third day; that He ascended into Heaven, and is seated on the right hand of God, where He ever liveth to make intercession for us, and whence He will come again, in his own glory and the glory of his Father, to raise the dead, judge the world, and recompense his followers.

"The resurrection or our Lord has been much insisted upon, both as an incontestable fact, which is one of the principal evidences of the truth and Divine origin of our holy religion, and as an earnest of the future resurrection of all men. The doctrine of such future resurrection, and of a future retribution also, has been preached to you, in which the future misery of the impenitent has been insisted upon as an object of Christian faith, as well as the future happiness of the penitent. But I have not attempted to describe either the happiness of the righteous or the misery of the wicked in the future state with the minuteness of an eye-witness, or as one might describe them if he knew what they were by personal experience; but, persuaded that human knowledge of this subject is restricted to what God has been pleased to reveal, I have endeavoured to impress upon my own mind and the minds of others the truth that every one will receive the things done in his body, according to that he hath done, whether it be good or bad; and have endeavoured to allure men to have respect to a future recompense of reward, by representing the joys of Heaven not as passive or insipid, but as the active exercises of holy beings, whose energies of soul are employed in sublime worship, benevolent offices, and the successful pursuit of boundless knowledge.

"It has been declared to you that the salvation proffered to you through the Saviour is offered upon the conditions of faith and repentance; that these holy exercises of the heart constitute spiritual life, or the new birth, and that their existence is to be inferred by their fruits of Christian obedience.

"The necessity of the influences of the Holy Spirit and power of God to produce holy exercises in the heart of man has always been insisted upon; but you have, at the same time, been warned to pray for such influences, and not to resist them or grieve them away, to expect them through the instrumentality of conscience, providences, and the word of God, and not in miraculous and irresistible effusions, and that you ought to be active in working out your salvation, since it is God who worketh in you to will and to do, as the husbandman is active and diligent in cultivating the ground, although it is God who gives its increase.

* * * * * * * * * * *

"I have not preached the doctrine of a Trinity of Persons in the one true God, nor any of the *five* points of the long and extensively popular Calvinistic system of Theology; because I do not believe these doctrines to be any part of revealed truth, and am persuaded that they have all of them a bad moral tendency, so far as they operate without influence or modification from other principles associated with them."

FROM THE REV SAMUEL J. MAY.

SYRACUSE, November 6, 1862.

My dear Sir: I first knew David Damon while he was a resident graduate and student of Theology at Cambridge. I well remember hearing him read his dissertations in the College Chapel, which were characterized by much more than ordinary ability. When I went, in 1842, to take charge of the Normal School in Lexington, he was Pastor of the Unitarian Church in West Cambridge, and I was thus brought into his immediate neighbourhood, and into more intimate relations with him from the circumstance of having one of his daughters among my pupils. I did not know him long after this, however, for he died, I think, the next year, and it devolved on me to supply his bereaved congregation on the Sabbath after his Funeral.

Mr. Damon's external appearance was not imposing or specially attractive. His countenance, in a state of repose, was rather heavy, though it occasionally lighted up into something approaching a glow. His person was by no means

graeefully formed, the tones of his voiee were somewhat rigid, and his manners would not suggest the idea of his having been used to polished society But rarely have I known a ease in which so little of the mind and the heart eame out through the exterior. You might have supposed, on a casual interview with him, that he was one of the obscurest farmers of his parish; but as you eame to penetrate into the interior of his character, you would find a mine of intellectual and moral wealth that you had never dreamed of. His intellect was naturally sound and well balanced, and had been cultivated by diligent and diversified study. He wrote with great simplicity and elearness, and withal with much logical aeeuracy He contributed some artieles, I remember, to some of the early volumes of the Christian Examiner, whieh were highly creditable to his intelleet and his scholarship. I do not remember that I ever heard him preach; but I am sure that the merit of his preaehing must have consisted rather in his matter than his manner; and his popularity must have been greatest among the most reflecting portion of his audienee; though I believe he was never otherwise than aeceptable to the masses. He was a man of most eonsiderate kindness, and was ever on the alert to perform good offices towards any of his fellow men, whenever it was in his power. His pecuniary means were far from being abundant, and yet his house and his heart were always open in a generous hospitality.

He had an almost morbid eonseientiousness — if he was in doubt as to any matter of duty, he would carefully serutinize every point having a bearing upon it, and would sometimes betray, by his air and manner as well as by his communications to his eonfidential friends, the utmost solicitude lest he should be betrayed into an error. Some amusing anecdotes are told of him illustrative of this peeuliarity, which, however, all must acknowledge, are highly honourable to his integrity He was calm, patient and cheerful, even in the darkest hour. He was not very widely known, nor would he probably have been, with the extreme modesty that marked his charaeter, if he had lived till old age; but those who were so fortunate as to have penetrated the somewhat unpromising exterior, looked upon him as a man of rare merit, and far more worthy to live in the gratitude and reverenee of posterity than many whose names are found on a much more imposing record.

I never heard Mr. Damon express his views upon any of the great eontroverted points of Theology, but some of his friends who were intimate with him have the full conviction that he adopted the Arian view of the person of Christ. His preaehing, I am eonfident, was rarely, if ever, of a eontroversial character.

Yours respeetfully,

SAMUEL J. MAY.

JOHN EMERY ABBOT.*

1815—1819.

JOHN EMERY ABBOT was a son of Benjamin Abbot, LL. D.,† who, for more than half a century, was Principal of Phillips Academy, Exeter,

* Memoir by Rev. Henry Ware, Jr.

† BENJAMIN ABBOT was a native of Andover, Mass.; was graduated at Harvard College in 1788; and, immediately after, took charge of the Academy in Exeter, then recently founded by the Hon. John Phillips. This position he held, with the highest reputation, until 1838; and, on his resigning his office at that time, there was a gathering of his old pupils from all quarters to present him with a testimonial of their regard. He spent the remainder of his days at Exeter, living in dignified retirement, and died in the year 1849. He was honoured with the degree of Doctor of Laws, from Dartmouth College, in 1811.

N. H. His mother, whom he is said to have greatly resembled, and who lived but a few months after his birth, solemnly dedicated him to the care and grace of God, in the prospect of her own departure; and his knowledge of this fact is said to have had much to do in giving a serious direction to his earliest thoughts and feelings. His childhood, as well as his whole subsequent life, was marked by the most amiable and gentle spirit; and, "while a member of the Academy," says one of his schoolmates, "no one regarded him as capable of doing wrong—we looked on him as a purer being than others around him."

Having gone through his preparatory course, he became a member of Bowdoin College, Brunswick, where he had an excellent reputation for both scholarship and deportment, and was graduated, in 1810, at the early age of seventeen. He had a great distrust of his own powers; in illustration of which it may be mentioned that he once told a friend that so great, at one period, was his despondency, that he would willingly have exchanged all his future hopes and prospects for the certainty of living as a schoolmaster in some remote village;—the office of a clergyman, although, from his earliest recollection, the object of his most ardent desires, appearing to him a situation of too much dignity for him to aspire to.

Shortly after leaving College, he commenced his preparation for the ministry. He prosecuted his theological studies, partly at the University in Cambridge, and partly under the direction of the Rev. Dr. Channing, in Boston. He evinced the utmost reverence for the sacred office, and seems to have attached much more importance to the moral than the intellectual preparation for entering it. The following extracts from three of his letters, the first written just before he began to preach, and the others immediately after, may serve to illustrate his views of the profession to which he was devoting himself:

"How soon I shall be presented for approval, I know not exactly. As I draw nearer the close of my course, I feel a greater importance to be thrown into the little time that remains before its termination. • And the more I reflect, the more solemn appears the office of a Shepherd of the Christian flock. To enlighten the ignorant with truth, to guide the wandering and the doubting, to give hope to the penitent and consolation to the sorrowing, and to arouse the sleep of the sinner, is indeed a blessed, but a most responsible office; and it seems the more solemn when we think that it is committed to *earthen vessels*, who themselves are ignorant and wandering, surrounded with temptations, darkened by error and polluted with sin. It is a most animating thought that He who promised to his Apostles, 'Lo, I am ever with you,' forsakes not their feeble successors."

In another letter he writes thus:—

"I am, as you may suppose, now in a state of feeling and views to which life has never before called me. I look to the profession, which God has now permitted me to assume, with a kind of solemn delight, when I think of the magnitude of its object, the weakness of its instrument, and the promised aid from above. There is a thought which often affects me when I remember that all my life, all the labours and opportunities and powers I have received, are now to be devoted and consecrated to Him who gave and has continued them. There is a sort of elevation which considerations like this sometimes create, which, if I could bear with me to the world, I should be most happy. The evil is, that feeling is often kindled and expires in the closet, and when we go forth to the world, we must act only from the cold principles which reason has matured, and the habitual dispositions which time has freed from all enthusiasm. It has always seemed to me a most wise provision with regard to our constitution, that we gradually and imperceptibly become conformed to circumstances, and when called to a new situation, the way is prepared for it by slow degrees. I expected a sort of overpowering feeling, in first commencing the sacred duties, but when I first entered the desk, I felt composed and calm."

In another letter he writes as follows:—

"By these active duties I hope to acquire a habit of more energy, and to gain something of practical wisdom, and to become a better member of society, and minister of the hopes and comforts of the Gospel to the poor and sorrowing. My dear ——, what a holy and glorious profession has God permitted me to assume! I feel that it is a blessing for which I can never be grateful enough. Its duties seem to be those of the good spirits who are messengers of mercy and love to us; bearing consolation to the afflicted, and hope to the desponding, and warning to the wanderer, and animation and peace to the humble and penitent. I often feel that my earlier anticipations of the happiness of the profession are indeed surpassed."

His first appearance in the pulpit excited great interest, though both his sermons and his style of delivery were as far as possible from display. There was a simplicity, a solemnity, an earnestness about him, that rendered his ministrations deeply impressive. When the pulpit in the North Church in Salem was vacated by the death of Dr. Barnard, Mr. Abbot was immediately spoken of as a suitable person to succeed him: he was, accordingly, employed as a candidate, received and accepted a call, and was ordained, and installed as their minister, on the 20th of April, 1815.

Notwithstanding he was very young to undertake the labours incident to so extensive a charge, he acquitted himself in a manner that gave entire satisfaction to his people, and secured to him, in a high degree, their confidence and affection. He made himself personally known, so far as possible, to every individual in his congregation, and became a sharer in the joys and sorrows of each; while he wrote his sermons with great care, and delivered them in a fervent, impressive, but quiet manner. With a constitution naturally fragile, it soon became apparent that his health was inadequate to the amount of labour which he had undertaken; and, in the spring of 1817, his friends began to discover, as they thought, some symptoms of pulmonary disease. In October he made a short journey to the South, from which he received injury rather than benefit; and, on his return, he took a severe cold, which was attended with a violent cough and bleeding at the lungs. On the day after he reached home,— the first Sabbath in November, he preached to his people in the morning, and administered the ordinance of the Lord's Supper;— the last time, as it proved, that he ever officiated in that service. From that time, the most painful apprehensions were awakened concerning him; nor did he hesitate to express to his friends his own conviction that his recovery was hopeless. He was confined to his room, and, for the most part, to his bed, during the winter; but, as the spring opened, appearances seemed more favourable, and he removed to Exeter, where he passed the succeeding summer with his parents. The following extract from a letter written in July to an intimate friend, shows that he was somewhat encouraged to hope that he might again be permitted to return to his labours:—

"I think that I gain strength, and now cannot but rejoice in the hope, which for so long a time I felt it necessary to check, as it rose, of being again permitted to minister the Gospel to my beloved people. In this restoration, I see the direct agency of Him who first breathed into me the breath of life; the skill of man and the powers of medicine seemed all in vain; it was *his* air, the warmth of *his* sun, the bright and cheering prospect of the earth which *his* goodness quickened and beautified, which thus far have dispelled the damps of disease, and enkindled the feeble and dying flame within me. I suppose that every person, when restored from sickness, flatters himself that the feelings of piety, which deliverance awakens, will not decay. God grant that mine may be as permanent and influential as they ought to be."

In another letter he refers thus to his feelings, on being permitted again to attend public worship:—

"I could not help my mind from wandering much away, and being filled with recollections of the past years of my own life; for I had not been present at the ordinance since that distressful day when I last met our own church at the altar. I think there is no time when the heart more expands towards all, present or distant, whom God has made dear to it, than when commemorating that Greater Friend, whose love was stronger than death."

On the approach of autumn, his symptoms became more unfavorable, and it was deemed expedient that he should pass the winter in a milder climate. He, accordingly, in the early part of November, in company with an intimate friend, sailed for Havana; but he had a rough and fatiguing voyage, and arrived there with less strength than he had on leaving home. During the whole period of his residence on the island, he experienced no relief, but was rather growing weaker — still he was greatly interested in surrounding scenes and objects, and, during a part of the time, kept a journal, which still remains, as a record of his minute and intelligent observation. He formed an acquaintance with several friars of distinction, and with one of them,— a man of superior rank and fortune, he became quite intimate, and received from him many expressions of good will and regard. After some time, in consequence of a sudden change in the weather, he took a severe cold, which entirely prostrated him, and seemed likely to prove the harbinger of immediate death. As soon as he had partially recovered from it, he embarked for Charleston, S. C.; and, on his arrival there, found himself considerably invigorated, and for a short time was encouraged with the hope that his health might yet be restored. But a few days put an end to this delusion. His disease was evidently making constant progress, and neither medical skill, nor change of climate, nor the watchful and affectionate solicitude of friends, could prevent it. When it was remarked to him that he was in low spirits, he replied,— "No, not in low spirits, but sober. I think it very doubtful whether I am ever any better, and it is time for me now to consider myself a pilgrim and stranger on the earth." In the midst of all his weakness, however,— when he seemed scarcely adequate to the effort of taking care of himself, he engaged in teaching the slave, who waited upon him, to read.

About the middle of April he embarked in a packet at Charleston for Philadelphia, where, on his arrival, he was met by his father and some other friends, who had come to accompany him home. His strength was far gone, and from that time he could speak only in a whisper. "We will rejoice together," said he, in a letter written to a friend about that time, "that God has preserved us in the land of the living; and I will be happy, whatever may now await me, in the thought that my wanderings are done, and I am again in my own home." He reached Exeter in June; and remained there in the enjoyment of the most affectionate attentions of parents and friends, till his death, which occurred October 6, 1819. His Funeral Sermon was preached at Salem by the Rev. Dr. Channing.

Several years after Mr. Abbot's death, there was published a volume of his Sermons, together with a Memoir of his life, by the late Rev. Dr. Henry Ware, Jr. The Sermons are characterized by classic purity of style, and great seriousness and fervour; and, as they are all on general sub-

jects, they furnish no index to the writer's peculiar views of Christian doctrine. His biographer, however, writes thus concerning him :—

"He was a Unitarian upon principle and from inquiry. He believed the doctrine of the single but unapproached supremacy of the Father to be a clear and most important doctrine of Revealed Religion. He honoured Jesus as the Son and Messenger of God, and believed that He had an existence before He entered our world. His preaching was full of the language of gratitude and veneration towards Him. He delighted to dwell on the delineation of his character and offices, and to hold up his excellence to love and imitation. The blessings of his mediation and intercession were among his favourite topics, and he was fond of attributing a peculiar and powerful, though undefined, efficacy to his sufferings and death."

FROM BENJAMIN ABBOT, LL. D.

EXETER, N H., April 18, 1848.

My dear Sir: Your kind note, of the 10th inst., came duly to hand, and I hasten to answer your interesting inquiries concerning my much loved and lamented son, whom I hope soon to greet in a better world. But at a very advanced age,— nearer ninety than eighty,— I find my memory in respect to bygone events too much shattered to be trusted on paper, and for the following details I am indebted to my wife, who came into the family, when my son was in his fifth year.

"His childhood was most peculiarly marked by a truthfulness and affectionate dependence on those whom he loved, like the vine that clings to its support. From my earliest knowledge of him, I do not recollect a time when he caused me any anxiety. His amiable and confiding temper was always manifested by perfect obedience. His modesty and humility grew with his growth; and his after life was only a development of the germ within: the spirit seemed to be there; for in his very early childhood he often affected the preacher by collecting around him his young companions, and going through the usual services of a clergyman with them; and I believe he never lost sight of the sacred office, though it was always with a most sensitive and humble distrust of himself. His college life was altogether exemplary; and he was greatly esteemed and beloved by the President, Dr. Appleton, in whose family he resided. It is impossible to recall the tenor of his early life without deep feeling; and the heart has a thousand emotions which the lips cannot utter. His two years of suffering evidently manifested how deep was his sense of the value of Christianity, and the closing month of his short pilgrimage was a living testimony to his patient and humble trust in the mercy of God. After his return from the South, being convinced of the ill effects of his voyage and his residence in a warm climate, I expressed to him my deep regret that he had left his home; but his reply was that it was all right; it was God's will, and he could cheerfully and trustingly acquiesce in it. His affectionate heart clung to those whom he loved, to the last throb; and his confidence and submission rose higher and higher as he drew nearer and nearer to the grave; and the last words that fell from his lips were 'Lord Jesus.'"

In addition to the above from my wife, I have obtained the following reminiscences from a very amiable and intelligent lady, who, as a member of my family, was intimately associated with my son, and familiar with the early movements of his mind, and continued to know him well to the close of his life.

"Although nearly a generation has passed away since he fell asleep, some recollections of him remain of so prominent a character that time cannot wear them out. When he preached, I was at the age when we love and admire without knowing why, and could not fully appreciate the privilege I enjoyed in hearing him. Yet one incident I remember as if it were yesterday. In one of his sermons he was speaking of our excessive worldliness, and of the prevailing disposition to render undue honour to man, when he suddenly clasped

his hands together, looked upward, and uttered, as from the depths of his soul, the words,— "But who, O Lord, regardeth thee?" The effect on one hearer at least was perfectly electric.

Several years before his settlement, some one was discussing with him the question whether we shall know each other in a future world, and whether the blest are acquainted with the situation of those they loved on earth; and he promptly declared his belief in both. But it was asked whether it would not impair their happiness to witness the unworthy conduct of those with whom they were united here. He replied that he thought all merely human ties would drop from us like worn out garments, and that only the ties of sanctified affection would remain forever.

"His enjoyment of literature was very great, and his taste of an uncommonly elevated and discriminating character. He had no great fondness for the then popular poetry, but his early friends never can forget with what exquisite delight he read and repeated "Chamouny,"—those strains of impassioned devotion meeting with a full response within him. His mind sought out the spiritual element both in prose and poetry, as instinctively as the roots and branches of a tree seek to draw near to the living waters. Thus a sky prospect was his great delight; and he would sit gazing upon it, as if seeking out his future home, apparently indifferent to the terrestrial features of the landscape. Yet his loving seriousness would not seldom give way to hearty laughter at quiet humour and genuine wit; for wit ceased to be genuine to him when cutting sarcasm or a worse alloy mingled with it.

"Though easily influenced by dear friends in little things, he always gave his opinion firmly. When one whom he loved and venerated spoke of dancing parties to him with approbation, he said he thought the act of dancing to music perfectly harmless in itself; but the long and excessive preparations, the late hours, unfitting the dancers for daily duties,—these he thought constituted a real objection to it: he could not believe it right to spend so much strength, time and money upon a pleasure which attached too much importance to external things.

"He seemed to have a sort of talisman to attract the affection of others, and it may be fitly mentioned here that he had the happiness of proving Gray's maxim untrue, that no man can have but one mother. The one who gave him to God as soon as she received him, whose presence made her home a sanctuary, was happy in the most congenial marriage but two years. Five years afterwards, her place was supplied by one whom that fine instinct, above hinted at, taught him to regard as the mother of his spirit, as he clung to her with all his loving heart. She loved him with the love usually given to the first born, and received him as a gift from Heaven. An old and valued domestic, living in the family, told me that Mrs. Abbot mourned herself sick on the day John went to College. Her children were greeted by him with delight; and one of them probably never shed tears of more passionate sorrow than when he accidently learned that John was not his own brother. His sister also regarded him with the most affectionate veneration. Thus he lived on, loving and beloved, till it appeared the Master was calling for him, and all that friendship could do was to "slope the path that leads to death." One mightier, dearer than all earthly friends, had trodden that path before him; and, as the hour of departure drew near, that Friend revealed Himself more fully to his soul, and he declared, near the close of life, that the more he reflected upon Christ, the more exalted his character appeared to him, and the words,— "Blessed Lord Jesus," were the last he ever uttered."

If, my dear Sir, you can extract from the above any thing in aid of your object, in which of course I feel all the interest of a father, it will much gratify

Your sincere friend and humble servant, B. ABBOT.

FROM THE REV ANDREW P. PEABODY, D. D.

PORTSMOUTH, N. H., February 24. 1848.

My dear Sir: My knowledge of John Emery Abbot is too limited to be of any use to you; but I have no hesitation in saying that, morally at least, he is to be reckoned among the lights of his denomination. I doubt whether there has been a minister within my knowledge, who has left so vivid and durable a portraiture of his moral self upon the hearts of his people as he did. His parishioners, who were old enough to know him, speak of him to this day with hardly less emotion than if he had died yesterday The Hon. Levcrett Saltonstall always visited his grave on the anniversary of his Funcral; and, during his last sickness, as he lay for weeks in full consciousness of his approaching dissolution, he was perpetually talking of his early friend and Pastor, and his face would always assume a peculiar glow when he spoke of reunion with him in Heaven. And this is only a specimen of the peculiar intimacy of feeling which those who knew him, and had any religious sympathy with him, still cherish for and with him. My only remembrance of him is his performing the service of Baptism in his uncle's church in Beverly. His countenance and manner in that service are as vividly before my mind's eye, as if it were but yesterday. I was a very young child; and somehow the scene attached itself, in my young imagination, to the blessing of the little children by our Saviour; and to this day I never read or think of that narrative, without that baptismal scene coming up afresh to my mind. Every body that ever saw him, will give you some such reminiscence of him; and I am inclined to think that it has been given to very few men to bear about, in countenance and manner, so much that was unearthly and morally beautiful as he did. In haste, sincerely and affectionately yours,

A. P. PEABODY.

HENRY WARE, JR., D. D.*

1815 — 1843.

HENRY WARE, Jr., was born at Hingham, Mass., April 21, 1794. He was a descendant, in the fifth generation, of Robert Ware, who came over from England among the earlier settlers of the Colony, and fixed himself at Dedham, about the year 1644. His father was the Rev. Dr. Henry Ware, who was, for many years, Pastor of the First Church in Hingham, and afterwards became Hollis Professor of Divinity in Harvard College. His mother was Mary, daughter of the Rev. Jonas Clark, of Lexington. Henry was the fifth child and the oldest son of his parents. As a boy, he was thoughtful and quiet, and somewhat lacking in bodily activity. He was docile in his temper and diligent in his studies, but was far from any thing like intellectual precocity. As has frequently happened, he very early indicated a predilection for the profession which he afterwards chose. While he was yet a mere child, he preached a sermon of his own composition from a cradle turned on end as a pulpit; and from that time till he appeared in a veritable pulpit, it is believed that he never wavered in the

* Memoir by his Brother, Dr. John Ware.

purpose to devote himself to the ministry. In harmony with this purpose, and as if preparatory to the execution of it, he formed a very early habit of composition; and some of his childish productions still remain as evidence of the serious turn of his mind, and his unusual facility of expression.

He had the rudiments of his education partly at home, and partly in the private and public schools of his native town. In 1804 and 1805 he spent considerable time in the family, and under the tuition, of the Rev. Dr. Allyn, of Duxbury. Here, it is believed, he commenced his preparation for College; but, in the autumn of 1805, he was placed under the tuition of his cousin, Mr. Ashur Ware, a graduate of the preceding year, who became, at the same time, a member of his father's family. He remained under his care till the spring of 1807, when, on the election of Mr. Ware to a Tutorship, Mr. Samuel Merrill, of the class of 1807, took his place. In September of the same year he was sent to Phillips Academy, Andover, of which Mr. Mark Newman was then Preceptor; and here he continued till his admission as a member of the Freshman Class in Harvard College, in September, 1808.

The four years of his college life were passed in his father's family, and his intercourse, even with his fellow-students, beyond what was absolutely necessary, was very limited. He was scrupulously attentive to his various college duties, but was not a hard student, and held not much more than a respectable standing in his class. At the Commencement in 1812, when he graduated, he delivered a Poem on the Pursuit of Fame, which drew forth strong expressions of applause. In the winter of his Junior year, he taught a school for several months in Beverly, where he was brought in contact with persons of different religious views from those held by the friends with whom he had always been associated. The consequence was that his mind became somewhat disturbed, which led to a correspondence between him and his father, that seems to have resulted in the removal of his difficulties.

Immediately after leaving College, in August, 1812, he became Assistant Teacher in Phillips Academy, Exeter, of which Dr. Benjamin Abbot was then Principal. Here he remained, discharging his duties as a teacher with great fidelity and success for two years. Meanwhile, he devoted much of his leisure to the study of Theology; and, during the latter part of the time, he conducted the public exercises of an infant Unitarian Society in Exeter, by performing the devotional service and reading a printed sermon. This he did much to the satisfaction of the people to whom he thus ministered.

In August, 1814, he left Exeter, and returned to Cambridge to complete his theological studies as a resident graduate at the University. He accepted now the place of Sub-Librarian of the College, and held it for one year. In connection with his strictly professional studies, he indulged his taste, to a considerable extent, for general reading, and occasionally wrote poetry. In the winter of 1815 he delivered a Poem at a Public Celebration, in Cambridge, of the Treaty of Peace concluded with Great Britain, and in August, 1816, the Annual Poem before the Phi Beta Kappa Society. Both these performances were received with much more than ordinary favour.

He received his certificate of approbation as a Preacher on the 31st of July, 1815. A few months before he began to preach, he committed to writing several paragraphs of birthday reflections, exhibiting a deeply serious spirit, and concluding as follows:—

"I pray that I may be prepared for any event, and equally glorify God in my life or in my death. If God please, I would that my days might be prolonged; for I earnestly desire to be better prepared, and to be the instrument of some good in the world before I leave it. I wish I might not merely pass over a few years of time, and leave no trace of good; but I would do something for the ease of virtue and the happiness of man; so that, when I shall be called to another state, I may meet some who shall greet me with love and gratitude, and shall receive the approbation of my Saviour and my God.

"But, Great God, thy will be done. I am in thy hands; may I acquiesce in thine appointments. Whatever time thou shalt allot me, may I well improve it, and cultivate the powers thou hast given me. May I ever fix my eye upon thee, and upon duty, and, through thy grace in Jesus Christ my Lord, become such as thou wilt delight to own and to bless. Oh, forgive my past follies; help me in time to come; delight to bless me; and finally grant me to see thy presence and glory in peace, through Jesus Christ, the Son of thy love, the Saviour of men."

Mr. Ware's first appearance in the pulpit was on the 8th of October, more than two months from the date of his examination; and then he preached at West Cambridge, in the pulpit of the Rev. Dr. Thaddeus Fiske, a classmate, friend, and brother-in-law of his father. In February following he was employed four Sabbaths at the Second Church in Boston, then vacant by the death of the Rev. Dr. Lathrop; in April, four at Lexington; in May, four at the Church in Brattle Square, Boston; and in September, three at Charlestown. His first efforts in the pulpit, though not otherwise than acceptable, did not produce any very strong impression. This accounts for the fact that a long interval elapsed between his first and second engagements to preach in the church of which he afterwards became the Pastor. As already mentioned, he preached in the Second Church in Boston as early as February, 1816; but he was not invited the second time till the following October. An invitation was given him to become the Pastor of the Church in November, but it was not unanimous, though the opposition was not so serious as to prevent his accepting it. He did accept it, and was ordained and installed on the first day of the year 1817,—the Ordination Sermon being preached by his father. The congregation of which he became Pastor was, at this time, the smallest in point of numbers, and probably the least opulent, of the Unitarian congregations in Boston—he seems, however, to have been well satisfied with it, and to have found his situation, in many respects, a desirable and happy one.

In October, 1817, Mr. Ware was married to Elizabeth Watson, daughter of Dr. Benjamin Waterhouse, of Cambridge,—a lady with whom he had been intimately acquainted from childhood, and for whom he had, for many years, entertained a warm regard.

In December, 1818, he travelled South as far as Washington, partly with a view of improving his health, and partly for the purpose of preaching for a new Unitarian Society, which had been recently established in Baltimore. On his way thither, he preached one Sabbath in New York, where, however, there was then no regularly organized Society, and once in Philadelphia. In Baltimore he remained three weeks.

In March, 1819, commenced the second series of the Christian Disciple, —a work which had been in existence several years, under the editorial

supervision of Dr. Noah Worcester, but which now became more distinctively the organ of the Unitarian Body. Of this work Mr. Ware became the editor, and held the place till the close of 1822.

In the autumn of 1819 a small Unitarian Society was incorporated in New York; and, in the spring of 1820, Mr. Ware laid the corner stone of their new church edifice. On the evening of the next day, he attended Dr. McLeod's church, and heard from him a sermon on the Three Heavenly Witnesses — 1 John, v. 7 As Mr. Ware regarded the Discourse an attack upon the new Unitarian enterprise, he addressed Two Letters to Dr. McLeod through the press, in the course of the following week, designed to prove that the text of his discourse was not a genuine portion of the word of God. These Letters he sent to the Doctor with a note, to which he received a courteous but very honest and decided reply.

On the separation of the District of Maine, as it was formerly called, from the old Commonwealth of Massachusetts, and its erection into a distinct State, in 1820, a Convention was called for the purpose of considering whether, in consequence of this event, any amendment of the Constitution was necessary. Mr. Ware was chosen a delegate to the Convention from the town of Boston; but, though he attended punctually, he was little more than a listener to the debates.

In November, 1822, Mr. Ware projected a series of religious services on Sunday evenings for the special benefit of the poorer classes. The plan was carried into effect, with the co-operation of several other of the ministers of Boston, and by the assistance of the Association (then recently formed) for Mutual Religious Improvement. This arrangement, however, was ultimately superseded by the establishment of the Ministry at Large, under the immediate direction of Dr. Tuckerman. Mr. Ware's personal connection with this Ministry did not extend beyond the spring of 1828; though his interest in it continued, without any abatement, till the close of his life.

In March, 1823, Mr. Ware suffered a severe affliction in the death of his youngest child. But a still heavier trial awaited him. His wife, whose health was, at that time, delicate, was soon found to be in a decline, and, in spite of all that medical skill could do, she went rapidly down to the grave. She died on the 8th of February, 1824, at the age of thirty, leaving him in charge of two children, at an age peculiarly requiring a mother's care. One had already died in infancy.

In 1826 a new Unitarian Society was formed in New York, and, shortly after the Dedication of the new Church edifice, Mr. Ware received an invitation to become its Pastor. But, though there were many circumstances that seemed to favour his making the proposed change, he was satisfied, after mature deliberation, that he had better remain with his charge in Boston — and so he declined the call.

In June, 1827, he was married to Mary Lovell, daughter of Mark Pickard, formerly a merchant in Boston; whereupon he gathered his children, who had been living in the families of his sisters, once more around his own hearth.

About the close of May, 1828, Mr. Ware left home in order to fulfil an engagement to preach at Northampton. In consequence of excessive

fatigue and exposure, he was quite ill on his arrival there, but still performed the usual services on the Sabbath. The next day, he set out to return to Boston, but when he reached the manufacturing village of Ware, found himself so seriously indisposed that he was obliged to give up the idea of proceeding on his journey. Among other dangerous symptoms attending his case was a pretty copious hemorrhage of the lungs. After about a fortnight, he was able, not without considerable difficulty, to be taken to Worcester, where he remained in a gradually convalescent state for six weeks. About this time, a plan for establishing a Professorship of Pulpit Eloquence and the Pastoral Care, in the Divinity School at Cambridge, was carried into effect. The friends of the enterprise had their thoughts directed to Mr. Ware as a suitable person to fill this place; and the precarious state of his health seemed to render it desirable that he should be relieved from the exhausting labours demanded by a pastoral charge. Indeed, he himself became satisfied, irrespective of the proposed appointment, that he had too little vigour of constitution left, to meet the active duties of the ministry; and, accordingly, about the close of December, 1828, he addressed a letter to the members of his church and congregation, tendering the resignation of his pastoral charge. They refused, however, to accept it, and, in a manner highly creditable to their generous consideration, proposed that he should still retain the pastoral relation, and that they would provide him a colleague, on whom should devolve the burden of active pastoral duty. He responded affirmatively and most affectionately to their generous proposal; and, accordingly, on the 11th of January, 1829, Mr. Ralph Waldo Emerson, who had, for some time, supplied their pulpit with much acceptance, was elected Colleague Pastor, and, on the 11th of March following, was ordained.

By this time the appointment of Mr. Ware to the Professorship at Cambridge had been formally made and accepted; but so much was he reduced in health that, before attempting to enter upon its duties, he resolved to try the effect of a transatlantic tour. Accordingly he sailed with his wife, in the Ship Dover, on the 1st of April, and remained abroad nearly seventeen months, returning in the latter part of August, 1830. During his absence, he visited England, Holland, Italy, Switzerland and France, spending the winter in Rome. Though he saw much to gratify his curiosity, and made many acquaintances in which he was deeply interested, he did not experience the invigorating effect upon his health which he had expected, until about the time that he reached home. Then commenced a decided improvement, which encouraged the hope that his health would at least be so far restored as to render him competent to the labours of his new office.

Shortly after his return, Mr. Ware renewed his request for a dismission from his parish, and his reasons for it were so strong that they could not be resisted; though the separation did not take place without mutual regret, and the strongest mutual expressions of good-will. In October, a few weeks after his return to this country, he removed to Cambridge, and entered upon the duties of his Professorship.

Mr. Ware was honoured with the degree of Doctor of Divinity, from his Alma Mater, in 1834.

Notwithstanding he entered on his Professorship with greatly improved prospects in respect to health, he was subject to frequent and sometimes protracted interruptions of his labours from severe illness. Early in the year 1836 he was attacked by a violent disease, from which he had a strong presentiment that he should not recover. During this period of confinement, apparently as the direct consequence of reading a newspaper in bed, while his wife was out of the room, he began to suffer from a painful affection of the eyes, which obliged him to depend entirely on others for reading and writing. He, accordingly, dictated to his wife, or wrote with a pencil in bed with his eyes closed, and in this way produced several beautiful pieces of poetry. This affection of the eyes continued for more than a year, during which period all his preparations, in the way of reading and writing, were made by the assistance of others, and his exercises in the Divinity School and his preaching, so far at least as the language was concerned, were extemporaneous. He had, for several years, been cultivating the habit of extemporaneous speaking, in accordance with his own invaluable "Hints" on this subject, published as early as 1824; and now he experienced the benefit of this habit in a very high degree. His eyes never regained their former strength, though they were so far restored that he was able to use them without serious inconvenience.

In the autumn of 1841 Dr. Ware's health became so essentially impaired that it was with no small difficulty that he could proceed with his ordinary duties. Notwithstanding this, however, he projected a journey to New York, with an intention also of going to Baltimore and Washington. He arrived in New York on the 13th of January, and preached in Dr. Dewey's Church twice on the following Sabbath. On the next Sabbath (January 23d) he entered the pulpit for the last time. After the second singing, he was obliged to tell the audience that he was too much indisposed to proceed with the service, and immediately dismissed the congregation. He was able to return to Cambridge in the course of the next week; but, as he found himself entirely inadequate to the duties of his office, and felt the importance of being relieved from all responsibility in respect to it, he lost no time in sending in his resignation to the President. In accepting it, the Government of the College, as an expression of their good-will and high appreciation of his services, voted the continuance of his salary for half a year from the time that he vacated his office.

The annual visitation of the Divinity School, which occurs at the close of the academic year, took place on the 15th of July; and, immediately after this, he removed his family to Framingham,—a beautiful town about twenty miles from Boston, agreeably to an arrangement which he had previously made. His residence here was, on many accounts, very agreeable, though he found himself burdened with leisure, and, even in his great feebleness, his active mind was teeming with plans of occupation. About the close of March, 1843, he went to Boston on a visit, chiefly on account of the better opportunities which the city presented at that season for out-door exercise. For a few days after his arrival he seemed cheerful, conversed with interest and animation, and called upon several of his friends; though it was apparent to all that he was under the power of a wasting malady. On the 10th of April he suffered an attack nearly allied to

apoplexy, from which, however, he quickly rallied; and, on the 6th of May. he was seized with an inflammatory abdominal affection, accompanied by hemorrhage, and followed by great prostration. By these two attacks he was confined for the greater part of ten weeks, and was not able to leave Boston until the 5th of June. He subsequently made a journey to Plymouth, Fall River and Providence, but was too ill to enjoy any thing, and returned to Framingham after about a week's absence. After this, he seemed temporarily better, and was projecting his plans for future occupation and usefulness, when an unfavourable change in his condition suddenly took place, which both he and his friends recognized as the harbinger of his departure. At one time, when he had been supposed to be in a state approaching unconsciousness, he remarked,—"My mind is crowded with thoughts, precious thoughts of death and immortality." To a near friend, a few days before his death, he said,—"My life has been singularly blessed. My success has been beyond my brightest hopes. But my work is done. I am going. All is right. All is well." At one time, when his mind was verging towards delirium, he seemed to fancy himself to be about to administer the Communion, and called all his family about him, and spoke to them in words like those with which he was accustomed to address his own flock on such an occasion. On the 21st of September he seemed somewhat revived, and evidently noticed with interest what was passing around him. But as his wife was sitting by his side, she observed a spasmodic movement of his hand, followed by a slight convulsion of his body — and instantly he was insensible. His eyes closed, a profuse perspiration covered him, his breathing soon became somewhat laborious, but afterwards quiet and easy, and, at half past six on the morning of the 22d, his connection with all earthly scenes closed.

His body was removed from Framingham to Cambridge, and the Funeral took place on the 25th, at the College Chapel,— the services being performed by the Rev. Dr. Parkman, his former associate in the ministry, and the Rev. Drs. Francis and Noyes, the Professors in the Divinity School. The choir of the Chapel chanted the twenty-third Psalm, which he had asked to have read to him a few days before his death, and which was the last passage of Scripture to which he listened. His remains were followed to Mount Auburn, and deposited in a sepulchre which had been presented to him by his friend, Professor Farrar, of which he was the first tenant.

Dr. Ware had six children by his second marriage, making nine in all. Three of his sons have graduated at Harvard College, and one of them (*John Fothergill Waterhouse*) is a Unitarian clergyman. The second Mrs. Ware died in April, 1849.

The following is a list of Dr. Ware's publications:—

A Poem on occasion of the Peace, 1815. A Sermon on the Death of the Rev. Thomas Prentiss, 1817 A Sermon before the Evangelical Missionary Society in Massachusetts, 1820. Two Letters to the Rev. Dr. McLeod on 1 John, v. 7, 1820. Two Historical Discourses on Completing a Century, 1821. Three Important Questions answered, 1822. A Sermon preached at Amherst, N. H., 1822. An Address before the Massachusetts Society for the Suppression of Intemperance, 1823. Report of the Massachusetts Bible Society, 1823. Hints on Extemporaneous Preaching, 1824.

Recollections of Jotham Anderson, 1824. The Vision of Liberty: A Poem recited before the Society of Φ. B. K., 1824. A Sermon at the Ordination of W H. Furness, Philadelphia, 1825. Robert Fowle, 1825. Sermons on the Offices and Character of Jesus Christ, 1825. The Faith once delivered to the Saints: A Tract for the Unitarian Association, 1825. A Sermon at the Dedication of the Unitarian Church, Northampton, 1825. A Sermon on Small Sins, 1827 A Sermon on the Duty of Usefulness, in the Liberal Preacher, 1828. Reply to a Gentleman's Letter, 1828. Address before the Kennebunk Unitarian Association, 1828. A Farewell Address to the Second Church in Boston, 1830. An Introductory Address, delivered at Cambridge, 1830. A Sermon, in Beard's Family Sermons, on Religious Principles and Affections, 1830. The Formation of Christian Character, 1831. A Sermon on the Duty of Improvement, in the Liberal Preacher, 1831. An Introduction to the Memoirs of Oberlin, 1832. An Address before the Cambridge Temperance Society, 1832. An Outline of Scripture Testimony of the Doctrine of the Trinity, 1832. Life of the Saviour, 1833. A Sermon at the Ordination of Mr. Chandler Robbins, 1833. Preface to Mrs. Farrar's Life of Howard, 1833. A Sermon on the Promise of Universal Peace, 1834. Life and Character of Dr. Priestley, 1834. A Sermon on Faith, in the Western Messenger, 1834. Memoir of Nathan Parker, D. D., 1835. Sober Thoughts on the State of the Times, 1835. Annual Address delivered before the Berry Street Conference, published in the Christian Examiner, 1835. A Sermon at the Ordination of C. A. Bartol, 1837. The Feast of Tabernacles, 1837. Two Discourses at the Close of the Academic Year, 1837. A Tract on Faith, for the American Unitarian Association, 1837 A Sermon on the Duel in which Jonathan Cilley was killed, 1838. A Sermon before the Book and Pamphlet Society, 1838. A Sermon on the Personality of the Deity, 1838. How to Spend a Day, 1839. Art of Hearing, 1839. David Ellington's Subscription, 1839. A Sermon at the Ordination of R. C. Waterston, 1839. A Sermon at the Ordination of E. H. Sears, Lancaster, 1840. The New Year: Tract for the American Unitarian Association, 1840. How are the Great Evils in the World to be removed, 1840. Saturday Evening at David Ellington's, 1840. A Sunday's Walk with David Ellington, 1840. A Sermon on the Moral Principle of the Temperance Movements, published in the Christian Examiner, 1841.

In addition to the above, he furnished upwards of one hundred articles in the different religious newspapers and periodicals of the day.

FROM THE REV EDWARD B. HALL. D. D.

PROVIDENCE, August 6, 1849.

Dear Sir: You ask me to give you some of my reminiscences of Henry Ware Jr., or some familiar illustrations of his life and character. I cannot plead any want of material for such a task, still less any unwillingness to think or write of one whose memory is so precious. But it is not easy to transfer to paper, distinctly and impartially, our impressions of a departed friend, especially when that friend was distinguished by uniform and unobtrusive worth, and when the chief events of his life, and the prominent traits of his character, have been already given to the public.

Among the characteristics of Henry Ware there were three, which none

familiar with him could fail to observe, though they could not be equally known to all. These were his love of work, his love of his calling, and his love of promoting and witnessing the happiness of others.

His love of work was a passion. It could hardly be called his nature, certainly not in any sense that would make it merely constitutional, or so easy as to possess no merit. That he took to himself no merit on account of it every one knew; but we also knew that it cost him some effort. He always said that he was by nature indolent, and tempted to indulge his love of ease. This appeared, perhaps, in his slowness to begin an arduous work, and his habit of deferring much of his work till a late hour. And yet he never seemed idle, and never failed to perform that which he had promised, or which could be regarded as duty. However reluctantly or late he entered upon any task, the moment he engaged in it his mind kindled, labour became pleasure, and he worked on to the end with a devotion and love equal to those with which an exciting and absorbing fiction is read through at a sitting. For this love of work gave him a facility, and the facility again increased the love, so that he accomplished more in a given time, and more easily, than any one I have known, of such feeble health and interrupted efforts. Seldom was he wholly well, and never wholly unemployed. In his sick room he was constantly planning, if he could not execute; putting his plans on paper, or disclosing them to willing ears; interesting and instigating others to work with him or for him. For this again he was remarkable,—his love of seeing others work, and his pain to see any one idle. Nor had he the least portion of that small selfishness, which would monopolize the credit or withhold the advantage of its own thoughts and plans for the good of others; and, provided they could be carried into effect, he cared not by whom, nor would insist that it should be done in his own way. Far from him was the poor ambition of appearing the originator of the scheme, and the poor prejudice of restricting all good to a form or name. His love of labour was generous as well as ardent. In this, as in every thing, he seemed as forgetful of self as is possible to our nature. Riding on horseback for health, he was still at work. Resting at noon or night at an inn, he sought a place where he could work, not only as a reader or thinker, but a writer, and sometimes in works of grave character, requiring method and great carefulness. Thus his well known work on the "Formation of Christian Character" was planned and executed, as he tells us in the Preface, in "some of the languid hours of a weary convalescence," upon "journeys and in public houses."

As an aid to this love and habit of labour, he possessed a singular power of abstraction and concentration of mind, independent of circumstances. No particular time or place, no solitude or quiet without, was essential to the working of his mind or pen. He loved to write in his parlour or nursery, surrounded with prattlers and meddlers. He seemed often to be helped rather than hindered by the climbing of a child on his chair or into his lap, nor did it trouble him if some other mark than his own appeared on the paper. He could write also away from home, in another man's study or without a study, as some men think they cannot. Well do I remember, one Saturday night in my early acquaintance with my brother Ware, how he amazed me by the ease and rapidity and zest with which he worked, when any one else would have thought it an act of supererogation and severe labour. He had come to preach for me with a supply of sermons. But as we conversed late in the evening, I expressed a wish to hear him, at some time, on a particular theme. Instantly he seized a pen and began to write. We talked, and he wrote on, in short hand, but full sense and complete method; he wrote on until he had finished an entire sermon, which he preached the next morning.

With his love of work may be named his love of the special work which he

made the calling and business of his life. Few men have been so devoted ministers without being exclusive ministers, as Henry Ware. I say, without being exclusive,—and I mean, of course, exclusively and only a minister No man worked more for other objects, for all indeed in any way relating to the ministry. Every high and worthy cause engaged his interest, and received a share of his time; but never to the forgetfulness of his calling or to the neglect of one of its duties. For Peace, Temperance, Freedom, Charity, Education, Theology, the diffusion of the Scriptures, the influence and elevation of the Lecture-room, he wrote, spoke and laboured. But no one, I venture to say, connected him exclusively with either of these, or supposed him to forget, for a moment, or ever lay aside, the character of the minister. The temper of the minister, the design of the Gospel, he blended with every other work, showing their mutual relation and aiming to promote a reciprocal influence. But he gave himself first and most to the direct work of the ministry itself; and, whether as a preacher or the teacher and helper of preachers, he allowed no other object to come in competition with this. To it he gave the best service of all his powers through all his life. In talking, reading, journeying or resting, in health and sickness, even in the failure of nature and the last efforts of an exhausted frame, his heart turned to this; and his thoughts and prayers were given to it when he had nothing else to give. Going into his room after his first serious attack of that disease of the brain of which he died, I found him more earnest than ever in behalf of professional plans, and a religious enterprise which had long occupied his mind, and which he could not bear to abandon. The springs of life had been touched, the silver cord was loosed, but the spirit was strong; and deeply affecting was it to see him revive at the very mention or thought of his work, kindling as he spoke, seeming as if he would expire in the effort, pouring out the fervour of his struggling soul in behalf of the cause for which he had lived, and for which alone he asked still to live and labour. It was his life, and it never ceased but with life; or rather ceased not at all, but only changed its sphere.

Both these traits which I have named were connected with another — at least, they came in aid of another,—his love of witnessing and promoting the happiness of those about him. With all his infirmity and occasional depression from disease, with all his moderation, and, as some thought, coldness, of manner, there was a warmth within, a heartiness of interest often expressed, and a variety of effort perfectly genial and delightful. He seemed never too busy or abstracted to think of others, or to plan and provide for their enjoyment. With a load of work and care always upon him, he would throw off all for domestic recreation or a frolic with children. For the young his sympathies and powers of every kind were ever ready; especially his power of invention, imagination and extempore execution. The quick rhyme, the droll story, the laughable fancy, the ingenious riddle, the childish song or sport invented at the moment, and shared by himself and all the grown people as well as children he could enlist, were among the lighter but not useless ways in which he sought to promote the happiness of family and friends. Nor in all this was there the slightest approach to unbecoming levity or hurtful liberty. Well might that be called the "happy medium" which he observed;—happy in its avoidance of all extreme or questionable modes, and also in its tendency to secure the rational enjoyment and activity which are necessary for the young. It was beautiful to see how completely the respect and reverence of the young were retained and even promoted with all this freedom. They might forget his office for the moment, but they could never forget his goodness, his dignity of character, or his inviolable regard for all proprieties and the strictest purity. An impure or improper word I believe no one would have dared, and what is more and better, no one would have desired, to

utter in his presence. And all appeared to feel that his own happiness and power of promoting theirs, that this very freedom and hilarity, came from the strength of a religious principle and feeling which was part of himself. And beautifully did this appear in connection with children and with pleasant exercises. Some of the Thanksgiving hymns and little poems that he wrote, were full of the spirit of devotion, yet suggestive and promotive of the freest enjoyment. With young or old he could not give to religion a forbidding aspect or harsh voice. Mingle religion with every thing, let everything be moderated and hallowed, but nothing clouded or chilled by its presence. Let not even the presence or thought of death make you gloomy or wretched. This was the language of his own demeanour and character, at all times and in every scene. Very near to him did death come repeatedly in the removal of others, and gradually, but visibly and surely, in its approach to himself. But no gloom, no fear, no change of deportment or hushing of life's music, did he exhibit or desire. When a beloved child died, I stood with him and the serene mother, watching the departure of the spirit; and then almost unconsciously we knelt by the couch, and the tranquil silence was only broken by the low, tremulous, rising and thrilling words of prayer, which came from the bowed submissive father; and when those words ceased, the mother was found to be insensible, not from agony but from exhaustion and suppressed emotion. And now that this noble woman has gone also to join her husband and their children in other scenes, I feel free to allude to two facts, illustrative of the strong religious feelings of both of them. His own death occurred in the end of the week, so that the body remained in the house at Framingham over the Sabbath. The wife and mother, instead of making the day a constrained and gloomy one to the children and helpers in a darkened home, still less willing to profane the day and the occasion, as is often done, by the busy hum of preparation for outside mourning, took her family with her to the quiet village church, and, with no unusual demonstrations, joined in the customary worship; believing that no observance would be more acceptable to God, or more in union with the spirit and present employment of him who had so often led them to the temple and the altar. Again — it had been his custom always, at the close of the Sabbath, to gather his children around him, hear each one of them repeat some hymn or sacred verse that they had learned during the day, tell them in his own words some interesting Scripture story, or question them about that which they had heard, then lead them in singing, hands all joined, and voices all blending, their sweet Sabbath hymn. This beautiful custom was never suffered to cease in that home. When the father had gone, the mother took it up, and continued it in all places and circumstances, alone or in the presence of friends, in health or sickness, even through her own painful and fatal sickness, not omitting it, I believe a single Sabbath, to the last of her own on earth. Never have I been more deeply impressed or bound more in love to religion, than by some of those simple and beautiful services. They will always help to keep distinct and glowing, in the heart's memory, the image of Henry and Mary Ware.

With respect and regard,

Yours in Christian bonds.

EDWARD B. HALL.

FROM THE REV SAMUEL WILLARD, D. D.

DEERFIELD, January 13, 1850.

My dear Sir: My personal acquaintance with Henry Ware, Jr., may be said to have begun about the time of his Ordination, though I had sometimes seen him in former years at his father's table, or in other circumstances which did

not display his character. My acquaintance, which afterward became intimate, continued, as circumstances favoured, to the close of his life. Soon after his Ordination, while visiting in Boston, I was invited to attend a meeting of several gentlemen who had undertaken jointly to edit the Christian Disciple, and who came together for the purpose of determining the contents of the next number; and I was much surprised and impressed by the manifestation of two characteristics in Mr. Ware—those of prompt decision and great candour, which are seldom united in the same person. He had a penetrating and comprehensive mind, and was so familiar with the great principles of judgment and action that it required little time for him to determine what was right and true in regard to subjects analogous to those on which he would often be called to act or judge. This prompt decision, which was a conspicuous trait in his character through the residue of life, expressed itself in words. It was perfectly frank and unreserved. At the same time, it was combined with an exemplary candour He was ready to hear what might be said against his opinions, and to throw the doors of his mind wide open to any new evidence which might be offered, and especially to the evidence of fair experiment. An anecdote will illustrate this extraordinary trait.

An acquaintance of his, who was endeavouring to introduce into our churches such a modification of Psalmody as would secure a coincidence of the poetic and musical emphasis, by preserving the same rhythms in all the successive stanzas of each hymn, called on him with some of his compositions. Mr. Ware promptly told him he had not much faith in the scheme. The author replied,—"If you are at leisure, Sir, sit down, and let us try the effect." After singing the first hymn in the tune for which it was composed, Mr. Ware says,—"I like that;" and he liked the second which was sung, and the third, and the fourth, and in one hour was so strongly satisfied of the practicability and importance of the scheme, that he afterwards gave it a cordial support in more than one review.

Mr. Ware united, in his temper and character, a remarkable degree of seriousness with occasional humour, which might be pronounced truly attic. Of this playful spirit many specimens may be found in his letters, contained in the biography published by his brother. Still, this humour was not the vital air of his spirit, but only the amusement of an exhausted hour. He was deeply impressed with the great object of life, and felt that, while he had power to work, he must "be about his Father's business." From the account given by his biographer, it appears that, even in his childhood, there were manifestations of seriousness and a ministerial tendency much like those of the lamented Buckminster.

The pulpit exercises of Mr. Ware left an impression on my mind more deep and lasting than those of almost any other man whom it has been my lot to hear. The first time I ever attended on his preaching was in my own pulpit, more than thirty years ago. He passed the Sabbath with me, and preached three times. One of his texts was "Felix trembled;" and his subject, I think, was the power of Paul's preaching, and the sources of that power, which appeared to me happily copied in his own sentiments, and the manner by which they were enforced. The second was from the words,—"Know, therefore, and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God;" in which he showed, in a heart-searching manner, the desolating effects of sin in the human soul. The third sermon was from the words of the Queen of Sheba to Solomon,—"The half was not told me;" and the proposition on which it was grounded was that the satisfaction resulting from true religion, in the heart of man, surpassed all that could be intelligibly described to any one who had not enjoyed the blessed experience. I have not probably retained his precise language in any of these statements, but the

sentiments are so vivid in my recollection that I am confident I have not misstated them.

It would be an interesting inquiry, what gave such peculiar impressiveness to the preaching of Mr. Ware. Doubtless, the foundation was laid in the momentous sentiments he delivered; but the same sentiments might have been uttered by most others with very little of the same effect. The simplicity and directness of the style was another source or accompaniment of his power as a Preacher; but these things were not all. His utterance was peculiarly convincing and impressive; yes, convincing—for it manifested the deep convictions of his own mind. I have heard it said that he was no orator; and it is true he was not an orator in the superficial or thoughtless application of that term. His voice, in itself, had no peculiar charm. It was not remarkably full, nor smooth, nor grave, nor flexible; but he spoke from the inspiration of his subject, apparently forgetful of himself, and perfectly free from any thing artificial or affected, as well as from the trammels of school-boy habits. His emphases were always on the right words, and in just proportion to the importance of those words in the several places in which they occurred. In a word, his utterance was the same natural expression of thought which he would have used if conversing with a private friend on the same interesting subjects. This appears to me a sufficient explanation of the deep impressions made by his preaching on the minds of those who had any regard for religious truth or duty. I ought, however, to say that my observations must be limited to the first ten years of his public ministrations, for it was never my lot to hear him preach after that period.

The influence of Dr. Ware on the clergy in general, and the young preachers more particularly, who were in fellowship with him, was greater, perhaps, than that of any other man, unless it were Dr. Channing. During the period of controversy which followed the great schism which took place among the Congregational ministers, Unitarian preaching lost much of its practical influence and spirituality. This was deeply lamented by Mr. Ware, and he laboured much to bring into view, and keep in view, the higher design of Christianity,—that of subduing in the hearts and lives of men those sins which are the diseases, if not the death, of the soul, and to bring them to the state of true, disinterested devotion to the cause of Christ, and the well-being of mankind. The station he afterwards filled as Professor of Pulpit Eloquence and Pastoral Duty in the Theological School at Cambridge gave him peculiar opportunities for stamping his own simple manners on his pupils, and breathing into them his own serious and fervent spirit; and the influence he exerted was doubtless among the principal causes of the change that has taken place in the services of the pulpit—a change which we have reason to hope will not only be diffused more widely, but continue, for ages to come, to excite in the hearts of men more and more of the spirit of Jesus.

I am very sincerely yours,

SAMUEL WILLARD.

FRANCIS WILLIAM PITT GREENWOOD, D. D.

1817 — 1843.

FROM THOMAS BULFINCH, ESQ.

Boston, November 8, 1861.

My dear Sir: I cheerfully comply with your request for some account of the life, and some estimate of the character, of my lamented friend, the late Rev. Dr. Greenwood. My relations to him first as a classmate, and afterwards as a parishioner, render it only a labour of love for me to do any thing I can in honour of his memory.

Francis W P Greenwood was born in Boston, February 5, 1797, and was the son of Dr. William Pitt Greenwood, a Dentist by profession, a worthy man and a good citizen, whose industry and discretion were rewarded by a fair share of worldly success. The mother of Francis (Mary Langdon) was an admirable woman, not only distinguished for the virtues of the good wife and mother, but possessing moreover literary cultivation, taste and talent. To those who knew her it was no mystery where her son obtained his style of writing, so full of indescribable grace.

Francis was fitted for College at the Latin School in Boston, and entered at Harvard in 1810, being then but thirteen and a half years old. His deportment there was irreproachable, and his rank as a scholar among the first third, which, in a class of sixty competitors, all but one older than himself, was not discreditable. But his peculiar gifts of mind were not those best calculated to secure rank in College. Purity, refinement, love of the beautiful, with a slight tinge of melancholy, were his characteristics. He sang sweetly, and his talents were often called into play at social gatherings of his classmates. His songs were all pure and delicate, such as his sisters might have sung to their piano, rather than such as might have been expected to suit college youths, whose mirth is apt to lack refinement. He graduated in 1814, and, during the next three years, pursued his studies in Theology at Cambridge, under the direction of the elder Dr. Ware.

He received approbation to preach in 1817 When he appeared in the pulpit, the impression he made upon the public mind was immediate and highly favourable. Then those talents, which had been but of little account in the recitation room, shone in their appropriate sphere. His purity of sentiment, his correctness of taste, his facility of diction, were set forth with gracefulness of elocution and melody of voice. The substance of his discourses was worthy of the manner. They were marked by clearness of view, beauty of illustration, and soundness of judgment. They were not often on controverted topics. It was the tender and emotional part of religion that his mind found most congenial to itself, and which he oftenest presented to his hearers.

On the 21st of October, 1818, he was ordained minister of the New South Church in Boston, as successor to the Rev, Samuel C. Thacher. This position he relinquished in December, 1820, on account of a pulmonary attack so serious as to induce him to visit Europe, with a view to a length-

ened stay, if necessary. He returned in 1821, and, for the benefit of a milder climate than that of Boston, resorted to Baltimore. Here, by judicious care, he found himself so far recovered as to be able to preach occasionally in the Unitarian church, then under the charge of his friend Mr. Sparks; and after Mr. Sparks had resigned his charge, he occupied his place for some time as a stated supply. He wrote frequently for the Unitarian Miscellany, and for nearly two years was its editor.

On the 18th of May, 1824, he was married to Maria Goodwin, daughter of a physician in Baltimore, a lady of congenial qualities, who is still living. Of five children, the fruit of this marriage, three,— a son and two daughters, survive.

Mr. Greenwood's health was so much invigorated as to permit his return to Boston in 1824. He soon received an offer of settlement at King's Chapel, Boston, the church where his parents attended, and where his early religious vows had been offered. His former Society also desired to renew the connection; but he decided in favour of the church of his childhood, and was duly installed August 29, 1824, over the Church of King's Chapel, as colleague of the Rev. Dr. Freeman. Mr. Greenwood himself preached the Sermon on the occasion, while the other services were performed by the Senior Pastor and the Wardens of the Church. Here he continued to labour with zeal, talent and public favour, till his death in 1843.

For twenty-five years he discharged the duties of the Christian ministry devotedly and acceptably. His pulpit services were fervent, devotional, and of a high order of literary merit. He was faithful to the calls of sickness and sorrow, as well as to those of the Sunday School and of general education. He also occasionally contributed to the literature of the day; and some of his pieces, such, for instance, as his two Essays, "The Sea" and "The Religion of the Sea," will be remembered as having appeared in Annuals and other periodicals, and been greeted with high favour by the public. They were collected in a volume of Miscellanies in 1846. Two volumes of "Discourses," and another entitled "Sermons of Consolation" still hold a high place in the estimation of those whose religious views harmonize with those of the author. I have lately seen a fourth edition of the last named volume in England.

The degree of Doctor of Divinity was conferred upon him by Harvard College in 1839.

Dr. Greenwood's writings were characterized by good taste, poetic imagination and graceful style. Add to these traits the earnestness of devotional feeling which filled the preacher's breast and pervaded all his utterances, and you cannot be at a loss to account for the high estimation in which he was held as a Christian Preacher.

I should not omit to give that evidence of character which is shown in the choice of amusements. Dr. Greenwood's love of the beautiful found gratification in collecting around him curious and tasteful objects of art. But more still the beautiful in nature had charms for him. He became an accomplished Conchologist and a practical Botanist, and was one of the first to engage in forming a Society of Natural History in Boston, which has since attained a distinguished position among institutions of science.

I have mentioned the attaek of pulmonary disease, whieh eompelled him, early in life, to resign for a time his professional labours and visit Europe for the reeovery of his health. A similar attaek in 1837 sent him to Cuba to avoid the rigours of a New England winter. The effeet of these attaeks was to impress his mind with a deep sense of the uneertainty of life, and a conviction that in his ease it could not be long. On his return home he sympathized less than ever in the eritieal questionings and intelleetual struggles of theologians. Devotion seemed to him the all in all of religion. If he was eapable of uneharitableness to any. it was towards those who, in their freedom of diseussion of saered themes, seem to forget how inestimable a treasure they are dealing with, and how mueh they imperil religion itself in their endeavour to solve questions not of paramount importanee, and perhaps not eapable of solution by mortal faculties.

The last sermon he preaehed was in May, 1842. It is the elosing discourse of those eomprised in the two volumes published in 1844,— a fit parting lesson of eonstaney, moderation and ealmness, by one whose life was a beautiful example of the virtues he ineuleated.

In the month of June, 1843, he oeeupied a temporary home in the adjoining town of Dorehester, to pass the summer in the eountry. To all appearance he was mueh as he had been for many months, and there seemed no partieular reason to fear the termination of his life for many months to eome, But on Wednesday, the 2d of August, he was waked early in the morning by the flowing of blood from his lungs; and, in a few minutes, his vital powers were exhausted and he died,— as quietly and uncomplainingly as he had lived. On the Friday following, the Funeral service was performed in King's Chapel, by his friend and relative, the Rev. Dr. Frothingham, who, on the sueeeeding Sunday, preached an appropriate Diseourse in the same plaee.

Dr. Greenwood's eharaeter was one of eminent purity, and he adorned every relation that he sustained. His memory is still eherished with unabated regard by those who enjoyed the advantage of his publie serviees and of his private intereourse.

The following is a list of Dr. Greenwood's publieations exelusive of his contributions to periodieals :— Eternity of God: (originally a Sermon) published at Liverpool and often republished. Memoir of the Rev. Samuel Cooper Thaeher, prefixed to the volume of his Sermons, 1824. An Essay on the Lord's Supper, 1824. A Sermon at the Twenty-fifth Anniversary of the Boston Female Asylum, 1825. The Artillery Eleetion Sermon, 1826. Remarks on a Popular Error respecting the Lord's Supper,— Tract of the Ameriean Unitarian Assoeiation, First series, 1826. A Sermon oeeasioned by the Death of Governor Gore, 1827. A Visit to Stonhenge. Letter to Dr. Kirkland on his Resignation of the Presideney of Harvard College, 1828. A Sermon at the Ordination of Warren Dutton as Minister of the Third Congregational Soeiety in Cambridge, 1828. A Sermon at the Ordination of William Parsons Lunt as Pastor of the Seeond Congregational Society in the City of New York, 1828. Lives of the Apostles, 1828. On the New Testament eonformed to Griesbaeh's Text — Traet of the American Unitarian Association, No. 30, First series, 1829. Psalms and Hymns, 1830, (in 1853 this had reaehed its fifty-seventh edi-

tion.) Comprehensiveness of Charity: A Sermon delivered at the Ordination of the Rev. William Newell as Pastor of the First Parish in Cambridge, 1830. The Theology of the Cambridge Divinity School: Tract of the American Unitarian Association, No. 32, First series, 1830. The Christian and National Church: A Sermon preached at the Installation of the Rev. James W Thompson, over the Independent Congregational Church in Salem, 1832. A Sermon preached in King's Chapel, on the Fast Day appointed by the Governor of Massachusetts on account of the appearance of the Cholera in the United States, 1832. History of King's Chapel, 1833. Address before the Natural History Society, 1833. The Promise of Jesus to the pure in heart: Tract of the American Unitarian Association, No. 93, First series, 1835. A Sermon preached in King's Chapel, the Sunday after the Funeral of the Rev. James Freeman, D. D., 1835. A Sermon preached at the Ordination of the Rev. John T. Sargent, as Minister at Large in Boston, 1837 A Good Old Age: A Sermon preached on the Death of Joseph May, Esq., 1841. Sermons to Children, 1841. Sermons of Consolation, 1842. In 1844 a Selection from his Sermons was published in two volumes, 12mo.; and in 1846 his Miscellaneous Writings in one volume, 12mo. Three editions of the Chapel Liturgy were prepared by Dr. Greenwood; and he also edited the Rev. Henry Duncan's Philosophy of the Seasons, in four volumes, in 1839. The Classical Reader was compiled by him and Mr. George B. Emerson. His contributions to the Christian Examiner, North American Review, and several other periodicals, would probably exceed one hundred. Among these are some of his finest literary efforts.

Very truly and respectfully yours,

T. BULFINCH.

FROM THE REV SAMUEL J. MAY.

SYRACUSE, November 6, 1862.

My dear Sir: You could scarcely have touched a more tender cord in my heart than by asking for my reccollections of my lamented friend Greenwood; and yet I fear that I shall give you but a very inadequate idea of my impressions concerning him. I knew him intimately from our childhood till his death. His parents and mine both worshipped at the Stone Chapel,—my father being a Warden of the Church, and his a highly respectable member of it; and there he and I used to meet every Sunday to hear Dr. Freeman preach, and sometimes elsewhere, on other days, to have things after our own boyish way. I was with him in College for one year, and in the Divinity School nearly a year; and had the best opportunity of witnessing the remarkable developments both of his intellect and of his heart.

His reputation as a scholar in College was by no way remarkable,—owing, however, not to any lack of capacity for the highest scholarship, but to a passion for general reading, which led him to treat too lightly the prescribed course of study. He was a respectable scholar and nothing more; but in the higher and more beautiful fields of literature you could scarcely find any one who was more at home than he. He was as far as possible, however, from any thing like pretension or conceit; and when he came out one of the most popular preachers of his day, it was evidently the occasion of as much surprise to himself as of gratification to his friends. One of his first sermons was on the Eternity of God, an extract from which he afterwards published in the

Unitarian Miscellany; and all who heard it united in the opinion that it could have been produced only by a mind of extraordinary beauty and elevation. So strong was the impression in his favour that he very soon received calls from two churches in Boston;— one from that on Church Green, which had recently been vacated by the death of the Rev. Samuel Cooper Thacher, and the other from the Church in Hollis Street, then lately made vacant by the removal of the Rev. Horace Holley. I am satisfied that these calls, instead of exciting his self-complacency, as might have been expected in so young a man, only put him into a state of painful embarrassment in respect to his duty. While in that state of mind, he came to my room to ask me to go and ride with him; and it turned out that his object was nothing less than to talk over the subject upon which he had been called so unexpectedly to decide, and gather as much light as he could upon the question,— what he ought to do. His great anxiety evidently was to do right; to choose the place best adapted, on the whole, to his talents and tastes; and the result was that he went to Church Green. His whole treatment of this subject evinced great conscientiousness, and the most scrupulous regard to propriety and delicacy.

Dr. Greenwood was of about the medium stature, of a slender frame, and having much of a consumptive appearance. He had a luminous poetic countenance, that was an index to the beautiful thoughts and tender and generous feelings of which his mind and heart were such a rich repository. He had fine powers of conversation; and though never given to talking excessively, his simple, graceful, often witty, and always well adapted, utterances, made him a most agreeable companion. Nobody could ever grow weary in his company; and nobody could be in it long without gathering something that would be likely to remain among his cherished remembrances. His mind was not more sparkling than his heart was warm and sympathetic. The sight of misery was with him always the signal of exertion to relieve it. Not his more immediate friends only, but all who came within the circle of his influence, may be invoked to testify of his tenderness and generosity.

As a Preacher it would be safe enough to leave Dr. Greenwood to be judged by the large number of his discourses, which have appeared in print. Whatever difference of opinion may exist concerning them as to other points, all, I am sure, will agree in this,— that they are exquisitely beautiful, in both thought and expression. And, so far as I remember, they contain little or nothing which a Christian of your denomination, or any other that is termed "Evangelical," could not cordially subscribe to — and this, I suppose, to have been true of much the greater part of his preaching. His manner was marked by great propriety and dignity, while yet there was no approach to any affectation of reverence. His voice, not very loud, was smooth and agreeable, and well fitted for the services of the pulpit. You are aware that in the Stone Chapel, where he was finally settled, there is a Liturgy corresponding somewhat to that of the Episcopal Church — he read that in the most appropriate and impressive manner. He made you feel that, instead of regarding it as a mere matter of form,— a thing that *must* be done, no matter how, he was speaking from the depths of his own spirit, and performing what he looked upon as the most sacred duties that ever devolved upon him.

It is perhaps due to candour to say that if there was one point in Dr. Greenwood's character which, in any degree, disturbed its symmetry or detracted from its general effect, it was a lack of that iron firmness, which would be a security for his standing erect in the face of violent opposition. I witnessed one or two cases illustrative of this, and frankly told him that I thought he had complied with certain demands, which had been made upon him, at too great an expense: and his reply was "men are differently constituted." I do not mean to reflect in the least upon his conscientiousness, but only to say

that *courage* was not the leading element of his character, though he was by no means destitute of it. Yours fraternally,

SAMUEL J. MAY.

FROM MISS ELIZABETH P. PEABODY.

BOSTON, June 21, 1854.

My dear Sir: It is a delicate affair to speak of so delicate a beauty as was that which pertained to the mind and character of Francis P Greenwood. But I cannot refuse to do my best. My first knowledge of him was in 1822; after his first ministerial career had been brought to a sudden close by a bleeding of the lungs; and I think he had just returned from Europe, where he had been for rest and recreation. I remember his saying that he had had the pleasure of telling the poet Wordsworth that his lyrical ballad of "We are Seven" was the earliest recollection of his childhood; and all my subsequent knowledge of him proved that, if he was nurtured on Wordsworth's poetry, in *his* case at least,

"The child was father of the man."

I used to meet him once a week at the family dinner-table of Mrs. Frances Channing, widow of the elder brother of Dr. Channing, where he was accustomed to visit his friend Miss Cabot, afterward Mrs. Follen; and where I was impressed at once with his remarkable individuality. The calm, unpretending, unworldly simplicity of his manners made a wonderful impression. He was silent rather than talkative; for he never spoke for the sake of speaking. That would have been impossible to his absolute truthfulness. He seemed to be destitute of the ordinary egotism appertaining to consciousness.

I knew him again more familiarly after 1825, when he lived in Boston as a minister of King's Chapel; and the impression which he made upon me at first continued during my whole acquaintance with him. You could not say that he was witty; but he was acute—or, rather, truth was acute by his instrumentality; for it could express itself through his transparency His mind loved to harmonize, rather than to contrast things or thoughts; he sought for the secret tie of unity in nature, and regarded forms as always, in all their variety, pointing to this unity. Hence he was diametrically opposite, in the turn of his genius, to Dr. Kirkland. The latter seemed himself intellectually identified with the very formative unity, and the impulse of his mind was to contemplate as an object the varieties in which it issued. Hence he delighted in defining and characterizing. Mr. Greenwood seemed to wake to consciousness on the circumference, instead of at the centre, and it was his intellectual impulse to appreciate the pervading spirit of the whole. His best sermons were on the most general subjects. They abounded in sentences like these: "Because we cannot resist God's Omnipotence, we can lean upon it;" "Because we cannot comprehend God's Wisdom, we can give ourselves up to be guided by it implicitly;" "If God were not incomprehensible, He would not be essentially greater than we, and how could we rest in Him?"

But he was more generally admired for catching and delineating the symbolism of the Christian History. It was to him the drapery of eternal truth. He had the faculty of assembling images of nature in such a way that the general expression of the whole would be what we would see and feel, not only at the moment but afterwards when we saw the single image; and every circumstance of the history of Jesus was dwelt upon, also, with reference to its most general significance. I remember a masterpiece in this kind was upon "The Crown of Thorns." The life of the Saviour seemed an epic and a Divine drama in his hands.

His preaching, like Dr. Kirkland's, was *ethical;* but its effect was deeper on the passionate nature, though it did not touch such a depth as Dr. Channing's. His natural audience was the refined and affectionate, especially the young and imaginative; and to them he was wholesome always, and sometimes terrible. I recollect a Sermon of his upon Memory, which, like the angel of judgment, seemed to tear up the hearts of his audience, and make everybody sore with remorse. I at one time attended his church with some young people who were under my care; and their varying colour and intense consciousness made continual revelations of the deep incisions of the moral surgeon. "It requires a great deal of resolution," said one, one morning, "to go and hear Mr. Greenwood; for his mercy has no mercy." I was in the habit, in my school, of asking the children Monday morning what the minister preached about. A little girl nine years old, of very susceptible temperament, and conscientious almost to morbidness, exclaimed, on one of these occasions, with great energy, and in an agony of tears,—"Oh, I wish you would never ask me what Mr. Greenwood preaches about; for he is always preaching about all that I don't do, and all that I do do, that ought not to be so, and it makes me feel dreadfully." Yet his preaching was neither exhortatory nor denunciatory He did not seem to preach as he would, but as the subject would. There was always in his hand, as he went through the moral vineyard of the soul, the pruning knife of the Spirit, cutting off all that seemed to him not to be fruit of the vine tree. Some one once said that Mr. Greenwood gathered the flowers of Christianity to entertain the audience with their beauty. A young man, who was in the habit of hearing him, replied,—"But the beauty is terrible, and the entertainment an agony of shame and remorse, if the hearer has any conscience." Still, I apprehend that people seldom went to him as a Pastor for religious counsel to themselves individually. It did not seem to be Mr. Greenwood, but the subject which made him its transparent medium, and pursued its inevitable way and did its work, while he never knew, but only the hearer knew, what was done. As if he said,—"Behold the truth; it is eternal, and you must dwell with it forever! See that you adjust yourself to it, that it may bless you. I have no responsibility but to state it."

Mr. Greenwood was never unduly thoughtful of his own reputation. When he had marked out what he considered his line of duty, he pursued it with small heed of the speech of people. He was very delicate in his health, and could only preserve it by great care and avoiding all overtaxing. He was settled at King's Chapel on the express understanding that he should preach his old sermons, each one of which was a gem of literary art in the eyes of his hearers; and a large portion of his old parishioners at Church Green immediately transferred themselves to King's Chapel, when he was settled there. It was thought that the fact of the devotional service being *read* there would favour his bodily weakness; and his people told him they preferred he should frequently repeat his sermons to his risking exchanges that involved exhaustion. It was also understood that there would be little parochial visiting.

In the course of years, there was some dissatisfaction in some quarters, respecting this last arrangement; and it gave to Mr. Greenwood much pain, which he occasionally expressed to his intimate friends. But his dignified freedom from egotism always kept him from self-sought explanations and self-vindications. He regretted when he was unjustly blamed for not fulfilling obligations that he had expressly guarded himself from incurring, and which were of a conventional nature in principle. Once only did I seek an explanation of one of the circumstances for which he was blamed, and which seemed to involve a violation of one of those duties of the heart, which transcended any official obligation. It was where the son of a lady, who had always loved him

devotedly, was lying at the point of death, and he was sent for and did not go, apparently because he was engaged with his wife, who was very ill, but whom it was thought he might and ought to have left under the circumstances. He told me, however, why he did not go, and the reasons were of a wholly different character, inhering in some circumstances which involved the happiness of the family to which he was called. He had been privately requested by the husband of the lady and father of the son, not to go, in the very letter which they thought carried the first request; and to have done so would have involved a domestic tragedy. The question lay between doing as he did, and compromising himself in the eyes of a large circle of his acquaintance, who might draw the inference that he was personally selfish, and even unfaithful. It was a very bitter trial to him, and he expressed the greatest sensibility to what he called my *justice* in asking of him an explanation, in the confidence I had that it could not *be* as it *appeared*. He said,— "It is rare, I find, to judge of circumstances by character, rather than of character by circumstances." But he had no hesitation in making the sacrifice of his reputation, rather than risk doing an irreparable injury, as it would have been to have explained, where he was not asked, and could not impose discretion. It was the duty of another person to have cleared up his conduct in the case, who did not do it. But Mr. Greenwood could better bear any degree of misapprehension than violate that delicate sense of duty which prescribed to him the self-sacrifice. All the parties to this matter are since dead, or I could not allude to it without doing the same mischief that he avoided. We had a great deal of conversation on the subject; for it was hard for me to bear hearing him censured, and be compelled to defend him by generalities only. He said once that the peculiar pain it gave him to leave his name under this shadow, in the hearts which suffered in condemning him, proved to him the absolute nature of the command to deny one's self. It crucified his particular *taste* to be just *so* misapprehended. He drew from this personal experience many inferences as to social duty, and especially those duties enjoined in the passage,— "Judge not that ye be not judged, &c.;" and I felt how long it affected him by the sermons to which it gave rise, but which no one would have imagined the source of, since they were preached to himself, as it were, in the first place.

He was as impersonal as Dr. Kirkland, with a different manifestation of it. My parents went to his church, and I always did so too, except when Dr. Channing preached: and then I went to hear him, and always as I went, met Mr. Greenwood on the way And it was perfectly easy to do so. There was no germ of competitory ambition in him. His magnanimity was not a virtue, but a quality of his soul. His preventing innocence seemed to preclude the usual struggles against the passions.

It may add some weight to my testimony to this beautiful character to know that it comes from one who no longer believes that the whole secret of life is contained in the Unitarian creed, that Mr Greenwood professed to preach, but to which he certainly was not *in spirit* confined; as one proof of which I would point to his special fondness for Dr. Watts' and Charles Wesley's Hymns, that so largely abound in his Collection of Hymns for public worship.

Yours very respectfully,

ELIZABETH P. PEABODY.

WILLIAM BOURN OLIVER PEABODY, D. D.*

1819 — 1847

William Bourn Oliver Peabody was born in Exeter, N. H., July 9, 1799. His parents were worthy and excellent people, and his father, who was greatly respected by the community at large, held the office of Judge of Probate. Young Peabody was, by the circumstances of his birth and education, thrown, from his earliest years, into the most cultivated and refined society; and it was manifest, in after life, that his tastes and habits of thinking and feeling had been formed under such an influence. The prominent characteristics of his childhood and youth were modesty, gentleness, conscientiousness and discretion.

In the year 1808, when he was nine years of age, he was placed at the Academy in Atkinson, N. H., and was, while there, an inmate of the family of his venerable relative, the Rev. Stephen Peabody, who was married to the sister of the wife of the first President Adams. Having remained here for a few months only, he was admitted, in the autumn of the same year, a student in Exeter Phillips Academy. Here he showed himself an uncommonly gifted boy. and discovered a taste for poetry, which he cultivated, in subsequent years, with no small success. Without being distinguished in the severer studies, he was always diligent and attentive, and remarkable for a distrust of his own abilities.

In the autumn of 1813 he was admitted a member of the Sophomore class in Harvard University. Here, as at the Academy, he maintained a highly respectable standing for scholarship, and in his moral deportment was most exemplary. He devoted no small part of his time, during his college course, to general reading, and, as his memory was remarkably accurate and retentive, he accumulated, in this way, a vast amount of information, upon which he was able to draw in subsequent years. He graduated at the Commencement in 1816, on which occasion he delivered an English Poem, which was considered as evincing an uncommon degree of taste and talent.

Notwithstanding his taste inclined him to the ministry, and it seems to have been understood, from his very early years, that this would probably be his profession, it was not thought best, considering that he was only seventeen years old, that he should commence his theological studies immediately after his graduation; and hence he engaged, for one year, as an assistant teacher in the Academy at Exeter. In this place he discharged his duties in a manner the most satisfactory to all concerned, while he found the occupation of much use to himself, in giving him a habit of accuracy in acquiring and imparting knowledge.

In the autumn of 1817 he went to Cambridge to pursue his theological studies, under the direction of Dr. Ware, the Hollis Professor of Divinity. He commenced preaching in the year 1819, when he had just reached the age of twenty. Early in 1820 he went to Springfield to preach as a candidate to the Unitarian Society, which had been formed, a few months before,

* Memoir prefixed to his Sermons.

by a secession from Dr. Osgood's. His services proved acceptable to them, and in due time he received a call to become their Pastor. He accepted the call and was ordained, and installed on the 12th of October, the Sermon on the occasion being preached by the Rev. Dr. Ware, from 1 Cor. XIII. 10, "We know but in part."

Mr. Peabody's situation as a minister was insulated, there being, at that time, no other clergyman of the Unitarian faith in that neighbourhood, and the time having come when exchanges between Orthodox and Unitarian ministers were almost wholly discontinued. In consequence of this, he found an amount of labour devolving upon him, too great for his physical strength, and his health soon became seriously affected. In the summer of 1821, he suffered severely from an affection of his eyes, insomuch that serious apprehensions were entertained by his friends that he would be obliged to retire from his profession. The next year he was taken off from his labours for several months, by extreme debility, though he was able to return to them late in the autumn. From this time, though he was always troubled more or less with weakness of the eyes, and his bodily health was at best imperfect, he was laboriously engaged, with very few interruptions, during the residue of his life.

On the 8th of September, 1824, Mr. Peabody was married to Miss Elizabeth Amelia White, daughter of Moses White Esq., of Lancaster, N. H., a lady of great natural attraction and loveliness. In this connection he found a source of the richest domestic enjoyment, though the termination of it, which came after a few years, was the severest trial of his life.

In connection with his professional labours, he devoted considerable attention to different departments of Natural Science. His knowledge of plants and forest trees, of the varieties of birds and their different habits, was extensive and accurate.

About the year 1830 he wrote an article for the North American Review, upon one of Audubon's splendid volumes, which was the beginning of an acquaintance between them, that was terminated only by death. He also contributed to the same work several other valuable articles on Natural History. He wrote also for Sparks' American Biography, the Life of Alexander Wilson, the Ornithologist, which is alike interesting for its beautiful style and its touching details. In 1837, a survey of the State of Massachusetts, with reference to several branches of science, having been ordered by the Legislature, the Governor, Edward Everett, upon whom it devolved to appoint suitable persons to execute the task, selected Mr. Peabody to prepare a Report on the Birds of the Commonwealth; and he performed the service in a most creditable and satisfactory manner. He brought to the work not only the fruits of extensive study and research, but a quick perception of the beautiful and a deep sympathy with nature, which made his descriptions as acceptable to the general as the scientific reader.

In 1842 Mr. Peabody received the degree of Doctor of Divinity from Harvard University.

On the evening of the 16th of March, 1843, a meeting of Dr. Peabody's congregation took place at his own house, before which he delivered a familiar Address, reviewing the history of the society in connection with his own ministry. It was, in modern phrase, a "donation party," though

religious exercises were connected with it. The occasion was one of great interest to both Dr. Peabody and his Society, and the Address which it called forth was published.

Dr. Peabody's earthly prospects, at this period, seemed every thing that he could desire. His congregation were eminently devoted to him, and ready to do any thing that might subserve, in any way, his comfort or usefulness. He was greatly respected and beloved in the community at large, and received many gratifying tokens of public favour. Above all, he had a bright and lovely family of children around him, and a wife, whose talents, and accomplishments, and generous dispositions, qualified her to grace any circle into which she could have been thrown. But, though he seemed to be in the very noontide of his earthly bliss, a dark cloud was soon to appear, and that was to pass off, only to make way for another and another.

Mrs. Peabody's health was not vigorous, and, previous to the summer of 1843, her strength had evidently been somewhat upon the wane. Late in the month of September she was attacked by illness, but not in its incipient stages so severe as to excite any apprehension on the part of her friends. Nevertheless, she seemed herself to have had, from the beginning, a presentiment that it would have a fatal termination; and one evening she requested that all the children might come into her chamber, that their parents might together consecrate them in prayer to God. Her disease resisted the power of medicine, and it quickly became apparent that her end was near. She received the intelligence with perfect calmness, and, clasping her hands, exclaimed, with a smile,—"Is it possible? Am I so early to be blessed? Shall I so soon be with my Saviour and my God?" She died on the 4th of October, 1843.

The following is an extract from Mrs. Peabody's diary:—

"I am desirous to ascertain with distinctness what my duty is for the day. It is one of those days of comparative leisure, when no immediate call comes upon me for active employment or spiritual exertion. I find myself not indisposed for activity, and having a wakeful interest for my religious improvement, so that I desire to be found in the service of my Master, but see no reason to suppose that I shall accomplish any thing for myself or others, for, having no definite purpose as an object for the day, it will be likely to pass away in unprofitable thoughts. This waste of such days distresses me, because I know the time will come when such a portion of time will seem invaluable to me, and I shall see distinctly before me objects of infinite importance, which time only is wanting to mature. Here then is the time — where are these objects? Can they be called up to the enquiring soul ready to embrace them? Gracious Father, one who longs to be truly thy servant in all things, humbly waits upon thee at this time, wishing to see the exact work which thou hast given her to do. She is in time which is passing away. She fills relations to thee and to her fellow beings, which have their legitimate obligations. She must have something to do in this place, and at this time, which can be done by no other person, and at no other time. What then is her duty for this day? She would not float at random even on the waters of life. No, she would rather labour to attain her destined harbour, that, when the evening comes, she may be ready to wait on thee, to seek thy judgment on her labour."

At the time of his wife's death, Dr. Peabody's family consisted of four sons and a daughter,— the latter,— the eldest of the five, having reached the age of eighteen, and being distinguished for her personal accomplishments and intellectual attractions. As it devolved upon this daughter now to take the place of her mother in the concerns of the household, and especially in the management of the younger children, and as she had hitherto had very little experience in domestic affairs, her father addressed to her a letter of advice, the most touching and impressive, which, combined with

other influences, seems to have wrought a most desirable change in her character. She immediately took her place at the head of the family, discharging the various duties which devolved upon her in that relation, with the utmost discretion, dignity and fidelity. She also, soon after, joined her father's church, engaged with great activity in the promotion of benevolent objects, and seemed, in almost all respects, to fill the place that had been vacated by her mother. Her devotion to her father was most constant and exemplary, while her conduct in respect to her brothers was such that they looked up to her with respect as well as affection. But the flower which was so beautiful in its opening, was quickly nipped by the frost of death. In January, 1844, nearly four months after the death of her mother, she was suddenly prostrated by a disease which proved to be the scarlet fever. Her father, who was himself at this time quite ill, thus writes to a friend:— "In a former day, I should have felt very badly to have such a disease make its appearance in the family; but I have learned better. I cannot be without anxiety for my dear Fanny, and the other children, but I have no fears; I can leave all to Him who disposes these events, with perfect confidence in his love, and without a wish to alter his appointment, whatever it may be." A few hours after this was written, her father was called from his own sick chamber to her bedside, to see her breathe her last. She died on the 28th of the month, after an illness of about four days. Dr. Peabody, as soon as he was able to return to his pulpit, availed himself of the sad event to address, with great tenderness and earnestness, the youth of his congregation.

Notwithstanding these afflictions — the one succeeding the other so quickly — came upon Dr. Peabody with an almost crushing weight, he continued in the discharge of his ordinary duties, and manifested more depth and power of feeling in his preaching than he had perhaps ever done before. In July, 1846, he delivered a Discourse before the Alumni of the Divinity School at Cambridge, when the state of his health was such that his hearers listened to his voice almost as if it had been a voice from the grave. Early in October following he was attacked with illness, which, though of short continuance, was followed by great exhaustion. After an absence of two or three Sabbaths from his pulpit, he returned to it, while he was yet too feeble to stand. During the winter, he suffered not a little from a failure of his voice; but he continued his labours with great zeal, and, besides preaching as usual on the Sabbath, took a class in the Sunday School, and made large contributions to the North American Review. In the month of April, 1847, he was visited with a severe cough, which greatly alarmed his people, and led them to urge upon him the importance of taking a lengthened recess from his labours, and even of trying the effect of a voyage to Europe. The utmost that he would consent to was that he would take short journeys, and avail himself frequently of the privilege of supplying his pulpit by exchanges with his brethren at a distance. On the 16th of May he preached to his people for the last time. His last sermon was from the text,— "To be spiritually minded is life and peace." On the Wednesday following he was occupied nearly the whole day in writing an article which he had promised for the North American Review. At night he complained of chilliness, and the next morning was so ill that he was

unable to leave his bed; though he dictated to his son, in the course of the day, several pages of the review he was so anxious to complete. From that time he was constantly sinking, and, on Friday the 28th of May, he lost the power of speech, and seemed scarcely conscious of what was going on around him. On the evening of that day, his friend and neighbour, the Rev. Dr. Osgood, visited him, and offered a prayer at his bedside, which he evidently heard, and for which he endeavoured to express his thanks. He continued a laboured respiration till near midnight, when he fell gently into his final slumber. His Funeral was attended on the following Tuesday, and a Sermon preached on the occasion by the Rev. Dr. Gannett, of Boston, which was published.

Dr. Peabody was considerably known as a poet, though most of his poetical effusions date back to an early period of his ministry. In 1823 he published a Poetical Catechism for the use of the Young, designed to explain and enforce various religious duties. The work has long since been out of print, but many of the pieces have been republished in other forms. He wrote, occasionally, for some of the Annuals, and was, for many years, a frequent contributor to the Christian Examiner, and especially to the North American Review.

The following is a list of his Occasional Sermons and Addresses:—

An Address delivered at Springfield before the Hampden Colonization Society, 1828. A Sermon in the Liberal Preacher, 1831. An Address to the Calvinistic Society in Springfield, 1831. A Sermon at the Annual Election, 1833. A Sermon in the Liberal Preacher, 1833. A Sermon on the Duty of those who dislike and dread the sentiments of other Christians, 1833. An Address at the Consecration of the Springfield Cemetery, 1841. A Discourse on the Death of John Abbot Emery, 1842. A Familiar Address, delivered at the Social Meeting of the members of the Liberal Society, Springfield, 1843.

After Dr. Peabody's death, there was published a volume of his Sermons, to which was prefixed a Memoir of his life.

Dr. Peabody was my immediate neighbour for about nine years after his settlement at Springfield; and though my intercourse with him was not very frequent, it was sufficient to give me considerable knowledge of his character. He was remarkably urbane and courteous in his manners, though, upon a slight acquaintance, he manifested some degree of reserve. He was always modest, and rather disposed to keep in the back ground than to obtrude himself upon the notice of others. He was, however, exceedingly agreeable as a companion, and would sometimes, by his wit and brilliancy, become the life of a social circle. He was amiable, generous, and ready to make sacrifices for the benefit of others. His manner in the pulpit was too uniform to carry with it any great power, but his thoughts on every subject were beautiful, and often strikingly original, and his style was a model of graceful simplicity. I regarded him as one of the most accomplished men with whom I was acquainted. When he came to Springfield, he came in the midst of a tempest which had well-nigh caused the whole neighbourhood to rock; but the elements quickly subsided into a calm,— the result, I doubt not, in a great measure, of the workings of his gentle and peaceful spirit.

FROM MISS MARGARET T. EMERY.

SPRINGFIELD, October 16, 1852.

Dear Sir: I have found it difficult to fulfil my promise to you, from the feeling that my words have so little power in conveying to you the recollections that throng upon me,— so vivid to my own mind, but so indistinct when I endeavour to seize upon them for another. Our reasons for lamenting Dr. Peabody are well expressed in the words of a far more powerful pen than mine :—

"For talents mourn untimely lost,
"When best employed and wanted most,
"Mourn genius high and low profound,
"And wit that loved to play, not wound,
"With all the reasoning powers Divine,
"To penetrate, resolve, combine,
"And feelings keen and fancy's glow,
"They sleep with him who sleeps below."

He came, as you are aware, very young, to his people, and under some peculiar disadvantages. Religious differences—no matter how honest they may be—seem like that star from Heaven called Wormwood, in their effect upon the current of daily life. All his influence was used to hush the spirit of angry contention which then prevailed; and with what effect may be inferred from a letter published in his Memoirs from the Pastor of the church from which his people seceded.

It was not common then for Unitarians to have more than the Sabbath service; but he soon began to have Bible classes, or Sunday School teachers' instruction. None of these measures seemed very effective, and they were, after a while, discontinued. Early in the year 1838 he lost one of his most valued parishioners,— "a man greatly beloved," who, penetrated with a deep sense of eternal things, had entreated him to try meetings of a more familiar character than the Sabbath service. He did so, and collected a few persons at his own house. All these, as they entered, seemed to feel, from his manner, that the place where they stood was holy ground. He began by addressing them on the usefulness and necessity of association for worldly objects, and urged them to try its advantages with regard to spiritual things. "But," said he, "we cannot hope to be prospered in this, or any thing else, without the blessing of God — Let us ask it now." He offered a deeply affecting prayer, full of humble entreaties for spiritual aid, and then opened the Bible at the third chapter of John, which he read and commented upon; at the same time addressing his hearers on the absolute necessity of being born again; of having those new views, desires, affections, in respect to spiritual objects, which should be as a new birth to our souls. A hymn was then sung, and the benediction pronounced. All appeared to feel like Jacob, brought suddenly near to the gate of Heaven. No voice was heard in the usual tones of conversation, but all seemed conferring in whispers of the great truths so impressively presented. The meetings were, for a time, continued weekly at his house,— afterwards at a small room in the church; and oh! how many happy hours have we passed in that little upper chamber! Several from Dr. Osgood's Society came to hear him, and the audience became so numerous that the meetings were obliged to be held in the church, where they were continued until he had completed his course of Lectures on the Gospels. The interest taken by his people, the attendance of some whom he loved and respected from the other Societies, and his growing delight in the subjects that occupied him, all contributed to "freshen his soul's virtues into flower;" and he never seemed so eloquent or so impressive as at this period. He used to say that he felt as if the Sabbath hearers came partly from habit, or a sense of propriety,

but that those who came to the lectures came only for the purpose of hearing the word.

Some striking thoughts were preserved at the time by one of his hearers; for the lectures were wholly extemporaneous. One evening, after speaking of the miracle of raising the Widow's son, he observed that "the New Testament writers chiefly applied the word '*dead*' to those who were not alive to their immortal interests," while they spoke of those whom *we* call dead only "as sleeping in Jesus." He then observed that our Saviour was seen ascending to Heaven, to comfort and encourage his disciples; but that He was still with us, and working among us with a mightier power than that which raised Lazarus and the Widow's son from the dead. For they offered no resistance to his will: the dead in trespasses and sins did resist Him when He would recall them to a better life; and yet the mightier power of awakening *them* was still to be seen among us. For instance, the form of sensuality with which we are most familiar,— the path of ruin whence we see the fewest returning feet,— intemperance—where not only a man's habits, but his tastes, and inclinations, and whole nature, were entirely changed,— was not this a greater miracle wrought by the Son of God than that which called Lazarus from the dead? He was called, as we suppose, from a world of bliss to one of conflict and sorrow; but he who is thus restored, even while in this world, passes from misery to happiness." In another lecture, while speaking of our Saviour's tears at the grave of Lazarus, he observed that "one reason why Jesus wept, might be. that his mission required Him to call Lazarus from the better world, to suffer again the agonies of death,— the pangs of separation from those he loved, and to undergo again the conflicts with sin and temptation, when he had believed them at an end forever."

One thought which Dr. Peabody was accustomed to dwell much upon, was that the Bible yields the richest nourishment to the human intellect; and some of his unpublished lectures on the Old Testament were considered by those who heard them as among his most powerful mental efforts. During the latter part of his life, he kept an interleaved Bible, in which he was accustomed to note down his own thoughts, and the thoughts of others, on various passages of Scripture. It is to be regretted that these observations did not extend beyond the four first books of the Old Testament.

All who have known any thing of Dr. Peabody, are acquainted with the peculiar sorrows of his later years. Heavily did they fall, notwithstanding the sympathy of a most devoted flock. His sorrow had this alleviation too,— the remembrance of the virtues of the departed. His wife was indeed taken away in the midst of her usefulness; but many slaves restored to liberty and its blessings, in the country of their fathers, had cause to bless her name; for she was the main-spring of the Colonization Society in Springfield, and, after her death, it flourished no more. His daughter, a most gifted creature, and very like her father, had seemed, till her mother's death, wholly absorbed in the things of this world; but the rock in Horeb was not more changed by that stroke which disclosed the living waters, than she was by this sudden blasting of some of her best earthly hopes. Then our dear Fanny stood, as it were, transfigured before us for three short months, and, before the brightness of her new life grew dim, was called, as we trust, to mingle with her departed mother in nobler scenes. A devoted sister* still remained to Dr. Peabody, who did not leave him till called, by a higher duty, to a distant land. There she experienced the sorrows of widowhood, and received tidings of the death of the brother with whom she had hoped again to find a home. Her remaining brother looked to her as the light of his latter days; but alas! the grave

* Mrs. Alexander H. Everett.

quickly claimed *him* also, and her fond affection for the living was turned into bitter lamentation for the dead.

During the first year after Dr. Peabody's bereavement, meetings for charitable purposes were held at his house once a fortnight,— the time from six to nine o'clock, P. M. There cases of distress were presented, and the kind and degree of aid determined on; those who had recently come into the parish were introduced; and Dr. P greatly enjoyed this familiar intercourse with his people. At nine o'clock, the dismission hymn was sung, and the evening closed by prayer. These meetings were continued every winter as long as he lived.

Dr. Peabody had the great satisfaction, during the time of sorrow which closed the year 1843, of removing the only cloud which rested on the time honoured name of John Wesley. He was enabled to do so, by a gentleman in his parish, who, while he passed the winter of 1843-44 in Savannah, copied many documents for the use of his Pastor, as he was writing the life of Oglethorpe. Wesley's admirers well remember the ill-will he incurred, by refusing to administer the Communion to a lady whom he had loved and thought of marrying, but who had married another. Wesley was greatly censured for this step, which was imputed to a sort of revengeful jealousy. But there is evidence in Sparks' American Biography (Life of Oglethorpe, pp. 314-325,) that she lived in habitual sin,— that sin which strikes at the root of all domestic happiness. Although he could have crushed her reputation at once, by proclaiming the truth, he only did what his duty as a clergyman of the Church of England required should be done. Dr. Peabody was thus enabled to do justice to a character which he delighted to honour.

With all his parochial cares and his valuable contributions to the periodical literature of the day, he found time to cheer and brighten domestic life by the play of imagination and the sparklings of wit. He contributed to the village newspaper, which his brother * edited in their earlier days, and once drew up for it a burlesque account of a Fourth of July celebration in Freetown,— a fancy name of course. The most humorous part being omitted, being too like, Oliver said, to what actually took place in their village, it was considered a true bill, and some newspaper sympathy was wasted on the venerable Colonel Tarbox, one of those who fought, bled and died at Bunker Hill. "It will be gratifying to hear that the evening of his life is made comfortable by a pension of a pistareen a month, bestowed by his grateful country." This elicited sundry phillipics on the ingratitude of republics.

To the friends of the brothers it would seem as unnatural to speak of one without the other, as to divide the Gemini on the celestial globe. So like in person as to be sometimes mistaken for each other, even by the parishioners and children of William Peabody, they were no less alike in mind and feeling. It has even been said that both loved the beautiful woman of whom William was the successful wooer. Oliver was William in good spirits; and it was wonderful to see how he preserved those spirits through a long season of uncongenial occupation and a life of loneliness. Yet his heart found no rest till, like

* Oliver William Bourn Peabody, twin brother of the subject of this sketch, was graduated at Harvard College in 1817, and subsequently practised Law for a number of years in Exeter, N. H., during which time he edited the Rockingham Gazette and Exeter News Letter, and, in 1822, removed to Boston, where he co-operated with his brother-in-law, Mr. Alexander H. Everett, in the editorship of the North American Review. At the same time, he was, for several years, assistant editor of the Boston Daily Advertiser. In 1842 he accepted the Professorship of English literature in Jefferson College, Louisiana, hoping that his health might be benefitted by a residence in a milder climate. Failing in this he returned to Boston, and, in 1845, in accordance with a long cherished desire, he was licensed to preach by the Boston (Unitarian) Association. He soon after became the minister of a congregation in Burlington, Vt., and continued in that relation till his death, which occurred on the 5th of July, 1847.

the wandering sparrow of old, he made his home "at thine altar, O my God;" and then he seemed to compress more labour in his eleventh hour than many perform through the live-long day. While he joined in the usual topics of conversation with the greatest courtesy, it was observable that his face only brightened, while he spoke of the things that belong to our everlasting peace,—of the happiness of that service which now made his life dear to him. The gentlemen of the University in Burlington recognized in him a fellow labourer, though known by a different name from theirs, and his eyes would glisten while he spoke of the Christian courtesy they extended to him. The poor suffering Catholics, in whom he had been deeply interested, followed their friend to the grave with tears, and his people lamented him as with the sorrow of a household bereavement. His was so true and enlarged a charity that he felt, almost as an injury to himself, any remarks directed against those whose religious opinions differed from his own, but whom he regarded as true followers of Christ; and would probably have answered, as his brother did, when asked to define his religious sentiments,—"anti-sectarian."

It is rare that two so closely united, so highly gifted, and so deeply lamented, are thus called from their earthly service in the full maturity of life. I love to think of them as they were in the days of their pilgrimage, and I would fain walk in the still lingering light of their example, so far as they imitated our gracious and condescending Lord.

Very sincerely your friend,
MARGARET T. EMERY.

FROM THE HON. WILLIAM B. CALHOUN,

MEMBER OF CONGRESS, &c.

SPRINGFIELD, December 25, 1860.

My dear Sir: The recollections of the late Dr. Peabody, to a brief account of which you invite me, are of a very gratifying character I recur to them often with much satisfaction. He was, in very many respects, quite an uncommon man;—one, who ought not to be forgotten, though it was certainly never his aim to do any thing with a special view to being himself personally remembered. Differing much in our religious opinions, especially in the early part of his career, I yet always saw in him the strongest evidence of great purity, sincerity and conscientiousness.

Rarely, I believe, has a clergyman ever acquired so entirely the affections of his parishioners as in his case. He came amongst them a stranger, but he won their hearts at once, without the slightest effort on his part. Every thing about Dr. Peabody was natural; all affectation was evidently most repulsive to him. This did not arise from the negative virtue of amiableness; for he had great decision, and an unhesitating, though quiet, steadfastness of purpose. In his manners he was exceedingly unobtrusive, and at the same time very affable, conciliating, kind and courteous. But his manners alone would never have sustained him in the hold he had obtained on the strong attachment of his people. The uncommon resources of a highly cultivated mind gave stability to his character, and strengthened the grasp the first impression had gained for him. His attainments were very extensive in the whole range of knowledge. On whatever subject that chanced to be made the topic of conversation, he was sure to shed light. His conversational powers were of a high order—not put forth with display; not by assuming to lead; not by changing, as many do, the practice of conversation into the practice of oratory, and making a forum of the fireside,—but by his ability readily to draw upon his well-arranged resources, under the lead of a memory of singular capaciousness and tenacity. He had no mannerism; no stock of anecdotes, or illustra-

tions, or historieal referenees, ever ready to be artifieially paraded. What he uttered was just that whieh eonstituted the attraetion: the utteranee itself was far from being always attractive, at least in the meaning whieh the world usually gives to that term. His voiee was feeble; and there were peeuliarities in the sounds of some letters, as enuneiated by him, whieh rendered what he said, in and out of the pulpit, somewhat repulsive to strangers, but to strangers only.

In his pulpit performanees there was nothing startling or eommanding; he did not *captivate* his auditors, in the proper sense of that word; what attraeted them was the meekness and humbleness of his devotion, and a deep and simple heartiness in the announeement of earefully matured thoughts. His mind was under very effeetive and thorough diseipline, and advaneed steadily in the proeesses of improvement. He read much; but, I think, he studied more without than with books. He was a very watchful observer, and nothing eseaped him without being well understood. In the preparation of his sermons he was aeeustomed to give to his thoughts the finished dress he intended for them, before putting pen to paper. The mere writing of a sermon was therefore a very brief operation. His great memory and his mental diseipline gave him this important faeility in all his intelleetual work.

He possessed far more than ordinary powers of imagination and wit; but they were subjected by him to a very steady and judicious eontrol. He indulged himself less in the writing of poetry than, from the eharaeter of his aeknowledged produetions, might be deemed desirable,—especially when so mueh of doubtful pretension, or rather of mere pretension, burdens and wearies the press and the reader. Some of the speeimens of his poetic power are of a very high order, and hold their plaee by the side of the best produetions of American genius. His wit was very keen and very significant,—all the more so from the quietness and naturalness of its play. The exereise of it was known only to those who were familiar with him; for he eurbed the propensity with great strenuousness.

He had many eminent qualifieations for the offiee of a Preacher. He was a devout man. Indeed, his soul was singularly attuned to devotion. His temperament—so to speak—led him to eherish a spirit of religiousness. In his bearing and demeanour he was grave; his personal appearance was imposing; and soberness of thought greatly characterized him. He was eomprehensive in all his views. His mind was large; his heart was large and generous. His opinions of Christian truth were formed and held by him very independently; and he modified them, from time to time, in aeeordanee with the deeper deduetions of his mind, and the inereasing religiousness of his spirit. He was unwilling to bear the baptism of any denomination, and often repudiated the sectarian name.

He had very little of worldly-mindedness; and the eare of worldly things did not sit upon him at all easily. The partner of his life was, as he himself ealled her, the queen of his heart. And she eared for him and his with the spirit and energy of a true woman. When, in the providenee of God, she was withdrawn from earthly scenes, that eloud deseended upon him which was never lifted till he himself passed away under its overshadowing. Remarkable as were the qualities which fitted Dr. Peabody for his saered funetions, it may yet be doubted whether this was, after all, his appropriate sphere. His numerous contributions to the North American Review are the index, as they eertainly are the monument, of the man. His fine taste, his fondness for literary pursuits, his devotedness to study, and the strong interest he felt in various branches of natural science, all point in one direction. He was no polemic; nor was he entirely at home in what pertains strictly to the pastoral eare. He was a man to be admired and loved in any situation; but the quiet

walks of literature were singularly adapted to his tastes and temperament, and to whatever of ambition he possessed, if indeed he possessed any

Such is a very condensed view of the characteristic traits of Dr. Peabody, as he rises up before me now. I only add that, in the ordinary intercourse of social life in the community, where his days were mostly passed, he was held uniformly in the highest estimation.

With great and sincere respect,

I am your obedient servant,

W B. CALHOUN.

FROM THE REV SAMUEL OSGOOD, D. D.

SPRINGFIELD, September 21, 1859.

My dear Brother: You are well aware that the Society of which Dr. Peabody was Pastor consisted originally of a secession from my own, and was formed on the ground of a difference of religious opinion. As the formation of the Society was both preceded and followed by considerable conflicts of opinion and feeling, which did not immediately subside, it was not to be expected that the intercourse between myself and the new Pastor should at once become intimate; and yet, from the beginning, our relations were never otherwise than friendly, and I never had occasion to suspect him of the least departure from fair and honourable dealing, even under the greatest pressure of circumstances. As the asperities of controversy died away in the surrounding community, our acquaintance gradually ripened into an intimate friendship, and, during much the larger part of his pastorate, we were not only in the most pleasant and cordial relations, but were, in many respects, mutual auxiliaries in sustaining and carrying forward many good objects and interests.

Dr. Peabody was, in early life, tall and slender in form, though he grew large in his later years. His countenance was naturally of a sedate cast, though it had nothing of sternness, and easily relaxed into a pleasant smile. His manners were exceedingly quiet, but kindly and affable; and his whole demeanour, both in public and private, well fitted to conciliate regard. He had what you might call a remarkably fair mind; he was eminently free both from prejudice and guile; he had a vein of keen wit, and sometimes used it to the amusement of his friends; but, I believe, never to the injury of anybody. His spirit was uncommonly gentle and refined, and was much better adapted to quiet contemplation or to refined society than to the bustle of public life, and especially the excitement and turmoil often attendant on religious controversy. He was singularly cautious and discreet in all his intercourse, while yet he was as far as possible from any thing like disingenuousness or finesse. His intellectual character may be said, in rather an unusual degree, to have taken on the form of genius—he was ready, graceful, inventive, and often very striking; and many of the productions of his pen, both in poetry and in prose, attracted great attention in their day, and have already taken a prominent place in our American literature. He wrote very extensively for several periodicals, especially the North American Review; indeed, if I am correctly informed, he had, at the time of his death, contributed nearly or quite as many articles to this work as any other person; and this fact, of itself, formed a most honourable testimony to his intellectual and literary character

Dr. Peabody's religious views did not appear to me to be very clearly defined, and I am inclined to think that there were some points of doctrine upon which he thought it safer to remain in doubt than to endeavour to reach any very exact conclusion. That he did not acknowledge the doctrine of the Trinity in our view of it is certain; and I am inclined to think that the

Sabellian system was more in favour with him than any other. But, in respect to the Atonement, I never could discover that there was any difference between his views and my own—he seemed fully and cordially to recognize the death of Christ as the only foundation of a sinner's hope. I have a decided impression that his convictions on this subject became stronger, and the general type of his opinions more evangelical, during the latter years of his ministry.

It was my lot to see Dr. Peabody several times in the furnace of affliction. I was with him at the time of the death of an infant child, of his wife, and of a grown up and lovely daughter; and in each case it gives me pleasure to say that he behaved in a manner indicating the most profound submission to God's will, and a cordial trust in his providence. After the death of his daughter particularly, and while his heart was yet bleeding under the rod, he expressed himself in regard to the character and government of God in language that seemed to me to exhibit the very sublimity of filial confidence. In each case in which death invaded his family, he reqested me to perform the Funeral service; and when, in one instance, I intimated to him that I supposed it might be more pleasant to have some one of his friends from Boston, he replied,—"Not if you are willing to officiate." And then added, with much feeling, that his wife, already departed, had expressed a kindly estimate of my ministry, and had always gladly attended upon it whenever their own church was closed.

My recollections of Dr. Peabody, as you perceive, are altogether of the most grateful kind; and it gives me pleasure to place them on enduring record. Contrary to what might have been anticipated from the circumstances under which we were originally brought together, we became cordial and confiding friends; and though, to the last, I doubt not that he held some views that I deemed erroneous, and against which I should enter an earnest protest, I can truly say that I was a hearty mourner at his death, and am still glad to do any thing in honour of his memory.

Affectionatcly yours,
S. OSGOOD.

JOHN BRAZER, D. D.

1820 — 1846

FROM THE REV SAMUEL GILMAN, D. D.

CHARLESTON, S. C. December 8. 1848.

My dear Sir: You ask me to contribute to your work some recollections of the late Rev. Dr. John Brazer. My acquaintance with that gentleman commenced in 1817, when we were associated in the Faculty of government and instruction at Harvard University; for, although we had been, for some time, undergraduates together, yet, preceding him in college standing by two years, I have no very distinct reminiscence of his person or character during that period, except of the undisputed pre-eminence in scholarship which he had among his class.

JOHN BRAZER was born in Worcester, Mass., about the year 1787, and cherished, from his tenderest youth, a strong passion for learning; but,

the circumstances of his family not permitting him to share the advantages of a liberal education at as early an age as most of his contemporaries, he was compelled to engage in mercantile pursuits until the period of his majority. Then, with scarcely any pecuniary resources, he indulged the irresistible bent of his inclination; prepared for Harvard University in an incredibly short time, entered that institution with brilliant success, led the van of scholarship in a class of considerable magnitude, and graduated with the first honour in the year 1813. He was afterwards accustomed to express his wonder how he had ever been able to complete his college course, since, at its close, he found himself indebted to his friends for nearly all the expenses of his education.

He was appointed Latin Tutor in the University one year before taking his regular Master's degree. In 1817 Levi Frisbie, a name dear to the scholars of his own generation, and even now, descending, gratefully embalmed, and with a freshness scarcely at all impaired, to those of the succeeding, relinquished the Latin Professorship, which had itself been instituted with express reference to his eminent personal merits. He was transferred to the new chair of Alford Professor of Moral Philosophy, which, for five years preceding his death, he adorned with a felicity of analysis, and a charm of eloquence, rarely surpassed. Mr. Brazer became the immediate successor of Professor Frisbie in the Latin chair. On my entrance, about that time, upon a different department of instruction, he welcomed me with a ready warmth of intimacy, which continued to increase during the remainder of our academical joint career, and was never interrupted save by the wide separation of our respective spheres of labour, and finally by his death in South Carolina in 1846.

Mr. Brazer's earlier determination was for the profession of the Law. He devoted, I think, the three years, after receiving his first degree, to a preparation for its duties. But, induced, as I have heard him remark, principally by the advice and persuasion of President Kirkland, he resolved on commencing the study of Theology with a view to the sacred desk. Every circumstance concurred to admit of a very leisurely prosecution of his newly chosen pursuit. He had just entered on a somewhat kindred situation, of commanding literary eminence, as well as of immediate and palpable usefulness. His uncommon abilities and brilliant reputation seemed to secure him, in advance, the choice of any eligible vacancies that might occur in the neighbouring pulpits. The Libraries of the University presented large opportunities for the indulgence of his literary tastes, while society, both in Cambridge and in Boston, lent its highest attractions to his genial disposition.

He threw himself with ardour on this stream of splendid advantages which Providence rolled at his feet. He grasped ambitiously at a very wide extent of mental cultivation. Classical Literature, Philology, History, Poetry and Philosophy, divided but not distracted the attention which he duteously paid to Theology. If the old Entrance-Records of the University Librarian are still in existence, and accessible to the curious in such matters, the books detained at any given time by Mr. Brazer would be found unprecedented in number and variety, indicating the multifarious nature of his pursuits. His favourite method of study, however, was

rather the thorough investigation of subjects than the copious perusal of volumes. His examination of every matter that came before him was faithful and profound, his conception of it distinct and vivid. Although mostly inclined to ethical and metaphysical speculations, yet he was familiarly acquainted with the new discoveries in Physical Philosophy, and I well remember, for instance, the accuracy and fulness with which he explained to the uninitiated the then recent researches of chemists into the polarity of light. All who were at any time his pupils in the Latin department, will agree, I think, with me in ascribing to him a perfection of taste, and a ripeness of scholarship, which left nothing to be desired in that range of his duty.

His passionate avidity for acquiring and digesting information, together with the arduous demands of his office, precluded Mr. Brazer, at this period, from any elaborate exercises in composition. The North American Review, then in its infancy, was the nursery where the rising talent of the country fledged its adventurous power; but if he were the author of any of its articles, while a teacher in the University, the fact was either never known to me, or it has faded from my memory. He was engaged in depositing large stores in his mind, to be brought forth at subsequent opportunities. I remember, however, his employing his pen with much felicity on one occasion, as an act of devoted reverence and friendship. Both the parties concerned being now at repose in the grave, no confidence will be violated by referring to the circumstance, even if it was entrusted to me as a secret,— a fact of which I am not aware. Professor Hedge, who united to a rigorous discharge and exaction of duty a childlike amiableness of disposition, all of which combined to secure him the life-long respect and love of every one of his pupils, was on the eve of publishing his Treatise on Logic. Desirous of introducing it to the world by a compact and graceful preface, he applied for assistance to Professor Brazer, his recent pupil, who readily afforded it. That portion of the volume was accordingly written by him. It presents a neat sketch of the merits and defects of preceding systems of Logic, and points out the distinguishing aims of the work thus ushered into notice. This anecdote illustrates, better than a laboured paragraph could do, the elevated standing held by Mr. Brazer among those who were best acquainted with his powers, accomplishments and obliging disposition.

Mr. Brazer was one of the chief agents in effecting a transition from the severe and ceremonial academical government of the olden time to an intercourse with the pupils more courteous and winning, which should inspire them with immediate love and regard, instead of constraining their respect and awe. He was the bosom friend of Dr. Kirkland, at that time the beloved Head of the institution, whose very presence, it has been happily said, was a benediction, and whose maxims of government leaned altogether on the indulgent side. Besides being the idol of his equals in age, and the delight of the old, Dr. Kirkland was remarkable for seeking and securing the friendship of young men with as much zest as if he himself had been still in the morning of life. His intimacy with Mr. Brazer was indulged to an uncommon extent, insomuch that he would receive advice, and even rebukes, from him, which he would not willingly endure from many other

men. Heartily and successfully did these two friends coneur in aehieving a revolution to a blander and more natural order of things than had formerly marked the intereourse between the Faculty and their pupils. Perhaps the new policy verged sometimes to an untoward opposite extreme. Paternal benignity was the desiderated happy medium; but the eritieal experiment of treating altogether as "gentlemen" lads who had not yet even arrived at that niee stage of physiologieal development, was produetive, as it always will be, of some diseoneerting eonjunetures.

Personally, however, Mr. Brazer experieneed littlc or no ineonvenienee from his indulgent principles of administration. It is well known that to each class in College was assigned a particular Tutor, who was understood to be the special adviser and friend of its members, individually and collectively eonsidered. This arrangement was irrespeetive of his allotted branch of instruetion. The custom is very probably still observed. A relation like this almost invariably produced a warm attachment between the parties, amounting sometimes to a romantie or fantastie sort of fondness. Mr. Brazer continued to sustain the same position to his elass after he was appointed Professor; and I presume that no elass ever carried the feeling of *adoration* for their Tutor quite to the extent which was manifested by these young men to their's.

Notwithstanding these fervent academieal labours and studies, he yielded himself liberally to the relaxations of social enjoyment. Two or three times in the week, he was expeeted to graee the evening parties in Boston, but surrendered to them no more of his time or attention than was sufficient to bring him baek with fresh elastieity to his books. Vividly also on my memory deseend those glorious Sunday evenings, when he regularly met, at the President's house, his brethren of the Faculty, with other gentlemen of the neighbourhood, and engaged in those discussions on subjects of profound interest and importanee, whieh the all-suggesting mind of our aeeomplished host at onee ehallenged and guided. More pleasant still is the remembranee of those Saturday evening or Sunday morning exeursions, which he sometimes made with me to the surrounding towns, passing his Sabbaths there when I preached as a candidate for the ministry, and favouring me with the benefit of his friendly eritieisms and adviee. In his conversation there was a brillianey and fascination with which few are ever gifted. He coupled exceeding flueney with an exquisite eholee of expression, and his words rolled out from his flexible organs of speech, like glistening eoin from an affluent mint. His person was small but finely turned and moulded, and on whatever was said or done by him a natural graee attended. In all his tastes he was fastidious and epieurean, aeutely suffering from the slightest real or imaginary negleet, and betraying something for friendship to forgive, whieh, indeed, he eould fairly claim, as his own heart was itself loving and forgiving.

But the seeluded shades of academie life eould not long detain him. He passed through their attractive aeeompaniments towards his saered destination, and a eloser eontaet with praetical life. In 1820 he aeeepted an invitation to the Pastorship of the North Church in Salem, Mass., one of the most prominent eeclesiastical stations in the Commonwealth, and about the same time deelined a eall from the then new Unitarian Chureh in New

York. His immediate predecessor, John Emery Abbot, a finely endowed and lovely spirit, had acquired an enviable celebrity in the churches by a short but remarkable life; and, therefore, the satisfaction of the congregation with the new connection indicated well the high standing and promise of his successor. Dr. Brazer (for he received the degree of Doctor of Divinity from Harvard College in 1836) laboured with unintermitting assiduity till the close of his life. His predominant object and aim were to conduct with acceptance and spiritual profit the immediate offices of his church. A few productions, the result of occasional intervals from his more regular occupations, appeared, from time to time, in the most respectable periodicals. As an unquestionable testimony to his literary ability, a notable anecdote may here be properly recorded. Having, a few years ago, published two elaborate and interesting articles in the Christian Examiner on "Ancient Modes of Burial of the Dead," a subject which is every day growing more practical and popular in our country, he discovered, a year or two after, that the whole of those articles, word for word, with all their quotations, which had cost him months of primary research, and all their adorning illustrations, which were furnished by his fine and fertile genius, had been transferred, without acknowledgment, as an original paper, to the pages of some British periodical,—an organ, I think, of the Church of England. The circumstance was generally mentioned at the time by the American press, but the name of Dr. Brazer, as connected with it, may have escaped attention or remembrance. The latest of his literary efforts, published during his life time, was, I believe, a review of Mill's remarkable Treatise on Logic,—a work which, I need not say, found an adequate critic in Dr. Brazer.

The object, however, of his highest literary ambition was the reputation of a profound, accomplished and impressive *sermonizer*;—an object which he achieved and sustained to the last, according to the warmest wish of his heart. Not only did all those who attended his ministrations acknowledge that, while his language enchained their attention, his thoughts stirred up within them the deepest and most sacred principles of their being, but it was also regarded as a privilege, by his clerical brethren, at the Ordinations of ministers and other occasional solemnities, to listen to his striking and comprehensive expositions of doctrine and of duty. His mind was imbued with the highest style of scholarship and of thinking incident to the present century. His spirit brooded over a subject with a kind of plastic power, moulded it into shape, gave it, as it were, an organic life, called out its interior essence, and brought its relations and proportions into full yet compact view, until it stood forth an individual, living whole. Look, for an illustration of this criticism, at his published essay on the Apparent Darkness of God's Providence; or that on the Efficacy of Prayer; or that on the Influences of the Holy Spirit; or that on the Ancient Cemeteries; or his Discourse at Mr. Cole's Ordination. The first of these, on Providence, is one of the few I have ever known, which, like Dewey's on Death, or Robert Hall's on Infidelity, or Beecher's Discourses on Intemperance, or Channing's Dudleian Lecture, exert on the reader a telling and palpable effect. I have frequently placed it in the hands of the children of affliction and adversity, who have confessed that its perusal acted like a charm

on their bewildered spirits, and restored them to the calmness and the light for which they had been struggling in vain. A posthumous volume of his discourses has just appeared in Boston, which I have not yet seen.

Dr. Brazer's manner in the pulpit was the extreme of simplicity, avoiding, generally, even the aid of a gesture, and depending chiefly for its effect on the weight and pertinence of his matter, and the power of his fine and impressive enunciation. In short, he must be ranked, by a discerning posterity, among the most eminent lights of the Boston clergy, both the proximity of his station, and the wealth, refinement, and cultivation of his flock, placing him in the catalogue and predicament of that distinguished body of men. Owing, probably, to the very exacting requirements of their position, numbers from this clerical circle died in the prime of life, and many more, like the friend I am commemorating, lingered, it is true, until a later period, but were prematurely summoned away, without rounding and filling their apparent earthly destiny. In his case, the catastrophe was no doubt hastened by the loss, a few years previous, of his wife, one of the noblest daughters of New England, and who had long shared with him the task of unusual attentions to the poor in their vicinity. His failing health, which now, more than ever, required her tender care, was itself burdened with double responsibilities at home and abroad, and the wound, thus aggravated, never entirely ceased its throbbings until they were quieted in death.

In the beginning of the year 1846, after having contended long with an inveterate disease, he visited South Carolina, in company with one of his sons, who was then a student in Harvard College. One of Dr. Brazer's early friends and classmates, Dr. Benjamin Huger, had urged him to exchange for a season the searching snows and winds of the North for his own hospitable residence at a plantation on Cooper River. How beautiful is this influence of academical institutions, that they thus weave around congenial souls a chainwork of affection and attachment, which often seems to gather strength, in spite of the changing hair, or distance of abode, or difference in pursuits, relations and cherished principles! Dr. Brazer tarried a few days in Charleston on his way to the residence of his friend. Here he revived a few ancient intimacies, and acquired a few (but how brief!) friendships. Although yielding daily to his encroaching disorder, he seemed more anxious that his son should enjoy the full benefit and pleasure of the tour, than that he himself should be relieved from suffering. He attended religious worship at the church where I officiate, and, with weeping sensibility, partook of the memorials at the Lord's Supper. His constitution was so palpably shattered that I had avoided oppressing him with a request to take any part in the services. He afterwards repeatedly reproached himself for not volunteering to assist me, and said,— "Oh! why did I not at least come forward, and utter something by your side at the table?" It would have been wrong, however, to expect even so slight an effort, and his physicians had forbidden every thing like public speaking in his existing state of debility. I therefore soothed him by promising that I would rely on his assistance at his return in the spring. He departed for the plantation with some apparent cheerfulness and elasticity of spirit, but indulging, I think, scarcely any hope. The inroads of his dis-

order, instead of being delayed by change of scene, became fearfully rapid. For a brief interval, his sinking powers rallied in response to affecting attentions and hospitalities, which were poured in upon him from the neighbourhood around. Even the last quivering flames, that shot up from the expiring taper, revealed to attendant strangers the lustre of his social and conversational qualities. But the destroyer was close in at his work. Medical skill and assiduous attention were lavished in vain, and on the next Monthly Communion Day, after he had worshipped in my Church, I preached an Obituary Discourse on his life and character, in presence of a number of his ancient friends and classmates, accompanied by others who had been inspired with a melancholy interest in his person and destiny.

Dr. Brazer was married in April, 1821, to Anne Warren, a daughter of William and Mary (Chandler) Sever, of Worcester. They had five children, all of whom survived their father. Mrs. Brazer died on the 30th of January, 1843.

The following is, I believe, a correct list of Dr. Brazer's publications:— A Discourse before the Society for the Promotion of Christian Education in Harvard University, 1825. A Discourse at the Interment of Edward Augustus Holyoke, M. D. LL, D., 1829. Power of Unitarianism over the Affections, (a Tract of the American Unitarian Association, 1st series, No. 27,) 1829. A Discourse at the Ordination of the Rev. Jonathan Cole, at Kingston, 1829. Biographical Memoir of Edward Augustus Holyoke, (appended to a collection of his writings,) 1830. A Sermon on the Value of the Public Exercises of our Religion, (Liberal Preacher, New Series, Vol. I, No. 2,) 1832. The Efficacy of Prayer, (in the Unitarian Advocate,) 1832. A Discourse at the Installation of the Rev. Andrew Bigelow, 1833. A Review of the Argument in support of Natural Religion: Dudleian Lecture, 1835. Duty and Privilege of an Active Benevolence: Address before the Seamen's Widow and Orphan Association, 1835. Essay on the Doctrine of Divine Influence on the Human Soul, 1835. Lesson of the Past: A Sermon on the Anniversary of his Ordination, 1837. Introduction to "A Good Life," by Thomas Wright, 1837. The Present Darkness of God's Providence: a Sermon, 1841. A Discourse on the Death of the Hon. Benjamin Pickman, 1843. Notice of a "Collection of Hymns for the Christian Church and Home," by the Rev. James Flint, (in the Monthly Miscellany,) 1843. A Discourse on the Life and Character of the Hon. Leverett Saltonstall, with Biographical Notices, 1845. A Volume of Sermons, with a Memoir published after his death, 1849. Besides, Dr. Brazer was a frequent contributor to the North American Review and the Christian Examiner, and it has been thought that some of these articles displayed more culture, learning and ability than any of his separate publications.

When, nearly thirty years ago, I left the Tutorship in Harvard College for my present field of labour, my friend put into my hand, as a parting testimonial, a neat Elzevir edition of Juvenal and Persius,— inscribing in it, beneath his name, the affectionate injunction from the close of the third Satire, *vale, nostri memor.* I complied with it faithfully while he lived, and now that he is dead, I am glad that you have conferred on me the singularly coincident, unexpected and grateful privilege of rendering it a more fixed and outstanding obedience. Yours with all regard, S. GILMAN.

WILLIAM WARE.*

1820 — 1852.

William Ware was born at Hingham, Mass., on the 3d of August, 1797 His father, the Rev. Henry Ware, D. D., was, at that time, the minister of the Congregational Society in that place, and his mother, Mary Clark, was a daughter of the Rev. Jonas Clark, of Lexington. Dr. Ware, being chosen in 1805 to the Hollis Professorship of Divinity in Harvard College, removed to Cambridge. His son William was fitted for College, partly at Cambridge, under the instruction of his cousin, the Hon. Ashur Ware, afterwards Judge of the District Court of the United States for the District of Maine, and partly under that of the Rev. Dr. Allyn, of Duxbury. He entered College in 1812, and was graduated in 1816.

The next year after his graduation he spent at Hingham, as an assistant in a school to the Rev. Henry Colman, Dr. Ware's successor in the ministry in that place; and, at the same time, was prosecuting theological studies under Mr. Colman, of whose family he was an inmate. The next three years he spent at Cambridge, still engaged in the study of his profession, but, being employed, during part of the time, in teaching the town school, and subsequently as assistant to Mr. Norton, who was then the College Librarian. He commenced preaching in 1820, performing his first public services at Northborough; and, from this time, he was constantly engaged in the labours of his vocation, preaching in various places, principally, however, in Brooklyn, Conn., Burlington, Vt., and the city of New York. In the two last mentioned places he was invited to settle, and he actually accepted a call from New York, and was ordained as Pastor of the first Unitarian church ever established in that city, (then worshiping in Chambers Street,) on the 18th of December, 1821. His labours in New York were very arduous, as there was no Unitarian clergyman in the city, or indeed in the whole region, from whom he could receive occasional assistance.

In March, 1836, he commenced, in the Knickerbocker Magazine, the publication of the "Letters from Palmyra," which subsequently appeared in a volume under the title of "Zenobia." In October of the same year, he resigned his charge, and removed to Brookline, Mass., where he passed the ensuing winter, dividing his time between preaching and completing the work just referred to. In June, 1837, he removed to Waltham, having accepted an invitation from the Second Congregational Church in that place to supply their pulpit. Here he continued till April, 1838, when the church to which he had temporarily ministered was united with the older church in that place, then under the pastoral care of the Rev. Samuel Ripley. Mr. Ware then removed to Jamaica Plain, where he purchased a small farm, on which he indulged his rural tastes, preaching frequently, though without any stated charge. A part of his time also he devoted to writing the sequel of Zenobia, (now known as "Aurelian,") which was

* Christian Examiner, Vol. 52.— Ms. from Dr. John Ware.

published under the title of "Probus," in June, 1838. About this time, he became the proprietor and editor of the Christian Examiner, which remained in his hands until 1844. In July, 1839, he removed to Cambridge, and besides his editorial labours, was engaged in the preparation of a new work of fiction, a part of which appeared in the Christian Examiner, and was subsequently published under the title of "Julian: or Scenes of Judea," in two volumes, in October, 1841.

In January, 1844, having terminated his connection with the Christian Examiner, Mr. Ware received and accepted an invitation to the pastoral care of the Unitarian Church in West Cambridge. Hoping to make this his permanent home, he built a cottage on the banks of the beautiful Menotomy Pond; but a deep shadow quickly fell upon his bright prospects. In November of the same year he was attacked with a disease, which at first seemed of a dubious character, but afterwards proved to be epilepsy. He continued to preach for a short time after this, but, in July following, as the disease was evidently making progress, he felt constrained to desist from public speaking, and to resign his pastoral charge. In November, 1845, he returned to Cambridge, and there made his home during the residue of his life. After this, his health improved considerably, so that, in 1847, he engaged in the Ministry at Large in Boston, and continued thus employed for about a year. He had long cherished the desire and purpose of visiting Europe; and, as circumstances seemed now to favour it, he sailed for Leghorn in April, 1848. He was absent somewhat more than a year, passing most of his time in Italy, and chiefly in Florence and Rome, to which, as a student of antiquity and a lover of art, he was specially attracted. On his return, he prepared a course of lectures, embracing the most important results of his observation during his residence in Italy, which he delivered in Boston, New York, and some other places in the winter of 1849–50. In 1851 these lectures were published in a single volume, entitled "Sketches of European Capitals." During the summer of this year, he was occupied in the preparation of a course of lectures on the "Works and Genius of Washington Allston." But, just as his arrangements for delivering them in Boston were completed, he was suddenly prostrated by the disease to which, for many years, he had been subject, and he never recovered from the attack. The lectures, however, were subsequently published. He died after an illness of nine days, during which he lay in a state of unconsciousness, on the 19th of February, 1852.

In addition to the volumes already noticed, Mr. Ware published a Communion Sermon, 1825. Three Sermons on Unitarian Christianity, 1828. A Sermon on Worldly-Mindedness, in the Liberal Preacher, 1829; and a Memoir of Nathaniel Bacon, in the 13th volume of Sparks' American Biography. In 1827 he edited "The Unitarian," a small periodical published in New York. He was also, for many years, a frequent contributor to the columns of the Christian Register.

In 1823 Mr. Ware was married to Mary, daughter of Dr. Benjamin Waterhouse, of Cambridge, who still (1861) survives. He left two sons and two daughters. The eldest child (a son) is a lawyer, and the youngest is now passing through his course in Harvard College.

FROM THE REV JOSEPH ALLEN, D. D.

NORTHBOROUGH, Mass., December 8, 1862.

My dear Friend: In reply to your request for my recollections of my brother-in-law, William Ware, I have to say that I fitted him for College, and my connection with the family brought me into intimate relations with him, though, on account of his more distant residence, not so intimate as with his brother Henry. He was uncommonly diffident and self distrustful, greatly underrating his powers, and never doing himself justice in his public performances. He had more genius, as I think his writings show, than his brother, but fell far below him as a pulpit orator and a parish minister; though, in this respect, he was judged much more favourably by the public, and especially by his stated hearers, and those who knew him best, than by himself. To strangers he appeared somewhat cold and distant, but to those who knew him and were intimate with him, he was warm-hearted and genial,—a most delightful companion, whose conversation was sprightly and replete with wisdom and wit.

Mr. Ware was slow in coming to maturity; and in college rank he stood below many whom he afterwards greatly excelled in scholarship and fame. His health broke down in the midst of his honours and usefulness, and his early death prevented him from attaining to that eminence as a scholar and a writer of which he had given the promise.

As to the exact type of Mr. Ware's Unitarianism, I cannot speak with confidence, and I am inclined to think that he had no very sharply defined views in regard to the nature and rank of Jesus Christ. I know, however, that he regarded Him with the deepest veneration, as a being of superhuman origin, whose mission was miraculously attested, and whose authority was truly Divine; as the Son of God in a high and peculiar sense, as the one Mediator between God and man. My impression is that he would not have been willing to be classed with any sect of ancient or modern times, in such a sense as to be responsible for the views attributed to such sect.

He had a great love for the fine arts, especially for Music and Painting, the beauties of which he could appreciate and enjoy with a keen relish. In his tedious days of weakness and incapacity for long continued labour of the mind or the body, he found relaxation and relief in listening to the music of the parlour or the orchestra, or in visiting collections of painting or statuary, to which he had access in this and in foreign lands. He was himself skilled in these delightful arts. Had he, in early life, chosen the vocation of an artist, and devoted himself to it, he might have attained to no ordinary excellence. His taste for the fine arts, and his ability to appreciate the works of the old masters, made his visit to Europe, notwithstanding the physical infirmities under which he laboured, a season of great and exquisite enjoyment.

I will only add that, in his domestic character, he was all that could be desired in the relations he sustained, as a husband, father and head of a household. In all the domestic relations he was unselfish, sweet tempered, of a gentle, loving spirit, such as made him to be loved and idolized by all the members of the little circle of which he was the head and ornament.

Believe me, my dear Sir,

Ever truly and affectionately yours,

JOSEPH ALLEN.

FROM THE REV ANDREW P PEABODY, D. D.

CAMBRIDGE, October 30, 1861.

My dear Sir: I promised you a sketch of my impressions as to the Rev William Ware.

I was not intimately acquainted with Mr. Ware till after his resignation of

his pastorate at West Cambridge; but, for the last few years of his life, I was in frequent correspondence and intercourse with him, and he was repeatedly a guest at my house. During this whole period he was distinctly aware of the incurableness of the cerebral disease which had stricken him down in the pulpit, and not only so, but he knew how probable it was that an entire eclipse of his mental powers might precede dissolution by a long interval. But he bore this heavy burden of disease, suffering and dread, not only with resignation, but with a prevailing cheerfulness,—not the gift of an impassible nature, but the result of strong self-discipline; for there was that in his countenance and the tones of his voice, which showed that he had gone down into the lowest depths, and had been drawn out of them only through the power of his faith. I have known few men who have so strongly endeared themselves as inmates of a home not their own. The most modest of men, endowed with keenly delicate perceptions and sensibilities, with an unstudied kindness and courtesy; wholly devoid of egotism, and not so much thoughtful as intuitively conscious of whatever could contribute to the happiness of those around him, he has left the most precious remembrances in the families of his friends. His brilliant powers of intellect cannot easily be overrated, nor can too high an estimate be placed on his thorough classical scholarship. His "Zenobia" is, it seems to me, unequalled in its kind, and it is the only work of its kind in which we may not easily trace anachronisms, from which, indeed, his later stories are not always free. He had one capacity of excellence which deserves special notice. He always regarded himself as a born artist; and though his literary and professional employments, and his entire lack of regular artistic training, seemed to preclude his excelling in a mere occasional pastime, there yet remain several of his paintings in oil, which, in the judgment of connoisseurs, indicate superior genius in design and skill in execution.

His worst fears for himself were realized in but a very slight degree. His brightness, versatility, and playfulness of intellect were not sensibly impaired when I last saw him, and, I believe, remained unchanged till the attack of illness which terminated his life. His memory, never tenacious, became somewhat less trustworthy than it had been, and his power of continuous mental effort was diminished. In all other respects he was mercifully spared what he most dreaded.

I remember having heard him preach but once. His sermon then was profoundly serious, but delivered with little energy and animation. In his more private ministerial relations as a Pastor and Friend he was greatly esteemed and beloved.

I am, my dear Sir,
Very truly yours,
A. P PEABODY.

FROM THE REV HENRY W BELLOWS, D. D.

NEW YORK, March 7, 1863.

My dear Dr Sprague: All the essential facts connected with my predecessor's history, your diligence has, doubtless, already gleaned. You will find them, if you still want the means of correcting your record, accurately stated in Dr. Dewey's article on William Ware in the Christian Examiner.

I wish only to give you, at this time, in answer to your request, such personal recollections of him and such an estimate of his character, as may help to fill out the conception of a man who ought never to be forgotten.

I knew Mr. Ware only in his prime, from forty to fifty. He had a noble and beautiful presence; a good height; a firmly and generously fashioned frame; a head, so high and large, so intellectual and commanding, that I recollect Miss Martineau said it was worth coming across the Atlantic to see it. His com-

plexion was fair and pallid, but not of an unhealthy look. On the contrary, although very thoughtful and scholarly in his aspect, he had commonly a robust and hearty manner, aided by a cheery and manly voice, and by a vigorous movement of foot and muscular grasp of hand, which gave an impression of power and health. The very serious disease (of the brain) from which he suffered, perhaps all his life, but certainly acutely for the last ten years of his existence, and which finally carried him off, never very seriously impaired his appearance or showed itself in his external ways. A full, soft eye, with mirth and mildness in it, and a great wide looking sense, with a hospitality for all that Art and Nature and Humanity could bring within its sweep; a generous, strong, firm chin; a handsome, regular mouth; with a magnificent dome, overhanging and crowning all,— made William Ware's head and face remarkable in all assemblies. And this fine physique did not mislead. A heart as true, noble and sweet as ever beat; a mind clear, broad and strong; a will firm and erect; a conscience clear and scrupulous; a taste pure and classical; a spirit reverential and humble;— all were in William Ware. Nothing but a lurking disease of the brain kept him from doing still larger justice to his great powers of mind and character,— for he was equal, in intellectual and moral endowments, to any thing. Self distrust, reserve, and a shrinking from publicity — which his social affections, which were strong, his delightful power of conversation, and his universal personal acceptableness, did nothing to account for, and which must have proceeded from disease — these kept him from doing that full justice to himself in the pulpit, and in his professional career, which, could he have overcome them, would have placed him as a preacher, where he afterwards stood as a writer. His sermons, always clear, high toned, and in the purest English, were comparatively dry and unadorned; his manner somewhat cold and unaffecting,— simply from the shrinking delicacy with which he avoided the least approach to ostentation or self exhibition, and from the excessive dread of show of emotion or *ad captandum* zeal. He was so real, so modest, so sincere, that to do any thing for effect, to seem to feel, or to say, more than the coolest self judgment would justify, was wholly beyond his power—and for fear he should sink into mere professional zeal and pulpit effort, he kept far within the limits of his own sensibilities and powers,— and hid alike his fine imagination and his tender heart from those he addressed in his sermons. His verbal memory was very bad. Public extempore prayer was a perpetual trial to him, and he was always afraid of breaking down in it. The presence of an audience disconcerted and distressed him, and I think he seldom had any comfort in his public utterances.

"O ! that William could preach his letters," said his distinguished brother Henry to me one day in Cambridge, as he was reading one of those brilliant, playful, affectionate, easy epistles which his friends were so fond of receiving. For, all the while that Mr. Ware was preaching severe, essay-like, and unattractive sermons, which owed their power mainly to the confidence, respect and affection inspired by his high, manly, pure and disinterested character, his stern simplicity of soul and unassuming worth, he was capable of writing— and soon proved it—in a charming, imaginative, dramatic and many coloured style,— of mingled purity and strength, grace and elegance. He wrote, too, with consummate self-possession and ease, not even correcting his manuscripts— and with a marvellous rapidity and richness and beauty. His splendid series of classical novels must certainly hold a permanent place in literature. Julian, perhaps the least popular, owing to not wholly discreditable prejudices, is, if the attempt to reproduce the scenes in which our Lord moved, in any fictitious way, can ever be accepted—by far the least unsuccessful effort yet made in that line, and indeed has a truly wonderful power in its way

Mr Ware's ministry in New York (his only ministry) was indescribably

laborious. He made a conscience of two original sermons every week. He visited his widely scattered congregation with laborious care. He was punctiliously attentive to the sick and to the poor, wearing himself out in persistent watchings and readings by their bedsides. He had a nervous shrinking from every thing unhandsome or offensive to the senses and the taste,—but this only made him the more exacting of himself in his attentions to the least interesting or most repulsive dependents on his pastoral attentions. Very proud and self-respectful, he contended with a narrow income in a most uncomplaining way. Indeed his port and carriage made, at no time, the least appeal to sympathy,— much less to pity or help. Willing to give any and every thing, sympathy, money, attention,— he asked nothing, and with difficulty received any thing. I recollect well meeting him in Florence, a lonely self-exile, because he could not bear that his disease should wear on the sympathies of home, and chose to suffer alone. His manner and conversation gave no indication of the martyrdom he was enduring. Indeed, they almost rendered inquiry as to his health impossible—you felt that he would not permit sympathy with his sorrows to be even hinted. I have never seen so self-subsistent and dignified a sufferer. The sword hanging over his head could not quench his smile, his courage, his self-reliance; and yet he concealed even his fortitude, his triumph of spirit. His aim seemed to be to avoid all notice, all praise, all pity.

The genuineness of Mr. Ware was apparent in every thing. He was incapable of an insincere tone of voice. He understated his convictions, his affections, his faith. He concealed from the young his superiority in knowledge, experience, wisdom, as if it were almost a wrong. I recollect his saying to me once that he never knew a man who did any thing worth while, who was lacking *in conceit*. He spoke as if he would give much for that quality. His humility was so great and so genuine that he felt it to be a hindrance. But it was accompanied by an immense self-respect; no self-complacency, no adequate self-valuation, but great self-respect. He could not be praised; his dignity, child-like as it was, could not be invaded — at bottom he was really great in his personality.

Mr. Ware had a dry humour about him, very delightful to his intimate friends. I remember his walking down Broadway with me the day before my Ordination in New York as his successor. Assuming a very solemn expression, he said, "Sir, I wish to give you one very serious piece of advice, in entering on your new life in this great and dangerous city." I opened my ears to take in the consummate counsel, in which I was prepared to find the wisdom of his life and ministry condensed; "Be careful, sir, be *very* careful *not to step on the coal holes*." Doubtless he meant to express his sense of the folly of expecting a young man to profit much by the advice of his seniors. His remark about the coal holes has been of real service; (for they are slippery pests when shut, and perilous traps when open;) but a thousand times, in its moral import of "taking heed to my ways," I have revived it, as his sole counsel to me in stepping into his shoes.

Mr. Ware left a profound impression of his character upon the best and most cultivated portion of his flock. I have constantly met with the evidences of his power to give a vivid and ineffaceable sense of the reality of Christian faith and Christian virtue to those who knew him well. The nearer you came to him the stronger this feeling was. He was so much more than he claimed, or would allow, that he had all the effect that belongs to great reserved power.

One of the tender evidences of his still fresh influence in his old sphere of ministerial life is, that, at this very moment, although more than a quarter of a century has elapsed since he left them, the First Congregational Church

are just erecting a mural tablet to his memory in the Church of all Souls, where a few who knew and loved him, still remain to cherish the recollections of his precious gifts, his pure and noble character, his single-hearted Christian ministry.

My revered friend and former colleague in this city, Dr. Dewey, who knew Mr. Ware as intimately as any one, has sent me a letter, in reply to one asking for his recollections, which, although not intended for publication, I should feel it to be an injustice to my predecessor's memory to withhold from your pages, and which I assume the responsibility of making the best part of my present contribution to your Record.

Very faithfully and fraternally yours,
HENRY W BELLOWS.

SHEFFIELD, February 18, 1863.

My dear Bellows: William Ware was born for another profession than that in which he passed his life. He should have been an artist, a painter or an author. There are some drawings in his house at Cambridge, which show that he would have excelled in that walk of art. The study walls of his house in New York were covered over with crayon sketches. Though so calm in his outward appearance that few would have suspected it, yet he was too sensitive for public life. Between silent walls, with none to observe him, he would have found his work congenial and grateful. But before an audience his faculties had no fair play.

Not that he was indifferent to his hearers, still less to his people. For I hardly ever knew a parish more devotedly attached to its Pastor than his — composed too in part of some of the most cultivated and admirable persons, as you, his successor, well know. And nobody can read his Zenobia, Aurelian and Julian without seeing that he was full of genius and eloquence. But the face of an audience seemed to chill that glowing enthusiasm. And it was so with him in the more solemn and formal occasions of his parochial life. He used to say to me that the death and approaching funeral of any person in his parish, even of a little child, filled him with agitation and distress for days.

I have in my possession two most touching letters from him, on what he called his "mistake for a life." So much did he feel this, that he determined, soon after his settlement in New York, to retire. But his brother Henry, devoted as he was to the Church, as all our churches well know, could not bear that he should leave his post, and persuaded him to remain in it. My own relation with him was so intimate, and so important was his presence and companionship to me, that I exacted and obtained from him a promise that he would not resign his place without consulting me. Great, therefore, was my surprise when I learned one day in my country home, that he had actually taken that step. I went down to New York, and my first word to him was, "How is this? You have broken your promise." His answer shut my lips; for he said, "I have not consulted even my father or brothers." I saw how it was: he could not bear the unnatural strain of his situation upon his mind and heart. Exclamations of regret and disappointment arose on every hand, and my own sorrow was such that I felt, I am afraid, a sort of malicious pleasure in telling him of persons in the parish, most highly valued by him, who said to me, "We have lost our best friend, and the greatest benefactor we ever had in our families." He was much surprised, for nothing in him exceeded his modesty — and said — "If I had known that, perhaps I should have remained."

It was some years after that he was seized with that affection of the brain which eventually proved fatal to him. How disease should have entered so perfect a dwelling as the dome of his upper head, I do not know — nothing

could be finer. Pendent to his likeness in my library, hangs that of Ruskin; but with all his intellectual beauty it is not equal to Ware's.

The first manifestation of his disease was very singular. He had been working in his garden, and went in much exhausted, just at evening. He took a book to read, and very soon met with a word he did not understand. Supposing it to be some strange misprint, he went on, but soon came to another, and to a third. In some concern about what this could be, he closed the book, retired to rest and slept till morning. The first thing on waking was to take his book again, when he found the same phenomenon repeatedly recurring. He then saw that it was upon the brain. The disease increased, and, after some years passed in constant liability to attacks equally alarming and painful to witness, he determined to go abroad, and he determined to go alone. To all our earnest remonstrances he replied, "I cannot *live* with these anxious eyes turned upon me at any moment." With the delicate and sensitive disinterestedness of his nature, he could not bear the ceaseless watch of love around him, and he said,—"I must go; and I must go alone." He went; his health was improved; and on his return he prepared and printed a book on the "European Capitals;" and afterwards set himself about three Lectures on the "Works and Genius of Washington Alston," which, after his death, were also published. They showed plainly the bent of his mind and are full of fine discrimination and original thought.

His works awakened a strong interest and were widely read. I have a translation of Zenobia into German, and I do not know but others were translated. And ships, sailing out of Boston, bear the names of Zenobia and Aurelian.

I have written these few things, at your request, hastily, as they came into my mind — for I have no faculty for elaborate biographical writing. I hardly know why, but it always seems to me that the finer essence of life must escape from these biographical analyses. Certainly no such analysis would tell what William Ware was.

Ever yours,

ORVILLE DEWEY.

BERNARD WHITMAN.

1824 — 1834.

FROM THE REV ANDREW P PEABODY, D. D.

CAMBRIDGE, December 9, 1862.

My dear Sir: I knew Bernard Whitman well, and have many pleasant recollections of him, which it is grateful to me to record. If the following brief sketch of his life and character is suited to your purpose, I am happy in being able to contribute it.

BERNARD WHITMAN was born at East Bridgewater, Mass., June 8, 1796. He was the thirteenth child of Deacon John Whitman, who, with his mental faculties undimmed, survived an entire century. He was thus born into a large family; into a family, too, though not poor in the common sense of the word, in which frugality, self-denial, and labour were incumbent duties on every member. The discipline of such a domestic position was invaluable in breaking down the first forth-puttings of selfishness, and inspiring a strong fellow-feeling; for common burdens, conflicts,

and efforts constitute a much surer bond of mutual interest and affection than even household ties. The same good influences which I have ascribed to his family connection, may also with fairness be attributed to the community in which he received his early education. It was a neighbourhood of plain, hardworking, unsophisticated New England farmers; and every one knows how closely such neighbourhoods are cemented in mutual dependence and sympathy; how readily the burden of one is lifted by all; how heartily the joy of one is shared by all. Of this spirit Mr. Whitman, while yet a boy, drank deeply, and manifested in childhood and youth the same "generous disdain of deceit, of wrong, and of oppression, together with the same promptness and zeal to maintain the just rights and claims of others as well as his own," by which he was so much distinguished in after life.

Several circumstances,—among which the most influential undoubtedly was the fact that, during a vacancy in his native parish, the candidates for settlement boarded with his father,—early directed his attention to the Christian ministry as his profession. His father being unable to afford him pecuniary assistance, he left home at the age of sixteen, and laboured in different manufactories as an apprentice, journeyman, and overseer, until he had earned a sufficient sum to enable him to commence his studies. To this portion of his life he ever after attached a very high importance, as having at once enlisted his sympathies with the class of people among whom his lot was subsequently cast, and given him an intimate knowledge of their peculiar wants, temptations and trials. He prepared for College, principally as a beneficiary at Exeter, under the tuition of the venerable Dr. Abbot. Here, though respectable, he was not distinguished as a scholar; and appears to have been diverted, in some degree, from habits of close application, by his incapacity to discern and feel the bearing of his classical course on his present or future usefulness. But in the pursuit of what he perceived to be directly useful he was untiringly diligent. He entered with deep interest into the circumstances and feelings of all his fellow-students; and, while he was respected and beloved by those of his own age, he was looked up to by the younger boys as their patron, protector and fast friend. He was also peculiarly active in procuring relief and aid for the destitute in the neighbourhood of the Academy, and was the means, in some instances, of preventing extreme suffering from want. He was, at this time, strongly prepossessed in favour of Calvinistic views of the Gospel; and, even when he entered Harvard College, as he stated to his brother a short time before his death, it was with a determination not to listen to or be influenced by the Unitarian preaching under which he might there sit, and, while present in the Chapel on the Sabbath, he used to court sleep, or fix his thoughts upon something foreign from the place and the occasion, that so he might avoid hearing doctrines which he did not believe.

He entered College in 1818, and remained there but little more than a year. He maintained a highly respectable rank in his class, and an unbounded popularity among his classmates,—a popularity won by no undignified concessions or complianees, (for he bore among his fellow-students the reputation of the strictest sobriety and the most conscientious

piety,) but, by his frankness and generosity, and by the constant outflowing of a strong fraternal emotion, which made itself felt and compelled reciprocation. Nor is it unworthy of notice, as illustrating his sterling benevolence, that, while at College, he kept up with the younger lads whom he had left at Exeter a constant correspondence, in which he gave them the most judicious advice with regard to both scholarship and character. Early in his Sophomore year a rebellion broke out in his class, in consequence of the suspension of two favourite members for a disturbance in Commons Hall. One of these young men was Whitman's room-mate. The class resolved, with one exception, to attend no more recitations until the punishment, doubtless judicious, but, as they most sincerely believed, unjust, should be rescinded. Whitman entered with warmth into the class feeling, and, with the conscious rectitude of one who was resenting injury and seeking a redress of grievances, he made himself peculiarly obnoxious by an inflammatory speech under the Rebellion Tree. This circumstance, together with his situation as a beneficiary, which seemed to impose upon him peculiar responsibilities as an upholder of the majesty of college law, rendered it expedient, in the eyes of the government, to select him from among the rest for the penalty of rustication. After pursuing his studies in private for a year, he re-entered the next class, and, unwilling to remain in a lower than his original standing, immediately requested and received a regular dismission from College. The esteem in which he was held by the class from which he was thus separated will appear from the fact that, on his dismission from College, they collected among themselves and gave him as a viaticum a very considerable sum of money, which he, with characteristic delicacy of feeling, though utterly penniless, refused to appropriate to his necessities, but converted it into a perpetual memorial of friendship, by purchasing a number of standard works in English literature, which he inscribed as the gift of his classmates. It may not be amiss to state here that he, in later years, most sincerely regretted his folly in yielding to the rebellious excitement above referred to, that he was always solicitous to impress on his young friends the duty of implicit obedience to, and unreserved confidence in, the authorities of College, and that he had even planned a series of "Letters to College Students," of which the inculcation of these sentiments was to be the chief object.

About this time Mr. Whitman became acquainted with the writings of Swedenborg, and there was much in their benevolent spirit which commended itself to his feelings and judgment, and almost persuaded him to give in his adherence to the New Jerusalem Church. But he was at a loss for the requisite evidence of Swedenborg's Divine inspiration, and was, at the same time, able to trace to the New Testament most of those delightful features that had at first presented themselves as peculiar to Swedenborg's disciples, so that he never became of their number, though he ever after attributed to his intimacy with them and their standards some of the views of Christian doctrine which he valued most, and some of his strongest impulses to benevolent effort.

For the five years subsequent to his leaving College, Mr. Whitman's time was divided between the labour of instruction and his preparation for the ministry. During the first two years of this period, his theological

opinions had been gradually undergoing a change, so that when, from prudential motives, he commenced his professional studies with Mr. Davis, a Calvinistic clergyman of Wellfleet, there is but little doubt that his doctrinal views were in conflict with those of his instructor. With Mr. Davis he remained but a few months, and completed his preparatory course under the direction of the Rev. Dr. Abbot, of Beverly. While at Beverly, though always active and busy, it was seldom in the work of improving his own mind by regular and systematic study. He mingled much with the community aronnd him, especially the younger part of it, doing what he could in aid of their general improvement; and many of them, I am sure, cherish to this day a lively and grateful recollection of his generous efforts in their behalf. He wrote a few sermons, on which he enjoyed the free and candid criticism of his instructor, who was himself eminent for the simplicity, clearness and methodical arrangement of his discourses. He was licensed to preach in the autumn of 1824, with a slender stock, it must be confessed, of the knowledge that is drawn from books, yet with a singularly clear and comprehensive acquaintance with that volume of human nature, so often illegible to the scholastic divine. He was ordained Pastor of the Second Church in Waltham, February 15, 1826.

In December, 1826, Mr. Whitman was married to Elizabeth Hartwell Crosby, daughter of Josiah Crosby, of Billerica. They had two children, one of whom, (*Josiah Crosby*,) whose name was subsequently changed to *Bernard Crosby*, was graduated at Harvard College, in 1846, became a lawyer, and has borne some public office (judicial I think) in California. Mrs. Whitman died February 12, 1831. In 1832, Mr. Whitman was married, the second time, to Sarah Bowers, daughter of Samuel Bowers, of Billerica, who is still living.

Mr. Whitman entered upon his ministry with very different purposes and views from those which he embodied in practice. He intended to confine himself to the advancement of what he regarded as the best interests of his own people. He had no thought of becoming an author, or of assuming in any way a controversial attitude. But he was settled over a parish which had just dismissed a Calvinistic clergyman, who carried with him to a new place of worship a minority of the parish, and nearly all the communicants. This circumstance occasioned a bitter controversy, and led Mr. Whitman to a somewhat bold and earnest exposition of Unitarian views. His first publication was a Sermon on "Denying the Lord Jesus," which was published in August, 1827. This sermon passed through several editions, found a rapid sale and extensive circulation, and placed its author at once in the front ranks of the defenders of Unitarianism. From this time his labours were often put in requisition for public occasions; and there was scarcely any man on whom the eyes of his denomination were sooner turned, whenever any plans were to be projected or any measures executed, in aid of its peculiar interests.

Mr. Whitman made himself well acquainted with the general features of the age and land, with the extent and magnitude of public evils, and the remedies which it was within the scope of an enlightened philanthropy to apply. He embarked warmly in the cause of Temperance, and was peculiarly successful and popular as a Temperance lecturer, even among

those who, in their theological opinions, differed from him most widely. He also, a year before his death, took an open and decided stand with the Anti-Slavery party, though he disapproved of many of their most violent measures. However some might question the expediency of his course on this latter subject, no one could doubt the honesty of his purposes, or the generosity of his impulses, in adopting it.

The following is as complete a list of Mr. Whitman's publications as I can procure: A Discourse on Denying the Lord Jesus, 1827. A Discourse on Regeneration, 1828. A Thanksgiving Discourse on the Means of Increasing Public Happiness, 1828. The Artillery Election Sermon, 1829. A Lecture on Popular Superstitions, 1829. A Sermon on Christian Salvation, preached at the Ordination of Stephen A. Barnard, at Wilton, 1830. A Letter to an Orthodox Minister on Revivals of Religion, 1831. Two Letters to the Rev. Moses Stuart on the subject of Religious Liberty, 1831. Reply to the Review of the last-named work in the Spirit of the Pilgrims for March, 1831. Village Sermons (a 12mo. volume,) 1832. An Address delivered at the Dedication of the Masonic Temple, in Boston, 1832. A Discourse on Christian Union, delivered at the Installation of Adin Ballou, Mendon. Friendly Letters to a Universalist on Divine Rewards and Punishments (a 12mo. volume,) 1833.

Of the above-named publications of Mr. Whitman the most extended and elaborate are his "Letters to Professor Stuart on Religious Liberty," and his "Letters to Universalists." His writings were of the popular cast, fitted rather to make an impression upon the common mind than greatly to aid the cultivated intellect. His style of preaching was remarkable for its clearness and simplicity. I have heard him say that, in preparing for the pulpit, he kept constantly before his mind's eye an intelligent child of twelve years of age, and was careful to write nothing which such a child could not understand.

In the spring of 1834 he contracted a severe cold, which issued in a pulmonary consumption. He early became aware of the fatal character of his disorder, and arranged all his affairs with precision and accuracy, that he might leave no unnecessary care and responsibility upon his friends. He continued gradually to decline until the morning of November 5, 1834, when, in the full possession of his mental faculties, and in perfect tranquillity of soul, he breathed his last. An appropriate Address was delivered at his Interment, by his neighbour and friend, the Rev. Mr. Ripley, of Waltham.

He left behind him sketches of several intended publications, chiefly of a practical character; among which were "Letters to a Friend in Sickness," "The Wedding Present," "Letters to the Afflicted under the Loss of Friends," and "Letters from a Father to a Daughter."

I am, my dear Sir, truly yours,
A. P PEABODY.

FROM THE REV JOSEPH ALLEN, D. D.

NORTHBOROUGH, September 1, 1863.

My dear Sir: I knew Bernard Whitman, I may say quite intimately, from about the commencement of his ministry till its close. As our parishes were

not very distant from each other, we were in the habit of frequent exchanges, — the more frequent probably from the fact that one of my brothers, with his family, resided within the bounds of his congregation. My last visit to him was but a short time previous to his death, and it was an occasion too remarkable ever to fade from my remembrance.

Bernard Whitman had the advantage of possessing great personal attractions. There was a degree of manly beauty, a certain nobility of aspect and air about him, that would have caused him to be singled out in a crowd. He was of about the medium stature, of a robust frame, a finely proportioned head, and dark curly hair, of a complexion that seemed to unite the lily and the rose in perfect proportions; and a countenance expressive of all that was bright and genial and good humoured. And his social attractions fully met the expectation that would naturally be excited by his personal appearance. His manners, though perfectly simple and unstudied, were marked by great propriety and even gracefulness, and he had a facility of accommodation that made him equally at home among all classes. There was a perfect naturalness pervading his whole character. He was one of the most transparent of men. His face told you — and it spoke truly — that he was incapable of dissimulation. This characteristic was visible in all his public ministrations. All that he said seemed to be the simple, genuine breathing of his spirit. He had a fine voice, and he used it admirably, though he kept you impressed with the idea that it was nature rather than culture by which you were attracted— I do not mean by this that there was any want of culture, but only that culture had not betrayed him into any habit in the slightest degree artificial. His style of writing was perspicuous and forcible, without any studied ornament, but always in good taste. As a Preacher he occupied a commanding position in his denomination, and was always listened to with interest, as well for the ability with which his discourses were marked as for his natural and effective delivery.

Mr. Whitman possessed a kindly and genial spirit, though he was frequently engaged in controversy, in which he manifested great earnestness, and sometimes, it must be acknowledged, a considerable degree of severity. I do not think, however, that he ever cherished any ill-will toward those who opposed him, though some of his controversial pamphlets doubtless rendered him unpopular with the Orthodox portion of the community. He had great executive power, and, by his ready perception and remarkable tact, could promptly meet any emergency, however unexpected. He had a truly philanthropic spirit, that kept him upon the lookout for opportunities of benefitting his fellow men, and advancing the general interests of society. He was among the first to engage in the delivery of Lyceum lectures, and the zeal with which he pursued this, in connection with his other duties, had probably much to do in bringing on the disease that terminated his life. I saw him, as I have already intimated, but a short time before his departure. As soon as my eye rested upon him, I perceived that death was nearly ready to do its work. He seemed cheerful, but I quickly found that he was fully aware of his situation. He remarked that, though it was a great disappointment to have his purposes thus broken off, he felt that a better wisdom than his own had ordained it, and he could say "not my will but thine be done." The tranquillity which he manifested then, I was assured, continued to the last.

Grateful for the opportunity to pay this feeble tribute to the memory of a departed friend and brother, I subscribe myself yours truly,

JOSEPH ALLEN.

ALEXANDER YOUNG, D. D.*

1824 — 1854.

ALEXANDER YOUNG, a son of Alexander and Mary Young, was born in Boston, on the 22d of September, 1800. His father was a printer, and was one of the publishers of the New England Palladium, the firm being "Young and Minns." In 1812 he entered the Boston Latin School, and in 1816 was admitted to the Freshman Class of Harvard College, where he graduated with distinguished honour in 1820,— in the same class with E. S. Gannett, W H. Furness, E. B. Hall, Calvin Lincoln, and others who have been conspicuous in the different walks of life. The year succeeding his graduation, he was employed as assistant teacher in the Boston Latin School. In the autumn of 1821 he entered the Divinity School at Cambridge, where he pursued the regular course of study for three years. On the 13th of September, 1824, he was approved, by the Boston Association, as a candidate for the ministry.

The evidence that Mr. Young, at the very commencement of his ministry, enjoyed a much more than ordinary degree of popularity, is found in the fact that, within about two months from the time he entered the pulpit, he was unanimously invited to take the pastoral charge of two churches in Boston, — one the Twelfth Congregational, the other the New South, as successor to Dr. Kirkland, Samuel Cooper Thacher, and Dr. Greenwood. This latter call he accepted, and, on the 9th of January, 1825, he was ordained as the eighth Pastor of the Sixth Congregational Church, and was the seventy-seventh Congregational minister settled in Boston. The Sermon at his Ordination was preached by the Rev. John G. Palfrey, and the Charge was given by Dr. Channing.

Though Mr. Young possessed naturally a strong constitution, his health became considerably impaired in the year 1833, which led him to cross the ocean, and pass some time in foreign countries. He greatly enjoyed the tour, and returned with his health much improved, and prepared to resume his work with new vigour. This was the only material interruption of his labours during the whole period of his ministry.

The degree of Doctor of Divinity was conferred upon him, by Harvard College, in 1846.

Dr. Young preached for the last time, on the 29th of January, 1854. Immediately after this, he took a violent cold, which was followed by pleurisy, and this, after about six weeks, brought him to his grave. He died on the 16th of March, and his Funeral was attended on the 20th, on which occasion a Sermon was preached by the Rev. Dr. Gannett, from Matt. XXV, 23. On the Sabbath following, the Rev. Dr. George E. Ellis delivered a Commemorative Discourse from Acts XIII, 36. Both Discourses were published.

Mr. Young was married, on the 1st of November, 1826, to Caroline, daughter of Eleazar and Rossafair (Brooks) James, of Barre, Mass. He had

* MS. from his Son, Rev. E. J. Young.— Funeral Sermons by Drs. Gannett and Ellis.— Christ. Exam., 1854.— Mass. Hist. Coll., 4th series, II.

twelve children, of whom eight, with their mother, survive him. Two of his sons are graduates of Harvard College, and one of them (*Edward James*) is now (1862) Pastor of the "Channing Congregational Church" in Newton.

Dr. Young was elected a member of the Board of Overseers of Harvard College in 1837, and in 1849 was chosen Secretary of the Board. He was Recording Secretary of the Massachusetts Historical Society; President of the Society for Promoting Christian Knowledge, Piety and Charity; a Director of the Society for Promoting Theological Education; a member of the Massachusetts Congregational Charitable Society; a member of the Society for Propagating the Gospel among the Indians and others in North America; Vice President of the Boston Latin School Association; and a member of the Historical Societies in various other States.

In 1829 he edited a series of "Selections from the Old English Prose Writers," in nine volumes. In 1841 he published "The Chronicles of the Pilgrim Fathers of the Colony of Plymouth, from 1602 to 1625," of which a second edition appeared in 1844. In 1846 he issued "Chronicles of the First Planters of the Colony of Massachussetts Bay, from 1623 to 1626." He also projected and collected materials for two other works: — "Chronicles of the First Planters of the Colony of Virginia, from the First Voyage of Discovery in 1584, to the Dissolution of the Virginia Company in 1624;" and "Chronicles of Maritime Discovery on the Coasts of North America"; which it is much to be regretted that he did not live to complete.

The following is a list of Dr. Young's publications in pamphlet form:— A Discourse on the Sins of the Tongue, 1829. A Sermon at the Ordination of the Rev. James W Thompson, at Natick, 1830. A Sermon at the Ordination of the Rev. William Newell, at Cambridge, 1830. A pamphlet entitled Evangelical Unitarianism adjusted to the Poor and Unlearned, 1830. A Discourse Occasioned by the Death of William Parsons, 1837. A Discourse on the Life and Character of the Hon. Nathaniel Bowditch, 1838. A Sermon at the Ordination of the Rev. George E. Ellis, Charlestown, 1840. A Discourse on the Life and Character of the Rev. John Thornton Kirkland, D. D., 1840. A Discourse occasioned by the Death of the Hon. William Prescott, 1844. A Discourse on the Twentieth Anniversary of his Ordination, 1845. The Dudleian Lecture, 1846. A Discourse occasioned by the death of Benjamin Rich, 1851. A Discourse occasioned by the Death of Mrs. Catharine G. Prescott, 1852.

I had the pleasure of quite a number of interviews with Dr. Young during the last few years of his life, and was always most favourably impressed by his gentlemanly manners, his extensive and varied information, and the kindly and genial tone of his spirit. I had several times occasion to consult him in respect to the lives and writings of eminent men, and I do not remember an instance in which he was not able to answer my inquiries. I had more than once the opportunity to observe how reverently and gratefully he cherished the memory of President Kirkland — like many other of his pupils, he loved to dwell not only on his rare intellectual endowments, but on his fine moral and social qualities, and especially on his dexterous management of the students, illustrative alike of his shrewdness and good nature. All that I ever saw of him was in harmony with the universal testimony of those who knew him well,— that he was a highly

gifted and accomplished man, always ready to confer favours, and one of the most exact and thorough historians of his day. He was if my memory is not at fault, rather below than above the medium height, but his frame was robust and apparently well fitted for endurance. Dr. Young, as I have been assured by those who had the best opportunity of knowing, though a decided Unitarian, sympathized, in the views of the more conservative portion of his denomination. Dr. Chandler Robbins writes thus concerning him:—

"In his religious opinions Dr. Young was a firm and zealous Unitarian. He was, however as much opposed to Latitudinarianism on the one side as to bigotry aud exclusiveness on the other. He rested his faith and grounded his teachings on the rock of Christ's Divine authority, and not on the reasonings and speculations of men. He was honest and independent in declaring and defending what he believed to be the truths of Revelation; but he was no controversialist, and never assumed the attitude of an assailant. The articles of his faith were clearly defined and firmly established in his own mind. He had formed them after careful and patient study of the Bible, and he was ready to give a reason for holding them."

FROM THE HON. ROBERT C. WINTHROP.

BOSTON, January 20, 1855.

My dear Dr. Sprague: It gives me pleasure to comply with your request, by bearing testimony to the sterling qualities of my late Reverend friend, Dr. Young. I knew him well for many years before his death, and always enjoyed his conversation and society. No man among us had a more familiar acquaintance with the treasures of English literature. The series of selections from the Old Prose Writers, which he published in 1839, gave ample proof of his careful discrimination and refined taste, while it introduced to the reading community of our country some of the choicest productions of the English language. I have a vivid remembrance of my own sense of personal indebtedness to him, as I read, for the first time, in this edition, such works as Feltham's Resolves, and Fuller's Holy State, and Sir Philip Sidney's Defence of Poesy, and Sir Thomas Browne's Urn-burial. He was a diligent student of our Colonial History, and delighted in the illustration of the principles and virtues of the early settlers of New England. His "Chronicles" of the Pilgrim Fathers, and of the Massachusetts Planters, will bear down his name to posterity in fit association with the pure and pious men who founded our Commonwealth. He was a faithful and devoted minister of the Gospel, according to the views which he had adopted of the doctrines of the Sacred volume, and his example was ever in conformity with his precepts. I had the good fortune to meet him frequently in social life, and had abundant evidence that beneath a grave, and sometimes stern exterior, he had a warm and generous heart, never wanting in sympathy with the sorrows or the joys of those about him.

At the moment your note reached me, I was reading a Memoir of Dr. Young by one of his colleagues in the Unitarian ministry, and I cordially commend it to your notice, as a just and faithful delineation of his life and character. You will find it in the new volume of Collections just published by the Massachusetts Historical Society, of which Dr Young was one of the most valuable members. Believe me, my dear Sir,

With great respect and regard, your friend and servant,

ROBERT C. WINTHROP.

FROM THE REV JOSEPH ALLEN, D. D.

NORTHBOROUGH, September 1, 1863.

My dear Sir: My recollections of the late Dr. Young are every way so agreeable that it is only a pleasure to me to communicate them to you. I was in

intimate relations with him during his whole ministry, and, as I had the charge of the education of his son for some time, he spent two or three summers in this place, only going to Boston to supply his pulpit on the Sabbath. During this period we were often together, in unreserved intercourse, by means of which I became acquainted somewhat minutely with his habits of thought and feeling, and his views of a great variety of subjects. We also occasionally exchanged pulpits, and often met on public occasions, where his presence was always felt to be an element of interest. Indeed there has been no minister in Boston, since the removal of my brother-in-law, Dr. Henry Ware, Jr., whom I have known more intimately than Dr. Young.

In his exterior he was plain and unostentatious, and gave you the idea of a straight-forward, honest, earnest man. He was scarcely of medium height, but was robust and portly, and his whole appearance indicated a vigorous constitution and firm health. His manners were gentlemanly and sufficiently free, indicating what he really possessed,—much good nature and kindliness of spirit. While he never lost sight of the dignity appropriate to his office, he had a keen relish for the enjoyments of social life, and could appreciate a good hit as well as any other man. His mind, I should say, was rather solid than brilliant—it moved in a clear path, and accomplished its results with ease and certainty, but its movements were not rapid. He was an intense lover of books, and his library, which was admirably selected and very extensive, furnished ample treasures to his cultivated taste. He was especially fond of historical research, and the contributions which he has made to the early history of the Colony of Massachusetts are of themselves sufficient to render his name imperishable. He was a most careful and industrious collector of remarkable facts, while yet he was careful to distinguish between what was authentic, and what was doubtful and merely traditionary. Hence his historical works are justly regarded as of the highest authority.

In his religious opinions Dr. Young was a decided Unitarian, but he had no sympathy with those who would be called extremists in his denomination. His preaching was generally practical, rarely what would be called doctrinal, and seldom, if ever, controversial. Indeed I have some doubts whether even his own people knew what were his views in respect to some of the controverted points of theology—not from any unwillingness on his part to avow them, but from a conviction that other themes would better subserve their edification and profit. His manner in the pulpit was grave and dignified, and seemed to indicate that he felt the importance of the work in which he was engaged. He had an unusual felicity in delineating character; and hence his Funeral Discourses were always listened to with the deepest interest. You will not wonder, I think, at this, if you look into some of the Commemorative Sermons which he has published, particularly those on President Kirkland and the Hon. William Prescott.

Dr. Young had a large share of executive talent, and his influence was widely felt through many different channels. He was remarkably methodical in his habits, having a time for every thing, and never allowing one duty to interfere with another. He had nothing of a proselyting spirit; and though honestly devoted to the interests of his own denomination, he never sought to increase its numbers by any means of an unfair or doubtful character. Hence he never made himself obnoxious as a partizan, and among the wise and good of other denominations he numbered many friends. His death occasioned deep lamentation far beyond the limits of his own church.

With great respect, I am yours truly,

J. ALLEN.

GEORGE WADSWORTH WELLS.*

1827 — 1843.

GEORGE WADSWORTH WELLS was born in Boston, October 19, 1804. His parents were Seth and Hannah (Doane) Wells, both members of the West Church, lately Dr. Lowell's, now Dr. Bartol's. He fitted for College at the Boston Latin School; entered at Harvard in 1819; and graduated in 1823. He entered the Divinity School at Cambridge immediately after his graduation; passed through the regular course, and was licensed to preach by the Boston Association, on the 24th of July, 1826. In the autumn following he went to the South as far as Washington City, and preached one Sabbath there, one in Philadelphia, and six in Baltimore; and, after his return, supplied the pulpit in Chauncy Place, Boston, four months, commencing with January, 1827 He subsequently preached in Kennebunk, Me., where he was received with great favour, and was invited by the church there to become their Pastor. This invitation he accepted, and was ordained and installed on the 24th of October, 1827, the Rev. Dr. Lowell, of Boston, under whose ministry he had been reared, preaching the Sermon.

On the 30th of May, 1833, Mr. Wells was married to Lucia Gardiner, daughter of John and Martha (Hubbard) Fairfield, of Boston.

Mr. Wells continued laboriously employed in the field of labour to which he was now introduced, during a period of eleven years. He had never a vigorous physical constitution, and it proved inadequate to withstand the severity of the climate, especially the bleak exposure of the coast on which the town of Kennebunk lies. Admonished by his failing health, he betook himself, for one winter, to the milder climate of Savannah, Ga.; and, during his stay in that city, served as a supply to the Unitarian church. He remained there during the winter of 1837–38, and was so much recruited that he returned to the scene of his accustomed labours, with strong hopes that he had experienced lasting benefit from the change. In this, however, both himself and his friends were disappointed — it soon became apparent that he could not endure the rigours of another winter in the region in which his lot had been cast. He, therefore, most reluctantly made up his mind to leave Kennebunk, and accepted a call from the First Congregational Church and Society in Groton, Mass. He preached his Farewell Sermon at Kennebunk on the 21st of October, 1838, and was installed at Groton some time the next month.

Mr. Wells ministered with great acceptance to the congregation of which he now became Pastor, though it was manifest that he laboured under the disadvantage of very imperfect health. He continued to preach, however, without much interruption, until the first Sabbath in February, 1843, when he had become too much indisposed to justify any further effort. About that time he was attacked with a violent sick-head-ache, which was followed by great exhaustion, and derangement of the digestive organs—

* Memoir by Dr. Bartol.—MS. from his Son, Rev. J. D. Wells.

his power of vision was also seriously affected, insomuch that he was unable to distinguish the faces of his friends. He, however, continued very cheerful, and dwelt much on the advantages of sickness, especially as furnishing an opportunity for meditation and self-communion. He was very fond of music, and often attempted to sing some favourite tune; and when he found himself unable to proceed, he would continue to repeat the hymn to the end. So also he took great pleasure in repeating selections from the Psalms, remarking, at the same time, upon their great force and beauty. On the Saturday immediately preceding his death, he was seized with a violent pain in the region of the heart; and when it was intimated to him that his recovery was probably hopeless, he received the intelligence with perfect composure. After a moment's pause, he said,—"It is hard to break these ties, but God's will be done." In taking leave of his wife he counselled her to be calm, and put her trust in God, and then said a few words to his children and others around him. After this, he revived considerably, but his mind often wandered, and it was evident that the time of his departure was at hand. For the last twenty-four hours of his life, he suffered the most intense agony, and was unable to make any intelligible communication to his friends. He died on the night of the 17th of March, his death being the result of a complication of difficulties, aggravated, if not occasioned, by excessive exertion. His Funeral was attended on the 21st, and an Address delivered on the occasion by the Rev. Dr. Bartol, of Boston.

Mr. Wells left behind him a widow and three children,— two sons and one daughter, all of whom still (1864) survive. His eldest son, (*John Doane,*) was graduated at Harvard College in 1854, studied Theology at the Divinity School, Cambridge, and is now (1864) Pastor of the Church in Quincy, Mass.

The following are Mr. Wells' publications:—

A Tract entitled "The Christian Inquirer's Difficulties, 1834. The Cause of Temperance the Cause of Liberty: An Address delivered at Sanford, Me., before the First Temperance Association in York County, 1835. The Dangers and Duties of those whose Faith is misunderstood: A Discourse delivered at the Unitarian Church in Savannah, 1837 Two Farewell Sermons delivered at Kennebunk, 1838. A Sermon preached at the Ordination of David Fosdick, Jr., as Minister of the First Parish in Sterling, Mass., 1841.

In 1844 there were published, in a duodecimo volume, fifteen Sermons by Mr. Wells, together with a Memoir of his Life, by the Rev. Dr. Bartol.

The following paragraph, taken from Mr. Wells' Farewell Sermon at Kennebunk, will convey some idea of his views of some of the leading doctrines of the Gospel.

"With regard to the character and offices of Jesus Christ. I have represented Him, as He is set forth in the Scriptures, as the Son of God, inferior to and dependent upon the Father, by whom He was sanctified and sent into the world, and from whom He received his power, his wisdom, and his authority. He came into the world that He might bring about a reconciliation between God and man;—not by changing the disposition of God, but by changing the character and disposition of man,—leading him to understand his relation to God, awakening him to repentance, persuading and assisting him to fulfil the duties which he owes to God and his fellow men. The doctrine of the Atonement I have represented as one and the same thing with this reconciliation.

I have taught that we receive the atonement whenever we are led, by faith in Jesus Christ, to turn unto the Lord our God, and to serve Him as our rightful Sovereign and Ruler. This atonement, I have taught, is effected by the character and life of Jesus, in which He exemplified the beauty of holiness by his instructions, in which He made known to us the disposition and purposes of God, the nature and destiny of man; and especially by his death, revealing the infinite depth of his own love to man, and kindling a love like his own in the hearts of men, and thus leading the soul in penitence and holy resolution back to its forsaken God. The Saviour's Cross I have not failed to hold up before you as the great means of human redemption, virtue and happiness. Thousands have yielded to the power of that Cross, who have resisted all other influences and hardened themselves against all other impressions."

FROM THE REV C. A. BARTOL, D. D.

BOSTON, March 16, 1864.

My dear Sir: In complying with your request for my recollections of the Rev. G. W Wells, you will allow me to avail myself of some notices of his character that I wrote shortly after his death, when my remembrances of him were more fresh and distinct than they are now. It is only a labour of love with me to pay the tribute to his memory you ask for; for he was as much the man in the minister, and minister in the man, as any one I ever knew.

I feel, after all, my inability to speak worthily of the character of this departed friend. Though I long knew and loved him, the wide separation of our spheres of labour gave me fewer opportunities than I could have coveted for that close daily observation which is requisite in order to speak with confidence of personal dispositions. But his qualities were so simple and evident, his heart was so transparent, that some brief delineation I may not fear to give. His most conspicuous trait, which struck the casual observer, and seemed to be the very habit and posture of his mind, was humility. And by this I mean not so much a feeling of distrust,—for he respected and relied upon the powers God had given him,—as an absence of all pretension and self-exaltation. I have never known one whose freedom from every sort of assumption of undue forwardness was more entire. He set up no claim. He thrust in no interference. He invaded no man's place or right. He envied no man's distinction. He craved no man's praise. He was quiet and possessed in himself, and made neither show nor noise in the discharge of his duty. I have thought he withdrew himself too much from the notice and acquaintance of others. I feel sure that nothing but this voluntary retirement prevented a much wider intercourse and fame, such as he secured wherever he could not keep his worth from being known. His self-renouncing modesty so abstained from the least presuming, as with some to inspire a feeling of awe and distance, like what might have come from another man's pride. He had even a diffidence of granting his services to the Society of which he was a child, which they could but once overcome, though I believe no one was heard among them more acceptably.

Though he had studied diligently the character of Him who was "meek and lowly in heart," he was by no means of a weak and yielding temper. He was not the man to surprise into unworthy concessions. No man ever planted himself more firmly on the ground of his convictions and principles, and pursued more without wavering the course they prescribed. Thus he reduced to a beautiful harmony qualities both good and useful, which might seem at first sight incompatible.

But the remarkable composition of his character I have not yet fully set forth. His self-sacrifice was as prominent as his self-reliance; his feeling as warm and flowing as his resolve was enduring. His pledge to the great Captain of his salvation he adhered to, and as a good soldier redeemed. But, at the same time, he *denied* himself. I do not know whether, if I should inquire of some intimate companion concerning his traits, self-denial and self-sacrifice

would not be the words spoken sooner than any others I have used. Disinterestedness entered largely into his spiritual elements and his daily walk. No stranger was he to that living, ever-burning, immeasurable principle,—the essence of God, the actuating motive of Jesus, and the crown of his religion,—the principle of love.

And all these moral qualities were sustained and made effective in a profession, the demands upon which seemed to be daily increasing, by strong and sound powers of mind. He was naturally thoughtful. I have heard from those who had opportunities to know the truth that his bent was more to inward reflection than to outward observation, though his aims and his method were altogether practical. And I should suppose he inclined rather to the severe processes of reasoning than to flights of imagination; while over all his intellectual faculties the moral and spiritual predominated. Doubtless he, like others, had faults; but I never observed nor have been informed of any appearances of such, not resolvable into some excess of the main principles entering into the composition of the virtues.

Wherever Mr. Wells laboured in the ministry, he reached his hearers' minds and hearts. He met with the most gratifying success. It was not the success of that loud and transient admiration, which so often deceives both the preacher and the congregation, but the success of making the people more serious in their religious inquiries, more bent upon personal virtue, and more imbued with devotion to God. Few have reached so simply and entirely, to the extent of the powers and opportunities granted, the ends of the ministerial profession.

The personal appearance of Mr. Wells was impressive altogether beyond his physical proportions. He was of a slender frame, but a weighty presence. Slightly stooping, as though from habitual thought and a studious habit, serious in his look and grave in his manner,—so that his smile was like a burst of sunshine on a sober day,—yet no one could be with him without feeling how kind and genial was his atmosphere. He was, indeed, one that bore a heavenly air on earth.

Very sincerely yours,

C. A. BARTOL.

FROM GEORGE B. EMERSON, LL. D.

BOSTON, March 25, 1864.

My dear Sir: In answer to your favour of the 12th, I am sorry to have little to say.

I knew Mr. Wells at one time very well, and valued and admired and loved him very much. I had been but slightly acquainted with him before he became the minister in my native parish, and the dear and honoured friend of my parents and sisters,— my nearest relatives and friends. He was brother of my classmate, J. D. Wells, M. D., whom I had known intimately and loved dearly, first in College, as a gentle, pure, sincere, modest, shy, delicate, unpretending boy; then as the reverential, earnest, exact, truth-loving student of the wonders of the human frame; then as the able, thoroughly prepared, clear, powerful and eloquent lecturer on human anatomy, famous soon in Maine and in Maryland;* and, at last, as a dying Christian, stretched on his bed, worn

* At a meeting with some of his classmates one evening, after Dr. Wells had become famous as a lecturer, one of them, who knew the scrupulous fidelity of his professional studies, asked him how he prepared himself for one of his lectures, and his answer was substantially,— for I cannot recal the very words: "When I have given a lecture in the morning, and am expected to give another at the same hour next day, I commonly sit down by my fire, and, without looking at a book or at a plate, set myself to find out exactly what I want to say. I get a clear idea of every point, arrange every thing carefully in what seems to me the natural order, and continue to think until I have clearly and distinctly before my mind, in every particular, from beginning to end, the whole of what I shall have to say. Then I am ready. My only tools in the process of preparation are the poker and the tongs."

out by too long continued thought, study and labour,—submitting, without a murmur to the will of his God, anxious only on account of his mother and others nearest him, and looking forward with unwavering faith and trust to the world opening before him.

When I heard that the brother of this man was settled in my native town, I naturally felt a strong interest in the fact, and took an early opportunity to go "home" and get acquainted with him, to see whether he were really in mind, character and devotedness, the brother of my friend.

That visit was very satisfactory. as were many others which I made afterwards. I found the old church filled as I had never seen it before. I found people coming in from the neighbouring parishes,—I heard of meetings for religious conversation, I attended one of them and immediately saw that, as soon as Mr. Wells began to speak, it was indeed a religious meeting. There were the unmistakable earnestness and sincerity, and the unpretending diffidence, which I knew the meaning of.

Mr. Wells had thrown off the Sectarian if he had ever been one, and had become a Preacher of the simple Gospel, so that neighbouring believers, of other persuasions, were glad to listen to him and have him come and preach for them.

I accompanied him one day, after the services in his own church, to a school-house, at some distance, which we found full of ready and anxious hearers. Here I heard not a word of Sectarianism — he had come out not to preach Unitarianism, but to help to make those people better men and women, more faithful servants of God, and more loving followers of the Saviour.

I was some years older than Mr. Wells, and had been his Tutor in College, and I took the liberty of an elder teacher. On our way home, I advised him to throw away his notes and to preach extempore. "You will get much nearer to the hearts and the heads of those poor people in the school-house, if you let them hear you speaking from the strength of your own convictions, and as moved by your own feelings, than if they see you reading from a written paper." His natural diffidence filled his thought with the impossibility and his mouth with excuses. I urged the point, and soon sent him "Ware on Extemporaneous Preaching," which had just come out. This spoke to a kindred spirit and did the work. Mr. Wells afterwards lightened his labour and made it more effective, by taking into the pulpit at first only an outline or the heads of his discourse, and, in the end, by having nothing before him but the Bible. Some of the most touching and powerful of his discourses came thus, as his parishioners often assured me, from the abundance of his unwritten thoughts and the warmth of his unfettered affections.

I remember the sad disappointment of his parishioners and other friends, when it was decided that he could no longer bear the climate of the sea-coast and must go inland.

After his removal I never saw him.

If any thing which I have said can be of any use to you, it is gladly placed at your disposal.

Very respectfully yours,

GEORGE B. EMERSON.

FROM THE HON. GEORGE S. BOUTWELL.

EX-GOVERNOR OF MASSACHUSETTS, MEMBER OF CONGRESS, ETC.

WASHINGTON CITY, April 15, 1864.

Dear Sir: My recollections of the Rev. George W Wells are not very distinct, as it is now more than twenty years since his death. He was below, rather than above the medium size, of good proportions, features fine, and a rare delicacy of expression. His forehead was broad, and the cast of his face

intellectual. He was reserved and gentle in his manners, but in the pulpit he was sufficiently bold, and never hesitated to avow his opinions on all proper occasions. His style of writing was clear, chaste, methodical and persuasive. His sermons, as I remember them, were often argumentative, though I should not say that his preaching generally was of a highly logical cast.

There was in Mr. Wells a marked absence of the mannerism not uncommon among the clergy. In daily life, he always appeared the upright, intelligent, considerate, Christian gentleman.

You could not say that he was highly distinguished for any particular trait; but he was a rare example of the harmonious combination of good intellectual endowments with high moral characteristics.

Very respectfully,
GEORGE S. BOUTWELL.

WILLIAM HUNT WHITE.

1827 — 1853.

FROM THE REV EPHRAIM ABBOT

WESTFORD, Mass., August 5, 1864.

Rev. and dear Sir: In compliance with your request, I send you the following account of a minister whom I knew well, whom I greatly esteemed and honoured while he lived, and who is still embalmed in my affectionate remembrances.

WILLIAM HUNT WHITE was born in Lancaster, Mass., February 4, 1798. His parents were rich in piety, but not in worldly goods. His father, Deacon Joseph White, and his ancestors for three or four generations, lived on the same homestead, and were successively Deacons in the same church. The name of his mother before marriage was Rebecca Hoar—she was from Lincoln, Mass., and was sister to the father of the late Hon. Samuel Hoar, of Concord. His father died July 1, 1806, aged fifty-five, leaving a widow and eight children, with little for their support besides his good name and worthy character. His pious, intelligent and affectionate mother lived to see him settled in the ministry, and died March 28, 1828, aged sixty-six.

My acquaintance with Mr. White commenced soon after his Ordination. I had no previous knowledge of him, and am therefore dependent on others for facts respecting his early life.

When nine or ten years of age he was sent to Westminster to live with his mother's brother, where he remained working on the farm till he was twenty-one years old. During this period he acquired a taste for agriculture, and became so skilful in it that he improved the productiveness and value of whatever land he cultivated. I once asked him who sowed his grain for him. He replied that he never trusted anybody but himself to sow for him. Yet he did not permit his love of agriculture to prevent a faithful performance of his ministerial duties. He had constantly in his mind that he was a servant of Christ, and was desirous, above all other things, to be faithful to Him.

It is believed that he had, from his early years, a conscientious reverence for God, and was considered by all who knew him as a young man of much more than ordinary promise. At the age of twenty-one he had received only a common school education, and his pecuniary resources were limited to one hundred dollars, yet he resolved to obtain a college education and to devote himself to the Gospel ministry. He commenced his preparatory studies in public schools, but afterwards found means of prosecuting them under that able and faithful teacher, the Rev. Dr. Stearns, of Lincoln, who was very successful in improving the knowledge and morals of many who have since become useful and honourable members of society. While in Lincoln he studied with great diligence, endeavouring to overcome the disadvantages he experienced from want of better opportunities in his earlier years. A companion of his, at that time, has represented that he had then three commanding objects in view—namely, to obtain a liberal education, to be settled in the ministry at Littleton, and to win a daughter of his predecessor, Rev. Edmond Foster.* In each of these particulars his desires were realized. After completing his preparatory studies, he entered Brown University, and graduated with honour in 1824.

The change from active labour on his uncle's farm to the sedentary habits of a student had an unhappy effect on his health. He is believed to have been an invalid during the whole of his collegiate and ministerial life; and it is more than probable that his ill health prevented attainments which would have given him high literary reputation. He had quick perceptions and a discriminating mind; but he had not health, nor strength, nor time to devote to high intellectual accomplishments; and besides, his convictions of duty led him in a different direction. His grand, controlling desire

* Edmond Foster was born in North Reading, (then called Wood End,) on the 18th of April, 1752. Being left an orphan at the age of seven years, and in indigent circumstances, his education was acquired altogether by his own exertions. He was graduated at Yale College in 1778; and, having pursued his theological studies under the direction of the Rev. Dr. Forbes, of Raynham, and afterwards under the Rev. Dr. Stearns, of Lincoln, he was licensed to preach, and, on the 17th of January, 1781, was ordained and installed Pastor of the church and town of Littleton, where he continued till his death, which occurred on the 28th of March, 1826, in his seventy-fourth year. On the day of the battle of Concord he was at home on a vacation; and, having heard of the movement of the British, he and several other young men shouldered their guns, and hastened to the scene of conflict; but the invaders had left before they reached there. He represented the town in which he lived in the State Legislature in 1810, '11 and '12, and was a member of the Senate for two or three years afterwards. He was also a member of the Convention for revising the State Constitution in 1820. His salary being small, he laboured on a farm and taught a school for many years. On the 29th of October, 1783, he was married to a daughter of the Rev. William Lawrence [who was born in Groton, Mass., May 7, 1723; was graduated at Harvard College in 1743; was ordained and installed Pastor of the church in Lincoln, December 17, 1748, and died April 11, 1780, aged fifty-seven,] and had, by this marriage, thirteen children—ten of whom arrived at mature age. Three of his sons were commissioned officers in the War of 1812–1815; and one has been a representative in Congress from Virginia, where he bought a plantation, sold a part of it, and cultivated the remainder by free labour. Mr. Foster was married, a second time, on the 23d of January, 1816, to Joanna Leary, of Lincoln, but had no children by this marriage. He was a man of great animal and moral courage, and strong powers of both body and mind, which he retained, in an unusual degree, till the close of life. He was much respected in the region in which he lived, both as a Divine and a Civilian. He is understood to have been, in his theological views, Anticalvinistic and Unitarian. He published a Sermon at the Ordination of Jonathan Osgood [who was born at Westford, Mass., in the year 1761; was graduated at Yale College in 1787; was ordained, and installed as Pastor of the church in Gardner, Mass., October 19, 1791; and died May 21, 1821, in his sixty-first year]; a Sermon on the Death of Josiah Hartwell, at Littleton, 1793; a Discourse at Westford before the Middlesex Martial Band, 1808; The Massachusetts Election Sermon, 1812; a Sermon at Littleton on the Death of Deacon Daniel Kimball, 1813; a Sermon at Littleton on the Completion of a Century from the Incorporation of the Town, 1815; and a Thanksgiving Sermon at Littleton for the Restoration of Peace, 1815.

evidently was to imitate the example of Christ, and do all in his power to advance his kingdom.

Shortly after his graduation, Mr. White entered the Cambridge Divinity School, where he completed his theological course in 1827 His first efforts in the pulpit were received with marked favour, and each of the only two parishes (namely, Kingston and Littleton,) in which he preached as a candidate, invited him to become its Pastor. He accepted the call from Littleton, and was ordained there on the 2d of January, 1828—the Rev. Dr. Thayer, of Lancaster, preaching the Ordination Sermon. The religious controversy which divided so many towns in New England had, up to this time, had little influence on Littleton; and Mr. White, being a great lover of peace, studiously endeavoured to keep out all elements of strife from among his people. In this he was very successful until the year 1840, when Mr. Miller, the founder of the sect called "Latter-Day Saints," established his headquarters in that town, which was the signal for an immense and almost universal excitement. The result was that, in the space of one year, four new churches, including one built by Mr. White's Society, were erected in Littleton, a town containing less than one thousand inhabitants. Mr. White's congregation was still respectable for numbers, and among those who composed it there were an unusual proportion of men of weight and influence. During the excitement to which I have referred, so judicious and Christian was the course pursued by Mr. White, that he commanded the respect of all and excited the prejudices of none. He did not waste his energies on what he regarded errors, but preached earnestly truths which he believed was fitted to dissipate them. Only four families left his Society during the excitement. The whole number admitted to his church during his ministry was one hundred and eleven.

Mr. White was frequently in Ministerial Councils, and assisted at the Ordination and Installation of about thirty ministers. The Middlesex North Unitarian Association was formed at his house, and principally through his influence. He was a member of the Middlesex North Agricultural Society, and he was prevented only by ill health from complying with an invitation to deliver an Address at its annual meeting. He was an active member of the Temperance Society, and an earnest advocate of its cause and of the other great reforms of the day. He was a Trustee of the Westford Academy, and, as a member of the Examining Committee, showed that he had much general as well as classic and scientific knowledge. He had a good knowledge of language, and could write and speak in a flowing and even elegant style; but, in his preaching and in his conversation with his people, he conscientiously avoided the use of *hard* words. His ministrations were all characterized by great simplicity. He preached from his inmost heart. His Sermons,—to use an expression of the younger Dr. Ware,—"had the power of sympathy and the clearness of knowledge." Hence he was always listened to with interest both at home and abroad, and no clergyman was more heartily welcomed in any of the neighbouring pulpits.

Mr. White's religious opinions were formed from a careful study of the Holy Scriptures. While he was fully convinced of the absolute unity of

God, he always spoke of Jesus Christ in a manner that implied his pre-existenee; that implied that He was to him what a mere man eould not be. The Rev. Charles Robinson, a former minister of the adjoining town of Groton, for many years his eotemporary, thus speaks of him:—"He was a diligent student of the Bible, reading it not so mueh with the eye of the eritie as with the insight of the devout and experieneed Christian, and reading it that he might draw therefrom wherewithal to nourish his own inward life, and minister to the spiritual neeessities of others. But that whieh, more than any thing else, perhaps, marked and distinguished our brother as a Preacher, was the tone of deep solemnity, the unaffeeted earnestness, the spiritual glow and unction that characterized his ministrations. He was always direct and impressive, addressing himself not so mueh to the intelleet or imagination of his hearers as to their conseienees. His theme he felt was Divine, needing no rhetorical flourishes, no elaborate graees of style, to set it forth. Speaking from the fulness of an earnest and loving heart, he spoke to the hearts of his auditors, and sent them away, not to talk of the fine sermon they had heard, but to think of their sins, and duties, and dangers and needs. By his departure, a voice, an influence, an example has been removed from the Chureh, which, in these times of spiritual dearth and poverty, it can ill afford to spare."

Mr. White was very faithful in his pastoral duties. In a New Year's Sermon he said,—"I have averaged two, three and four calls annually in your families." The Rev. Barzillai Frost, in an Obituary notiee of him, published in the Christian Examiner in 1853, renders the following testimony to his pastoral fidelity:—"These" (referring to the calls whieh he made upon his people) "were not fashionable calls we are sure. They were calls of the man of God, and the most frequent where they were most wanted; and he brought not only spiritual eomfort but material aid. We learn from the best authority that he would give the last eent to the needy; and although his means were small, his eharities were large. * * * * While he gently fed the feeble of his flock, he carried the lambs in his bosom. His Sunday Sehool was his pride and his joy. For about twelve years" (before his decease) "a large portion of the adult congregation had formed themselves into a elass to earry on their religious inquiries and improvement. In the absenee of their Pastor, they chose from their number a elass-leader to conduet their exereises."

During more than a quarter of a century he was Chairman of the Sehool Committee, with the exeeption of one or two years, and he performed all the duties pertaining to his position with religious fidelity; and by his exertions the general tone of intelligenee in the town was greatly elevated. In 1829 a Lyeeum was established, ehiefly through his influenee, of which he was President most of the time, and an aetive supporter as long as he had power to aid it.

Mr. White was always eheerful, even in siekness. Though very modest, he was of an ardent temperament, and engaged with a will in whatsoever he undertook. He had great fortitude and perseverance, and often attended funerals, visited sehools, prepared and delivered diseourses, under a degree of feebleness and suffering whieh would have diseouraged many others from attempting such services. About two years before his decease, his malady

began more decidedly to develop itself. At first it was thought to be atrophy; but it was afterwards found to be an affection of the heart. He received a shock by being upset in a sleigh, which occasioned great loss of blood from the nose. He afterwards had frequent returns of such bleeding till his blood became almost as white as water. During this suffering his nervous system was much excited, his reason was affected, and his spirits in no small degree depressed; but before his departure the cloud passed away, his accustomed cheerfulness returned, and he was filled with peace and joy.

On the afternoon before his decease he asked his family, and a brother present on a visit, to sing. They sung his favourite hymn,—"There is a land of pure delight," and in some of the words he united his voice. Soon after, supposing him asleep, they were about to unite in evening devotion; but, on taking his hand and speaking his name, there was a soft and then a deep sigh—an indication as it proved that his work was done and that he was passing to his reward. He died on the 25th of July, 1853. The Sermon at his Funeral was preached by the Rev. David Fosdick, who had supplied Mr. White's pulpit for several months previous to his death. I was requested to preach on the next Sabbath, and the following is an extract from the Discourse which I delivered.

"This Church and Society have been called to resign to God who gave him, a faithful and devoted Pastor, and an able Minister of the Lord Jesus, whose praise is in all the churches; who, for more than a quarter of a century, has been instant in season and out of season, by night and by day, in labouring for your good. He was willing to spend and be spent for you. If he was in his study, it was to prepare instructions for you, which might make you wise unto salvation. If he visited the sick, it was that he might present to them the instructions and the consolations of the Gospel, and supplicate for them the pardon of their sins, and restoration to health or preparation for the rest that remaineth for the people of God. If he visited from house to house, it was that he might awaken the careless to consideration, and guide the inquiring to a knowledge of God, and of Jesus Christ, whom to know aright is life eternal. If he journeyed or worked with his own hands, it was that by bodily exercise, and by diverting his thoughts from severe studies, he might gain strength to fulfil the ministry he had received of the Lord Jesus, and "finish his course with joy, and render up his account with rejoicing." He has laboured for you to the extent of his strength — may I not say beyond his strength. He probably shortened his days by his zeal and exertions to promote religious education and the best interests of all to whom his influence extended. Though his charity began at home, it did not end there. He was frequently in Councils, in Societies, in Corporations and Associations, where his opinions, given without ostentation, were always judiciously adapted to the occasion, and listened to with interested and respectful attention. Whenever he preached in pulpits other than his own, his services were always received with high approbation, and I shall not say too much if I add, frequently with much admiration.

"His long sickness has given you opportunity to witness his patience under sufferings, his resignation to the Divine will, his love to God in

Christ, his faith, his hope and his joy in believing. He said to me in one of the visits I made him during his sickness,—"I could lie down to rise no more as cheerfully as I ever lay down to rest." However his sickness weakened his body or his mind, it took nothing from his faith or his hope. On the contrary, as his bodily strength failed, his faith in Christ, in his instructions and in his promises, seemed to increase. His soul seemed to look through the chinks of his decaying tabernacle, and to see more distinctly the goodness and the grace of God as manifested in the Gospel, and he seemed to have that perfect love which casteth out fear."

Mr. White was joined in marriage to Miss Sarah Bass Foster, daughter of the Rev. Edmund Foster, at Shirley, on the 12th of February, 1829. They had six children, three of whom, with their mother, still survive. I may be allowed to say that the widow and children are worthy of their relationship to this excellent man.

Mr. White was of about the medium height. His form, though rather slender, was well proportioned. Though his complexion was dark, his countenance was pleasant and very expressive, and more cheerful, even in sickness, than is usual in persons in health. His eyes were black and uncommonly brilliant, and, though capable of exciting awe, strongly expressed the benevolence of his heart. His manners were unassuming, easy, winning and dignified. Children and young people looked up to him with confidence and respect, and conversed with him with as little restraint as with a kind parent, and received his instructions with attention and pleasure.

As ever yours, with high esteem and respect,

EPHRAIM ABBOT.

CHARLES THEODORE CHRISTIAN FOLLEN, D.C.L.*

1828 — 1840.

Charles Theodore Christian Follen, the second son of Christopher Follen, Counsellor at Law and Judge, was born at Romrod, in Hesse-Darmstadt, on the 4th of September, 1796. His mother, who was distinguished for her excellent qualities both of mind and of heart, died when he was hardly three years old; but, when he was a little more than seven, his father gave him another mother, who well supplied the place of her who had been taken away. He received his elementary education at the College of Giessen. Here he studied the Latin, Greek, Hebrew, French, and Italian languages. In the spring of 1813, and before he was yet seventeen years of age, he passed the regular examination with great honour, and received permission to enter the University of Giessen. He immediately devoted himself to Jurisprudence.

It was shortly after he entered the University that Germany declared war against France. Animated by a spirit of glowing patriotism, he joined a corps of riflemen; but, a few weeks after he left home, he had a very severe attack of the typhus fever, which prevented him from seeing much

* Memoir of his Life by Mrs. Follen.

active service. At the restoration of Peace in 1814, he returned to Giessen, and resumed the study of Jurisprudence at the University. He soon became distinguished for his liberal sentiments, and attached himself to a union, or *Burschenschaft*, which was strongly suspected of aiming at political revolution, and he, by his extraordinary zeal and activity, rendered himself especially obnoxious. He wrote a defence of the *Burschenschaft*, and many patriotic songs, which were published at Jena in 1819; and he was one of the authors, though it was not known at the time, of the celebrated "Great Song," which was considered as breathing the spirit of sedition. In March, 1818, he received the degree of Doctor of Civil Law; and began immediately to lecture on the various parts of Jurisprudence, while he studied the practice of the Law at the Court where his father presided.

It was about this time that Dr. Follen was led to a thorough investigation of the Evidences of Revealed Religion. It was impossible that a mind constituted like his should receive any system upon trust; and hence he set himself to the diligent study of the whole subject of Christianity, and more especially of all the deistical and pantheistical objections that have been urged against it. The result was a most unwavering conviction that the Bible contains a Revelation from Heaven. In one of his lectures in which he was urging a courageous examination of the arguments for and against Christianity, he said,—"For myself, I can certainly say that, next to the Gospel itself, the books that have been written against it have been the most efficient promoters of my belief in its Divine truth."

In 1818, when Dr. Follen was only twenty-two years of age, he was employed as Counsellor in a cause of very high importance. The Government had passed a law establishing a commission to collect the debts of the communities of towns and villages of the Province of Hesse, incurred during the late war; and these communities employed Dr. Follen to resist what they deemed an unreasonable claim on the part of the Government. A remonstrance had already been made against it, but the Government had met it only with a frown, and threatened to deprive any counsellor of his office who should venture to place himself in conflict with this oppressive law. Follen, nothing daunted by this threat, did not hesitate to undertake the cause; and he, accordingly, drew up a petition in relation to the matter, which was presented to the Grand Duke, and distributed extensively among the people. He succeeded in obtaining a repeal of the law, but he did it at the expense of bringing upon himself a bitter persecution, and ruining all his hopes in his own Province. Under these circumstances, he left Giessen, and accepted an invitation to lecture in the University of Jena.

When he had been in Jena about six months, Kotzebue, who had long been an object of hatred and contempt to the liberal party on account of his heartless ridicule of their most cherished purposes, was assassinated by a young fanatic in the cause of freedom by the name of Sand. Follen was accused of being an accomplice, and was twice arrested; but, though every possible effort was made to prove him guilty, there was no evidence against him, and he was honourably acquitted. About the same time he was arrested on the charge of being the author of the "Great Song," but here again there was an utter absence of any proof upon which he could

be convicted. Still, he was not a little annoyed by these artful examinations; and, being forbidden to continue his lectures in Jena, he returned to Giessen.

Here he quickly discovered that he was still an object of suspicion with the Government, and that they were even making their arrangements to imprison him. Being satisfied that his only safety was in flight, he resolved on leaving Germany. He stopped first at Strasburg, where he occupied himself for some little time in the study of architecture. His clothes, books, and valuable papers, which he left behind, were, by his request, directed to him at Strasburg; but the vessel by which they were sent took fire, and every thing that was designed for him was destroyed. While at this place, he made a visit to Paris, where he became acquainted with Lafayette, and through him with the Abbé Grégoire, Benjamin Constant, and many other persons of note. After the murder of the Duke of Berri, an order was passed by the French Government requiring all foreigners to quit France who were not there on special business that met the sanction of the Government. This obliged Dr. Follen to leave the country; but, fortunately, just at this time the Countess of Benzel Sternau, who knew his story, invited him to visit her at her country seat upon the Lake of Zurich, in Switzerland. He accepted the invitation, and there, for some time, enjoyed the most generous and refined hospitality, as well as one of the richest scenes of natural beauty which the world affords.

In the summer of 1821, while Dr. Follen was at Zurich, he received an invitation to become a Professor at the Cantonal School of the Grisons in Switzerland, of which, shortly after, he signified his acceptance. But in his Lectures on History to the higher classes, he advanced certain views favourable to Unitarianism, which gave offence to some Calvinistic ministers, and ultimately awakened an extensive prejudice against him in the Canton. He requested of the Evangelical Synod an audience, at their next meeting, for the purpose of defending the doctrines he had put forth; and the request was granted, but the meeting was so hastily dissolved that he was not able to gain a hearing. The Moderator, however, who was considered at the head of the Calvinistic clergy in that Canton, gave him a certificate of his having applied to the Synod for an audience, and also of the general acceptableness of his services in connection with the institution. Dr. Follen now asked of the Council of Education his dismission from the School, and he received it with another very high testimonial in respect to his talents, learning, and fidelity as a teacher.

Soon after it was known that Dr. Follen was about to leave Chur, (for that was the seat of his school,) he was appointed Public Lecturer of the University of Basle, where he taught the Natural, Civil, and Ecclesiastical Law, together with Logic, and the Philosophy of the mind in its application to Religion, Morals, Legislation, and the Fine Arts. He also, with DeWette and some other Professors in the University, edited a literary journal; which contains two important treatises of his—one on "The Destiny of Man," the other on "The Doctrine of Spinoza," particularly in regard to Law and Morals.

During his residence both at Chur and Basle, a demand was made by the Allied Powers for his surrender as a Revolutionist. It was twice

refused, but, on its renewal a third time, accompanied with a declaration that a continued refusal would interrupt the harmony that existed between the two Governments, Basle consented to his arrest, and an order for it was accordingly issued. As soon as this became known, his numerous friends were on the alert to provide, if possible, for his safety; and one of them actually took him out of the city, secreted under the boot of his chaise, while another, whose personal appearance strongly resembled his, gave him his passport. He left Basle on the 27th of October, 1824, in the mail coach, and arrived at Paris on the 30th, where he found his friend, Dr. Beck, who had left Basle a few days before him. They proceeded together to Havre, and immediately engaged their passage in the Cadmus, Captain Allen; but the sailing of the vessel was delayed four days by a contrary wind, and it was not till she was actually under weigh that Dr. Follen could feel any security that he should not be arrested and imprisoned. He was occupied during the voyage, partly in developing and maturing a long cherished scheme of religious philanthropy, partly in learning the English language, and partly in studying, with his friend, Dr. Beck, a German work on the Constitution of the United States. He arrived safely at New York on the 19th of December.

Shortly after his arrival, he wrote to his friend, General Lafayette, who was then in this country, invoking his influence in procuring for him some field of useful occupation. The result was that, through the exertions of Mr. Duponceau, of Philadelphia, and Professor Ticknor, whom General Lafayette enlisted in his behalf, he was appointed, in the autumn of 1825, teacher of the German language in Harvard University.

Dr. Follen now established himself at Cambridge, and met a cordial welcome from the Faculty of the College, and especially from its President, Dr. Kirkland. A class was soon formed in Boston to hear his Lectures on the Civil Law, and this introduced him at once to much of the best society in the metropolis. In the spring of 1826 he accepted a proposal to take charge of a Gymnasium in Boston; and, at the same time, he undertook the direction of the gymnastic exercises of the students in Harvard College. Almost immediately after going to Cambridge, he began to prepare a German Reader, and then a German Grammar; while he devoted no small part of his time to the study of the English language and literature.

In the winter of 1826–27 the teachers of the Sunday School in Dr. Channing's church were accustomed to meet in his study, once a fortnight, to discuss with him and each other the subject of religious education. Dr. Follen, by request of one of the teachers, attended these meetings; and the very intelligent and satisfactory part that he took in them led one of his friends, who was present, to suggest to him the idea of becoming a minister of the Gospel. At first, he thought there were insuperable obstacles to it; but further reflection convinced him of the contrary, and he was very soon engaged in preparing himself to preach, being greatly aided by the sympathy and counsel of his friend, Dr. Channing. In consequence of this change of purpose, he resigned the charge of the Boston Gymnasium.

On the 28th of July, 1828, Dr. Follen was regularly admitted as a candidate for the ministry. He preached on the following Sunday for the Rev.

Mr. Greenwood, at King's Chapel, and immediately after received an invitation to supply the pulpit at Nahant, for three or four Sundays, during his college vacation. In August of this year he was appointed Permanent Instructor in Ecclesiastical History and Ethics in the Theological School connected with the College. On the 15th of September he was married to Eliza Lee, daughter of Samuel and Sarah Cabot, of Boston; and they immediately commenced house-keeping in Cambridge.

In the summer of 1830 Dr. Follen spent several weeks at Newburyport, supplying the Unitarian congregation, and in due time he received an invitation to become their Pastor. This invitation he would probably have accepted, but that, about the same time, he was elected Professor of German Literature at Harvard,—an office which, on several accounts, he thought it best to accept. In the autumn of this year he resigned his place as Teacher of Ethics and Ecclesiastical History; and thus terminated his connection with the Cambridge Divinity School. Shortly after this he made his arrangements for delivering a course of Lectures on Moral Philosophy in Boston, which attracted much attention, and were on the whole very successful.

In the summer of 1833 Dr. Follen became deeply interested in the writings and doings of the Anti-slavery Society, which had then been in existence only one year. His mind was strongly drawn in that direction, insomuch that he felt himself called upon to become identified with the enterprise, even though admonished by some of his friends that such a step might prejudice his interests in connection with the University. As the term of subscription for the German Professorship was to expire in a little more than a year, he was desirous of ascertaining whether it would be renewed, and, if not, whether any other satisfactory provision in the College would be made for him; but it turned out that the Professorship was to be discontinued, and no other arrangement was proposed by which he could be retained in the institution. As this left him with only five hundred dollars a year, as Teacher of the German language, for the support of his family, he found it necessary to seek employment elsewhere; and, accordingly, he projected a plan for establishing an institution of a very high character in Boston, to be styled "The Boston Seminary;" but his inability to command the requisite pecuniary resources obliged him almost immediately to abandon it. In the winter of 1834–35 he preached, for some time, to a number of families in East Lexington, who had requested him to assist them in the formation of a Religious Society in that village. In January, 1835, he communicated to the Corporation of College, through the President, his resignation of his office as German Teacher, which was accepted. Shortly after this he removed to Watertown, and received under his care several pupils, and in the autumn of that year removed to Milton, instead of passing the winter in the city, as had been originally contemplated. Though this was a very pleasant change to him, and his services were altogether acceptable to his employers, he felt constrained, on account of some peculiar circumstances, to relinquish it at the close of the year.

In April, 1836, Dr. Follen, having given up his comfortable establishment, had no longer any fixed home, and no employment was offered

him. He went, with his family, to Stockbridge, where he took lodgings, in the midst of some kind friends, in the hope of being able to prosecute certain literary enterprises which he had projected. In June he made a visit to Niagara Falls, and proceeded thence to Chicago, where he addressed a company of Unitarians, and was instrumental in inaugurating a course of measures for the establishment of a new church.

Soon after his return to Stockbridge he received an invitation to preach two Sundays for the First Unitarian Society in New York; and, having complied with this request, he was asked to remain longer, with an understanding that his services would be desired at least for the ensuing winter. Having received Ordination in Boston, he returned to New York, where he came under an engagement to preach for the next six months; and, at the end of that time, his engagement was renewed for one year. But, between the close of the first and the commencement of the second engagement, he spent a few weeks in supplying the Unitarian Church in Washington, by particular request of Judge Cranch; and his services here were received with great favour. He remained in New York until May, 1838, when he took leave of the church with which he had been temporarily connected, chiefly on account of the opposition to him which had been excited by his intense devotion to the cause of Anti-slavery. He now returned to Boston, and took lodgings at Milton, intending to devote his whole time to his "Psychology," a favourite work which was then in progress. He very soon transferred his lodgings from Milton to Boston, and officiated, for some time, in the pulpit of the Rev. Mr. Cunningham, who was then temporarily absent from his charge.

Dr. Follen, after much deliberation, had resolved on visiting his friends in Switzerland; for he had received satisfactory assurances that he might do this with safety, though it was thought that it would be perilous for him to attempt to visit Germany. But he was prevented from carrying out his purpose by an urgent request from the Society in East Lexington, which he had been instrumental in gathering, to come and take charge of their religious concerns for six months or a year. The appeal to him was so earnest that he knew not how to deny it; and therefore he reluctantly consented to postpone his transatlantic visit, and took up his residence at East Lexington, where his labours were highly acceptable, and he was instrumental in the erection of a small but beautiful church. But just before the church was to be dedicated, he had occasion to go to New York to deliver several lectures. During his sojourn there, Mrs. Follen was taken seriously ill, and, for some time, her life was nearly despaired of. The 15th of January had been agreed upon as the time for the Dedication of the church, but Mrs. Follen's illness rendered it impossible that she should return so early, and he wrote to his parish requesting that the dedicatory solemnity might be deferred a little, so as to save him the trouble of making two journeys in the winter; but they did not see their way clear to accede to his wishes. Accordingly, leaving his wife and child behind him, and having his Dedication Sermon only partially prepared, he embarked in the steamer Lexington, on the 13th of January, for Boston, intending to set out on his return as soon as the services of the Dedication were over. The steamer, before she had half made her passage, took fire, and large

numbers, among whom was Dr. Follen, perished in the conflagration. He left a widow, who since died, and one child, (*Charles Christopher*,) who was graduated at Harvard College in 1849, and is now (1862) an architect in Boston.

Dr. Follen's works, with a Memoir of his Life written by Mrs. Follen, were published in five volumes, in 1841.

FROM THE REV GEORGE F. SIMMONS.

ALBANY, November 3, 1853.

My dear Sir: The following are some of my memories of Dr. Follen, and I shall be glad if they may be of any service to you.

I first knew him as a teacher in the Boston Gymnasium. In the various calisthenic exercises he was something of an adept; and he, all his life, retained great muscular vigour, and would lay his hand on the rail of a fence, and leap over it with an agility and ease which surprised those unaccustomed to the development of this bodily energy in scholars.

In the pulpit, a certain foreign accent and slowness of enunciation rendered his delivery less agreeable. But he had acquired great command of the language, and his pronunciation was surprisingly correct. In public discourse he was distinguished by a certain fervent simplicity, a kind of boyhood of mind, which he ever retained. He was also distinguished by a poetic reverence which is characteristic of the preachers of his native land, which showed itself still more in the tones of his voice than in his language. His enthusiasm, which was large, never seemed to find full vent in the pulpit. His treatment of a subject might sometimes be esteemed common-place. He rarely stirred the deepest sensibilities of his audience. His preaching was usually neither pungent nor commanding. But there was a persuasive gentleness and sincerity of tone, a fairness and a candour in argument, and a maturity of thought, which gained the respect and affectionate assent of the hearer.

Dr. Follen took a lively interest in the Slavery question, and was an uncompromising and outspoken friend and member of the Anti-slavery league. His zeal, however, never betrayed him into acerbity or intolerance. He was not made to be a bigot in any department of thought or action.

In private his manners were pleasing. They were distinguished by suavity and industrious politeness. He was much loved and honoured by his intimate friends. When I was a boy at Dr. Channing's table, I made bold to enquire of the host if he "knew Dr. Follen." "Oh yes, my dear," replied the Doctor, in his tones of affectionate sweetness, "he is a very dear friend of mine." And the friendship continued strong and mutual to the end.

Dr. Follen had the features and stature of the Suabian race. He was rather short, with a round and large head, set very closely on square shoulders, a large mouth which easily relaxed into a broad smile, eyes set very far apart, large and somewhat projecting, a great width at the temples, and a broad and retreating forehead, on which a little thin brown silken hair lay softly.

Very truly yours,
GEORGE F SIMMONS.

FROM MISS ELIZABETH P. PEABODY.

BOSTON, June 15, 1854.

My dear Sir: Dr. Follen came to Boston with letters to the Miss Cabot, who afterwards became his wife, from Miss Sedgwick, the authoress; and she proposed, when he called one evening, to take him with her to Dr. Channing's study, where were used to gather every Thursday evening the Sunday

School teachers of Dr. C.'s congregation, to consider together the passages of the Gospels, which were to form the subjects of their several lessons to their classes, on the ensuing Sunday. The teachers' meeting had been some years in existence; and, in the course of time, it had come to be the plan to converse upon some general subject, after the special business of the meeting was over. It happened, at this time, that, for several successive evenings, the subject had been the significance of the death of Christ, together with all its circumstances, especially the Agony in the Garden. Questions were asked by various individuals, which were answered by whoever had any thing to say. In the course of the evening, something had been said about the fact of men's dying for certain causes, and from the inspiration of the passions merely. By and by, Dr. Channing, looking around the room which was filled with people, observed Dr. Follen, quite hidden behind the rest, and said, with a desire to draw him out, if perchance there was any thing in him worth saying, —"Dr. Follen, can you tell us what they say on this great subject in your country?"— We none of us knew whether he had any religious experience or not; or if he had, whether, when thus suddenly called upon among strangers, he could or would express himself. He was extremely modest, and his colour deepened and mounted; but he immediately, with great simplicity and earnestness of manner, replied in a speech worded with the greatest perspicuity and felicity of expression, of which I can only give the substance.

He said he could only speak for himself, and did not know as he could express himself in a foreign tongue, upon a subject so sublime, and so intimately involving religious experience. The death of Christ, he thought, was the only purely moral action which had ever been done on the plane of humanity, and therefore it lifted humanity upon a higher plane, and above the passions, putting it into spiritual union with God,— which he considered the atonement. This idea had come to him in such a way as to illustrate the words — "No man cometh unto me, except the Father draw him." "I was born in Germany," said he, "during an era that was practically atheistic. The Catholic religion was established in the region where I lived; but the cultivated classes did not profess to believe it. My own first impression of Christianity was that it was a superstition of the vulgar, only less tasteful in its imaginary objects than those presented by the symbolic Mythology of Greece and Rome. I had no thought that any one believed it,— not even its priests and dispensers, if they were at all cultivated. There is no part of Germany so entirely irreligious now. The wars of Buonaparte produced indirectly a general religious movement among the Catholics of Germany, as well as among the Protestants. I was a student, and once, on an examination occasion, I was shut up alone in a room in which was no furniture but a table, with pen, ink and paper, and my task was to write a theme explaining the well known fact that a man could die for the object of his thought and affection. This hour began a new era in my life. My first thought was utter despair. I had never reflected on the subject and had nothing to say. But there was a necessity upon me — I asked myself how I was to gain the power to originate thoughts on my theme, and I was brought to see that this intellectual power that was to be aroused within me, must have a fountain of supply homogeneous with it; for it was plainly not self-intelligent or self-comprehending. The exercise by which it strengthened itself to accomplish a task like the present one, in the last analysis, could be but an act of recipiency — effort was action upon an infinite Spirit; and the reaction was a continuation of the act, which originally created me a conscious being. This idea of living communion with my Creator gave me a flood of light, and, with unquestioning faith that power would be given me to comprehend my subject, I began to consider the several objects which history proved could induce a man to give up his life —

what gave up and what was given up. There was something that could not die within a man, that stood up as it were, and gave away what was below and external to itself. That there was something immortal in the human consciousness was proved by the fact that there was something mortal that could be separated from him and given away by it. The unconscious prayer of faith, which my intellect was making, thus brought a revelation of immortality as its immediate answer I then proceeded to analyze the objects for which men had sacrificed themselves in Greece and Rome; and, finding them inadequate to measure the power of giving away life, I remembered that the nucleus of the popular religion was a death. Having finished my theme, this last fact, of which I knew no particulars, was not forgotten, and drew me to inquire into the history of Christianity: and at length I found and read the New Testament." He then proceeded to state the views of the death of Christ which made him a Christian. It was all exceedingly individual and impressive. The company sat quite entranced, as these passages of the deep inner life were so simply narrated; and when he ended, there was a dead silence.

Dr. Channing had been entirely absorbed, his countenance growing brighter at every word, and when it was done, *he* did a most characteristic thing, (for he was the most straightforward and transparent person in his conduct.) He saw he had sprung a mine; for here was a man whose religion was not an inheritance, nor an imitation, nor a convention of society, but the covenant of a consciously finite being with God, begun by the Spirit, and made manifest in knowledge of Jesus Christ. He wished the whole company absent that he might talk with Dr. Follen, and he pulled out his watch and rose up. Immediately the whole company rose also with a smile at each other, and began to disperse; while he stood, rapt in thought, till there was a free path between himself and Dr. Follen. Then he darted towards him, held out his hand, and said, with the most impressive cordiality,—"Dr. Follen, we must know one another more." Dr. Follen gave his hand with a face glowing with feeling, and eyes full of tears, though they shone with the joy of mutual recognition.

And from that moment was cemented a friendship, that never had a shadow of misunderstanding fall upon it, but was a perfect mutual respect and tender love. I heard them talk together a great deal, as I usually spent my evenings with Dr. Channing; and I heard each of them speak of the other frequently, when they were apart. They were in union upon general principles, though they often took very different views of special objects. Dr. Channing was the most Germanic mind of the two, if we define the Germanic mind as that which believes that individualities are of depth immeasurable by reason. Dr. Follen tended towards sacrificing individualities to laws, and individuals to humanity.

I remember, in illustration of this, that, on the question 'whether, if your father or Fenelon (who stood for any peculiar benefactor of humanity) were to be saved from death, and you could save but one, you should save your father or Fenelon,'—Dr. Follen took the ground that you should save Fenelon, while Dr. Channing inclined to follow the lead of the natural affection. At the great trial in Æschylus' Eumenides, Dr. Channing would have taken the side of the Furies, and Dr Follen that of Apollo, I am sure. When considering the subject of gratitude to men, I remember Dr. Follen took ground against cultivating the sentiment of gratitude to any great extent. He said the despotisms of Europe were cemented, to a great degree, by grateful sentiments, which induced fidelity to princes who conferred favours, to the destruction of a sensibility to the liberty of humanity in general. He thought Christian charity chastised the sentiments of gratitude, friendship, family affection &c., as well as what are more commonly called the passions. Still he was not in the least deficient himself in personal affections; and there is a series of beautiful articles upon the immortality of the human affections, which he published

in the Christian Examiner. He sympathized very much with the glowing enthusiasm of youth and the fervours of an elevated devotion; and was ardent as a lover of liberty, individual and national. His temperament was warm, but his temper was perfectly sweet, because his impulses were in harmony with his principles, and he was above all petty personal passions and interests absolutely.

I have said he would sacrifice individuals to humanity; but this was guarded by a clear sense of justice. All the sacrifices he believed in were *self*-sacrifices. On the American Slavery question, he was a warm emancipator, but an uncompromising compensationist. Standing in the light which lighteth every man that cometh into the world, with a clear intelligence of its being "the Word that was in the beginning," and receiving it with the humility that exalteth, he was proof against fanaticism, whether of the good or evil intentioned. He believed with Coleridge that "Christianity is the perfection of Reason." Earnestness was perhaps his most distinctive trait. His mind was comprehensive of principle, but he did not carry his brain in his hand so much as in his heart; and he was not witty, nor naturally executive. He had no "touch and go" about him. His method of treating a subject was to begin with the fundamental fact or principle, and build it up with honest fidelity; working long about the foundations and neglecting nothing; so that, in our "fast" country, he was liable to be left in the rear by competitors who were altogether inferior to him.

I think his mind was not at all creative — it certainly was not imaginative; but he could comprehend any depth of principle presented to his apprehension, and feel any beauty of form. His vocation was to act *humanity;* and, as a teacher and director of youth, he was endowed with the highest qualifications by nature and culture, as all will testify who had the privilege of his instruction and guardianship. He was also courageous as he was earnest; and these qualities were in him related to each other, and to the steadfastness of his religious faith and his pervasive humanity.

Dr. Follen had been a German patriot, and he became a fervent American patriot; for he valued political liberty as a necessary condition of the development of a christianized humanity; and he never ceased to wonder, during his whole residence in America, at the want of religious earnestness in American patriots. I remember once, when he was in Dr. Channing's pulpit, and was thanking God for the privileges of American citizenship, in behalf of the whole congregation, he paused and made an address to the people, to call their attention to the deep character of the blessing, and its bearing on their religious privileges, in order that they might join with him more fervently than he feared they were doing; and afterwards went on with his prayer. Of course it startled people and they did not like it.

But Dr. Follen seldom offended. I never knew any foreigner who seemed to be so easily and widely understood and appreciated by Americans. In fact he was less of a German than a Christian cosmopolite.

Yours very truly,

ELIZABETH P. PEABODY.

HERSEY BRADFORD GOODWIN.*

1829 — 1836.

Hersey Bradford Goodwin was born at Plymouth, Mass., August 18, 1805. His father, William Goodwin, was a highly respected citizen, and, for many years, Cashier of the Plymouth Bank. His mother and step-mother were daughters of Capt. Simeon Sampson, distinguished as a naval officer during the War of the Revolution. He received the rudiments of his education in his native town, and was prepared for College at the Sandwich Academy, under the instruction of Mr. Bernard Whitman, afterwards minister of Waltham, whom he held in the highest estimation, both as a teacher and a friend. He entered Harvard College in 1822, and, after most creditably passing through his course, graduated, with high honour, in 1826.

Immediately after his graduation, Mr. Goodwin, in accordance with his youthful predilections, and in fulfilment of an early formed purpose, commenced the study of Divinity at the Theological School at Cambridge. Here he prosecuted his studies with great ardour, being more especially interested in whatever related to the interpretation of the Scriptures. In the summer of 1829 he received the approbation of the Middlesex Association, and immediately began to preach. The First Parish in Concord, Mass., wishing, at this time, to procure a colleague for their Pastor, the Rev. Dr. Ripley made overtures on the subject to Mr. Goodwin; but he was unwilling to assume at once the responsibilities of a pastoral charge. After this, he preached, for some time, to a new Unitarian Society in Rochester, N. Y., and was urgently requested to settle among them; but, after much reflection, felt constrained to decline their invitation. He returned to New England in November, 1829, received and accepted a call from the parish in Concord, and was ordained and installed February 17, 1830. The Sermon on the occasion was preached by his own Pastor, the Rev. Dr. Kendall, of Plymouth. He was received by the people with great cordiality and even enthusiasm. His venerable colleague also heartily welcomed him to share his labours, and, as long as he lived, their intercourse was characterized by parental affection and solicitude on the one hand, and a lively filial deference and consideration on the other.

In June, 1830, Mr. Goodwin was married to Lucretia Ann Watson, of Plymouth, a lady, whose fine intellectual, moral and social qualities were every way fitted to render him happy. The union, however, was destined to be brief, as she died suddenly, on the 11th of November, 1831. He felt the shock most deeply, and yet he met it with great composure of spirit. In a letter to a friend, written shortly after, he says,—"I was denied the satisfaction of conversing with my dear Lucretia before she died, upon the subject of our separation, for the first very alarming symptom we had, was the change which rendered her entirely insensible to all outward objects. I comfort myself with the thought that she is only separated from me for a

* Christ. Exam., 1837.—MS. from Rev. Dr. Hosmer.

little while, and I think I can rejoice in the belief that I have that she is gone to the Father."

Mr. Goodwin's health suffered severely in consequence of his affliction, so that serious apprehensions came to be entertained that his constitution would finally sink under it. In the spring of 1833 he travelled West and Southwest, for the benefit of his health, extending his journey as far as St. Louis. During his absence, he wrote several interesting letters, which were first published in the Old Colony Memorial, and some of them afterwards copied into the Christian Register. After an absence of five months, he returned to his people, in September, with his health apparently quite re-established, and resumed his pastoral labours with his accustomed zeal and energy. In June, 1834, he was married to Amelia Mackay, of Boston, who cheered the brief remainder of his life by her affectionate conjugal attentions, and survived to mourn his loss. His health continued good till October, 1835, when he went to Connecticut to attend at the death-bed of a near relative. Here he was deprived of his accustomed rest, and exposed to great fatigue; the consequence of which was that he returned home, exhausted and asthmatic. From this time he found it necessary to avoid the evening air, as well as the air of close and heated rooms. He ceased to attend at the Lyceum, except when he lectured himself. He, however, continued to visit the schools, preached regularly, and went to an Ordination at Framingham, on the coldest day known for eighteen years, without apparently suffering injury. In March, 1836, he delivered two lectures before the Lyceum, the preparation of which manifestly aggravated his complaint. At the town meeting, on the 4th of April, he read a long Report, accompanying it by a speech of some length, after which he seemed much exhausted, and gave unmistakable signs of serious illness. From this time he declined to serve on the school committee, on the ground that the duties of his parish demanded all the physical strength that remained to him. In April his symptoms suddenly assumed a more alarming type, which led him to seek medical advice from Dr. Jackson, of Boston. His complaint was pronounced an affection of the heart, which might continue for years, or terminate suddenly in death at any time. After a few weeks' stay in Boston, he returned to Concord, and, by permission of his physician, preached once. As he still rather grew worse than better, he went to Plymouth to seek quiet and relaxation amidst the friends of his early years. For some time after his arrival there, his health, though variable, seemed prevailingly better. On Thursday, July 7th, after having spent the day in riding, walking and conversing, he retired apparently as well as usual; but, during the night, was suddenly seized with paralysis, and never afterwards spoke or opened his eyes. He remained insensible through the day, and died early on the morning of Saturday, the 9th.

Mr. Goodwin had three children,— one by the first marriage, and two by the second. *William Watson*, a son of the first wife, was graduated at Harvard College in 1851, and, in 1860, was appointed to the Eliot Professorship of Greek Literature in the same institution.

FROM THE REV GEORGE WASHINGTON HOSMER, D. D.

BUFFALO. November 4, 1861.

My dear Sir: You are aware, I suppose, that the lamented friend of whom you have asked me to give you some account, spent the years of his childhood and youth amidst the venerable objects and associations of the Pilgrim Fathers' resting place. I have testimony that his early years were full of grace and beauty. His step-mother, who stood fast by the ancient landmarks of the Assembly's Catechism, used to say that "it did seem to her that Hersey was one at least who never fell." After the death of Mr. Goodwin, in 1836, Dr. Kendall, who had known him from his birth, speaks of him, in a Funeral Sermon, in these affectionate terms: — "His sober, thoughtful countenance, even in childhood, we well remember. His eye and his heart already pointed upwards, and seemed to indicate the profession that would be his choice, and the holy vocation he was purposed to pursue. From the cradle to the grave, we have seen his course marked by the same purity of principle, the same integrity of purpose, the same devout aspirations, the same consistency of Christian character."

My first knowledge of Mr. Goodwin was in 1822, when we met as classmates in Harvard College. I well remember my first visit to his room, and the pleasant impression he made upon me. The little child and the mature man were finely blended in his talk and bearing; so simple, yet so intelligent;— amiable and easy, yet never losing a dignified propriety. He soon became, without seeming to think of it, a great favourite in the class. I think no one among us was so universally known, and none more deeply loved. I do not remember that his friendships had any clouds; his goodness of heart was constant and unbounded, and kept perpetual sunshine wherever he was.

Mr. Goodwin was a superior scholar — though not keenly ambitious enough to be among the very first in the class, he was very good in all departments— his mind was well balanced, and became mature at an early age. During our Senior year, he obtained a Boylston prize for a dissertation on Geology. But the crowning beauty of his college life was the singular union of purity, freedom and love, by which it was characterized. "He did not need the smart of folly to make him wise, nor the sting of guilt to make him virtuous." And the same qualities which made us so fond of him in College, touched the hearts of all who were brought into intimate relations with him in subsequent life.

Mr. Goodwin was not a commanding pulpit orator. His presence was gentle and unimposing; but his benignant face, sweet musical voice, and a certain loving earnestness drew his hearers to him; and his fine serious thought and glowing emotion, expressed in a style always chaste and appropriate, and sometimes beautifully eloquent, made him a favourite and effective preacher. In his preaching he was never polemic; and seldom, if ever, took any wide range of speculative inquiry; he was content to be closely practical; with his eye upon the pressing wants of his people, he wrote his sermons for them out of his own heart, touched to earnestness by the study of Christ.

As a Pastor, Mr. Goodwin possessed remarkable qualities. There was a beauty in his life and bearing that opened a way for him to all hearts. He had a nice tact—he could touch the wounded spirit and tenderly soothe its distress. He could let in light upon a darkened soul without a bit of cant. The young were not afraid of him, because they felt the genial warmth of his love. Then he had a fine practical turn, and laboured wisely for the schools, and every quickening institution of the town.

None of the writings of Mr. Goodwin are to be found in print, except extracts from two Sermons, and from a School Report, published with his Memoir in the Christian Examiner, in 1837 These show the fine qualities of his thought and style.

Mr. Goodwin never had robust health; a slight inclination of form probably impeded the action of the heart and lungs, and labour and sorrow conspired to break the vital force. Life was very rich to him in joys and hopes; but he bowed meekly to the summons to depart. His form lies buried among his parishioners, and his name is a sacred household word in all their homes.

I am, dear Sir, very truly yours,

G. W HOSMER.

FROM THE REV CAZNEAU PALFREY, D. D.

BELFAST, Me., November 11, 1861.

My dear Sir: It gives me great pleasure to comply with your request that I would afford you some assistance in preparing a sketch of the life and character of Mr. Goodwin. I am glad to have my recollections of so dear and valued a friend revived; and the distinctness with which I can recall him after the lapse of more than twenty-five years, is a proof how marked and striking were the traits of his character.

Mr. Goodwin and I passed seven successive years together in Cambridge, embracing the periods of our collegiate course and of our preparation for the ministry in the Theological School. I first knew him when we met as members of the same class, and we were strongly drawn towards each other — he immediately became my most intimate friend, and so continued to the end of his life.

In person Mr. Goodwin was rather below the average height, round-shouldered, stooping and narrow-chested. His whole appearance indicated a deficiency of muscular force. Yet he possessed great nervous energy and sensibility. Fine silken hair testified to the delicacy of his organization. His eye was clear, dark and penetrating. His voice was strong and sonorous, far beyond what the general appearance promised. His step was quick, all his motions alert, his manner vivacious. Except when depressed by illness, he was uniformly cheerful and hopeful, much disposed to drollery and jocularity, and a keen appreciator of similar traits in others. The sweetness of his temper and the kindliness of his disposition were imperturbable; but he had a very quick and strong indignation against moral wrong. His sympathy was always ready for every one. He entered instantly and heartily into the case of either friend or stranger who required his services; and he was disinterested and indefatigable in rendering the needed help. A nature so singularly communicative as his could not fail to make him a great favourite in college society If I were to say that he was the most popular member of our class, I should hardly do justice to the feeling entertained for him. That feeling was something more than what was meant by college popularity. No one was more truly loved, and no one was consulted and confided in by so many as he. The same trait afterward made him eminent in the pastoral office.

Mr. Goodwin had an acute and versatile intellect. He could quickly master any subject in which he became interested, and he had an appetite for knowledge in various departments. He was faithful in his attention to college studies, and held a distinguished rank in the class. Yet he could not be called a systematic student. His mind was naturally discursive. What he acquired he acquired by a succession of ardent and disconnected efforts rather than by steadily continued application in accordance with a fixed plan. In the Theological School, the study that most interested him was the interpretation of the New Testament, which he considered the foundation of theological science. He was less interested in Dogmatic Theology. He was jealous of the freedom and independence of his own mind, and was unwilling to have his opinions on great controverted subjects in any measure forestalled. He used to say

that doctrines should be studied by a beginner in Theology, in a simply historical point of view.

Mr. Goodwin's choice was fixed, at the time he entered College, upon the profession he afterwards adopted, and there was nothing in his character and deportment in College inconsistent with that choice. He was, throughout his college course, a blameless and exemplary young man. His natural temperament led him much into society of various character, and he seemed to be exposed to temptation from that cause, but he passed through it unharmed. No imputation of the slightest immorality was ever afterward attached to him.

As a Preacher, Mr. Goodwin was eminently plain and practical. It was not his habit to discuss deep subjects in the pulpit, or to rise into the highest regions of thought and imagination. He aimed at bringing home the truths he taught to the hearts and consciences of his hearers, by familiar illustrations drawn from the common affairs of life. His manner was earnest and persuasive. Though he never preached extempore, the familiar tones of his voice, and the ease and freedom of his manner, gave to his discourses the effect of extemporaneous speaking. He was a popular preacher in his own and the neighbouring pulpits, and was listened to with delight by some of our most intellectual congregations.

I am, my dear Sir,

Very respectfully yours,

C. PALFREY.

JASON WHITMAN *

1830 — 1848.

JASON WHITMAN, the youngest son of John and Abigail Whitman, was born in Bridgewater, Mass., on the 30th of April, 1799, being the youngest child of his parents. His father lived to the extraordinary age of a hundred and seven years. During his childhood, he was subject to diseases which permanently affected both his throat and lungs. But he had a great fondness for books, and, being confined more closely to the house than other children, he made proportionally more rapid progress in his studies. His earlier schooling was at the Bridgewater Academy, of which Mr. David Reed was then Principal; but he afterwards studied under his brother, the Rev. Nathaniel Whitman, then Pastor of the First Church in Billerica, Mass. At the age of nineteen he became a student at the Exeter Phillips Academy, and remained there three years, when he joined the Freshman class in Harvard College. He maintained an excellent standing as a scholar during his whole college course, and graduated with high honour in 1825.

Immediately after his graduation, he took charge of the Academy in Billerica, which he taught for three years. He had been engaged as a teacher during several of his college vacations; and this was the employment to which his friends, in consideration of the diseased state of his throat, necessarily affecting his vocal organs, thought he had better devote himself; but his own purpose was fixed to enter the ministry. Accordingly, in 1828, he commenced the study of Divinity at Cambridge, and in 1830 was licensed to preach by an Association of ministers at Dover, Mass.

* Christ. Exam., 1848.

He preached for a short time in Canton, Mass., and was invited to settle there, but declined the call. He subsequently accepted a call from a church in Saco, Me., where he was ordained and installed on the 30th of June, 1830. Here he remained, enjoying, in a high degree, the affection and confidence of his people, until April, 1834, when he resigned his charge to accept the appointment of General Secretary of the American Unitarian Association. Having occupied this post, with great acceptance, for one year, he consented, at the urgent request of the Rev. Dr. Nichols, of Portland, to accept an invitation to take charge of a Second Unitarian Church in that place. Accordingly, he was installed as Pastor of that church in 1835. His engagement was at first for only five years; but, at the end of that time, it was renewed for five years more; and, throughout this whole period, he was most laboriously occupied in his work. During one winter he went, for the benefit of his health, to Savannah, Ga., and there exerted an important influence in sustaining and advancing the interests of Unitarianism.

On the 30th of July, 1845, Mr. Whitman was installed as Pastor of the First Congregational Society in Lexington, Mass., where he spent the remainder of his days. Being called, in December, 1847, to Saco to attend the Funeral of his brother-in-law, the Hon. John Fairfield, of the United States Senate, and finding that the burial must neccessarily be deferred for several days, he availed himself of the opportunity to visit his numerous friends in Portland. It was from exposure to the intense cold, on the journey from Saco to Portland, that he contracted the disease, which, in a few days, terminated his life. He died on the 25th of January, 1848, in the bosom of a congregation in which he had passed more than half of the entire period of his ministry. His Funeral Sermon was preached at Lexington, on the 27th of February, by the Rev. Theodore H. Dorr, and was published.

In March, 1832, he was married to Mary Fairfield, by whom he had five children,—two sons and three daughters. Mrs. Whitman still (1863) survives.

The following is a list of Mr. Whitman's publications: Religious Excitements; A Sermon preached at the Ordination of the Rev. Edward H. Edes, in Eastport, 1831. An Address before the York County Temperance Society, at Alfred, 1832. The Change Experienced in becoming truly Religious, 1837. Memoir of Bernard Whitman, 1837 Hard Times: A Discourse delivered in the Second Unitarian Church, also in the First Parish Church, Portland, 1837 Missionary Efforts: A Sermon delivered at Hallowell, before the Maine Convention of Unitarian Churches, 1838. The Young Man's Assistant in Efforts at Self-cultivation, 1838. Letter to a Friend on the Duty of Commencing at once a Religious Life, 1840. Week-Day Religion, 1840. Memoir of Deacon John Whitman, 1843. Young Lady's Aid to Usefulness (3d edition), 1845. Unitarian Tracts, No. 91; Hints on Religious Feelings, 1835. No. 210; We Live for Heaven, 1845. Lecture before the American Institute of Instruction at Plymouth, 1846. Sermon at the Induction of the Rev. C. H. A. Hall, at Needham, 1847 Discourses on the Lord's Prayer, 1847 Inquiry into the Scriptural Authority of the Doctrine of the Two Natures of our Lord and Saviour Jesus Christ. A Brief Statement of the Unitarian Belief (by Jason Whitman and William E. Greely), 1847.

FROM THE REV. JOSEPH ALLEN, D. D.

NORTHBOROUGH, September 1, 1863.

My dear Sir: My acquaintance with the Rev. Jason Whitman commenced during the period of his residence in Maine, but became much more intimate after his settlement in Lexington. I knew him quite well in his later years, met him on various occasions and under different circumstances, and had every needful opportunity of forming a correct estimate of his general characteristics. The impression that he made upon me is still very distinct, and I cheerfully comply with your request in communicating it to you.

Mr. Whitman's personal appearance could not be said to be prepossessing. Though there was a certain manly vigour indicated by the expression of his countenance, yet there seemed to be little grace or harmony in the combination of his features. He was of about the middle height, had a rapid but stooping gait, and in all his movements indicated what he actually possessed,—a very nervous temperament. He never seemed to have good health; and, if my memory serves me, he was afflicted with the asthma.

Mr. Whitman could not be said to be a brilliant man, but he possessed sterling good sense, sound judgment, and all those qualities most essential to practical usefulness. The general habit of his mind was uncommonly meditative and serious; and he impressed you at once with the idea that his heart was deeply in his work. As long as his ability to labour lasted, he was most assiduously engaged in the duties of his profession; and after he was taken off from his labours by the disease which finally terminated his life, his heart was still in his work as deeply as ever. Though he was a very well educated man, he was distinguished rather for solid than graceful acquirements; and hence his discourses were more forcible and logical than rhetorical and attractive. I am not quite sure that I ever heard him preach, though I have often heard him speak in public, and was always deeply impressed with the pertinence of his thoughts, and the manifest sincerity and earnestness of his manner. He was susceptible of strong emotion, and he often exhibited it in public as well as in private. The general tone of his ministrations was deeply serious and fervent, and I should imagine, withal, the opposite of controversial. Though he was decidedly a Unitarian, I do not know what was the particular type of his belief; but I am sure he was what we should call a very evangelical Preacher. He was always pleasant in his social intercourse, but he was also dignified, and I never knew him indulge in anything that approached to levity. He was greatly esteemed and beloved by his people, and honoured by his brethren in the ministry, and his memory is still gratefully cherished wherever he was known.

Very sincerely yours,

J. ALLEN.

GEORGE FREDERICK SIMMONS.*

1838 — 1855.

GEORGE FREDERICK SIMMONS was born in Boston in the year 1814. He was a son of William Simmons, a Judge of the Police Court in his native city. He was fitted for College at the Latin School in Boston, entered Harvard University in 1828, and graduated in 1832. He was a

* Chris. Inq., 1855.—Christ. Exam., 1855.—Ms. from Rev. Francis Tiffany.

good general scholar, but chiefly distinguished in the English department, and as a writer he was regarded, at the time of his graduation, as having few equals. He was not remarkable in College for his social qualities,—one evidence of which was that he *boarded himself*, as the phrase was, in his own room, instead of mingling, at his meals, with his fellow-students, or living in a private family. He was not, however, a recluse, but a close observer of what was passing around him; and when any thing displeased him, he was very likely to make it known in a manner that would be remembered. In his Senior year, his mind took a more decidedly serious turn, and the character of his reading became proportionally changed. He took special delight in reading the works of Jeremy Taylor, and would sometimes recite fine passages from them to his friends, whom he thought capable of appreciating their high intellectual and moral beauty. When he graduated, he delivered the Salutatory Oration, in Latin, which was reckoned the fourth part in the Commencement exercises.

On leaving College, he accepted an offer to become a private tutor in the family of Mr. David Sears, and went to live at his country house in Longwood, Me. The next year he accompanied the family to Europe, and, by this means, enjoyed rare opportunities of seeing and hearing much to gratify his curiosity and improve his mind. In July, 1835, he returned to this country, and entered the Divinity School at Cambridge, where he completed his course in 1838. On the 9th of October of that year, he was ordained as an Evangelist, in Dr. Channing's Church, Boston, his friend and college classmate, the Rev. H. W Bellows, preaching the Ordination Sermon. He went immediately to Mobile and commenced his ministry, but remained there only till 1840. He felt conscience-bound to protest against the institution of Slavery; though, in doing it, he knew that he was assailing the most inveterate prejudices of the community in which he lived. The result was that he was obliged to fly for his life, and barely escaped the murderous fury of a mob. In the summer of 1840 he returned to Massachusetts, and preached in various pulpits. In April, 1841, he began to preach regularly at Waltham, and was installed as minister of the Unitarian Church in that town in November following—the Installation Sermon being preached by the Rev. James Freeman Clarke. Here he was most zealously devoted to his work, and spent no small part of his time in pastoral visitation. Meanwhile, his mind was deeply exercised on some theological questions, upon which he wished to bestow more attention than would consist with what he considered due from him to his pastoral charge. Under these circumstances, he tendered his resignation, and, in the spring of 1843, crossed the ocean with the view of availing himself of the advantages of theological investigation in connection with one of the German Universities. He returned in October, 1845, having spent most of the intervening period at the University of Berlin, where he came into very intimate relations with the celebrated Neander.

After his return, he preached in various pulpits in Boston and the vicinity, and in New York, till February, 1848, when he became Pastor of the Unitarian Church in Springfield, then lately vacated by the decease of Dr. Peabody. Here he was greatly admired by a portion of his congregation, while others regarded him with less favour, rendering his situation not alto-

gether desirable to him; and the same general cause which had led to his separation from his church in Mobile, finally operated to the production of a similar result in Springfield. In consequence of a riotous assault which was made there upon George Thompson, the English lecturer upon Abolition, Mr. Simmons preached two sermons which gave so much offence to a portion of his parish, that it was instrumental of terminating his relation to them as a Pastor. By the terms of his settlement, however, he was entitled to six months' notice, and he remained in Springfield and preached up to the end of that time. The dismissal occurred within the week commenced by the Sunday on which he delivered the above mentioned Sermons. He retired to Concord, Mass., with impaired health, and with feelings not a little wounded by the sad circumstances which had attended his separation from his people. At Concord he busied himself with gardening, and lived as far as he could in the open air, as a consequence of which his physical system was much invigorated. At this period he preached more or less in various places, particularly at Groton, Woburn, Lexington and Plymouth. In November, 1853, he went to supply the Unitarian Church in Albany, N. Y., and was installed as its Pastor in January, 1854. Here his congregation was small, and he was little known beyond its limits; but the few who had the privilege of his acquaintance regarded him as possessing rare intellectual and moral qualities. Early in the summer of 1855 he was seized with typhus fever, which left him, after about six weeks, in extreme weakness, and terminated in rapid consumption. He returned with his family to Concord, in the midst of his decline, but it was only to die. Surrounded with friends who loved and honoured him, he sunk calmly to his rest on the 5th of September, 1855, aged about forty-one years.

Mr. Simmons was married in October, 1845, to Mary, daughter of the Rev. Samuel Ripley, for many years minister of the Unitarian Church at Waltham. She became the mother of four children, and still (1862) survives.

The following is a list of Mr. Simmons' publications: Who was Jesus Christ—Tract 145 of the First Series of the American Unitarian Association, 1839. Two Sermons on the Kind Treatment and on the Emancipation of Slaves, preached at Mobile, with a Prefatory Statement, 1840. A Letter to the So-called "Boston Churches," which are in truth only Parts of One Church. By a Member of the same, 1846. The Trinity; Its Scripture Formalism, and the Early Construction of Church Doctrines respecting it: A Lecture delivered in Springfield, 1849. Public Spirit and Mobs: Two Sermons delivered at Springfield on the Sunday after the Thompson Riot, 1851. A Sermon entitled "Faith in Christ the Condition of Salvation," 1854.

Mr. Simmons was my neighbour during the period of his sojourn in Albany, and my intercourse with him, though not very frequent, was always agreeable. He impressed me as a man of an acutely philosophical mind, of a strong sense of right, of a thoughtful and reverent spirit, and of the kindliest feelings towards those with whom he differed. He seemed to me to court retirement, while yet, in my occasional intercourse with him, I always found him sufficiently communicative, and sometimes, when awak-

ened by an inspiring theme, deeply interesting. I had occasion several times to put his kindness to the test by asking favours of him ; and no one could have conferred them more promptly or cheerfully. He was greatly esteemed by the congregation to which he ministered, and there are those among them who pronounce his name with marked reverence to this day.

FROM THE REV SAMUEL OSGOOD, D. D.,

OF NEW YORK.

NEW YORK, November 12, 1862.

My dear Sir: I am most happy to be allowed to say a word of affectionate remembrance of my cherished friend and classmate, the late Rev. George F. Simmons. I knew him well, loved him much, and respected him even more.

He was a brilliant but crude youth in College, a green orange whose tart juices gave little promise of what its ripe sweetness would be. He was somewhat unsocial, quite censorious, and sometimes, not content with the point of the tongue, to express his satire, he borrowed the help of the pencil, and the caricatures of fellow students and Professors were funny and life-like enough to have made his fortune as a contributor to Punch. He was inventive, too, with his pencil, and sketched, at easy will, the oddest and most original imps, and elves, and hobgoblins, that Spenser, Holbein or Goethe ever dreamed of.

He was always a strict moralist, a kind of good boy, after the excellent mother's heart, living very much by himself. He liked to chat with his classmates, but did not take much to their athletic sports and dare-devil pranks. He was fond of walking, and I think was a good hand at base ball, and not backward among our swimmers.

He was a good scholar,—a fair linguist, a good mathematician and metaphysician, and an admirable belles lettres scholar and elocutionist; the best speaker by far, I think, in the class. He was always apparently correct and pure, but towards the close of our college life he became positively devout, and a communicant of the church. He talked constantly of the sermons preached in the College Chapel, especially those of Drs. Palfrey and Ware, and read and enjoyed the best books, delighting especially in Jeremy Taylor, whose Holy Living and Dying he gave to me as a parting present, and which I still prize sacredly, after his holy life and death.

Simmons was the fourth scholar in our class, and it was supposed, from his vivid style and brilliant elocution, that he would be the most successful man of all the sixty-eight who left Harvard in 1832. He did well, but never came up to the expected mark, and died without finding an adequate sphere, and bringing out all his gifts. He could of old declaim Shakspeare and Milton with the passion of Kean, and the majesty of Macready, as it seemed to us in College; yet he was, in after years, rather a subdued and tender than a kindling and commanding pulpit orator. He read the Scriptures and Hymns exquisitely, yet even here purity and sweetness of tone were more obvious than force or fire. It may be that, in subduing his somewhat irascible passions, he slew them, and, instead of taming, destroyed the fiery steeds that the superior intellect and will need to carry them upon their long and weary and endangered way He had gun powder enough in his nature to have sent to its mark any bullets that his rich arsenal of learning and argument contained; but, fearful of some unhappy explosion, he flooded his magazine with water or milk, and trusted to the sling and cross-bow to speed the shaft home to its mark.

In addition to his severe dealing with his rather quick and irascible temper, and over cooling of his native fire, Simmons had, in his somewhat unsocial nature, an obstacle in the way of his proper influence with men. As

before hinted he was a lonely soul, and did not need companions as most of us do. When he sought them, it was not on the common level of genial fellowship, but on the high plain of spiritual communion; not on the play-ground and at the table, but in the library and the chapel. Even his piety was somewhat lonely, and it shot up aloft like the palm, instead of spreading like the apple. His build of body was after the same manner, and he was tall and spare with little fulness of muscle or stomach. It seems to me that much of a man's practical power,—certainly his humour and spirits, are seated in his stomach and sympathetic nerves, and the genial and jolly preachers, who carry the popular heart with them, like the Luthers and Latimers, not to speak of the Bethunes and Spurgeons, have a body rotund and full of juices. Simmons was one of the spare kind, and did not spread enough to connect him vitally with the many. He could not pipe with old Pan on the solid ground, among the Satyrs and Milk-maids, but could touch the harp with St. Cecilia, among the Cherubs who had not flesh and blood enough to enable them to sit down. In some of his best moments, he seemed not here but absent, and spoke and looked not as for us mortals, but to somebody a thousand miles off or in Heaven. Yet he was not insensible to the sting of reproach, and much prized the praise of the praiseworthy.

His sickness may have had something to do with his languid pulse during his latter years. Some inward spring may have been broken, that was needed to give elasticity and power to his word and gesture. To imply that more was expected of him than he actually accomplished, is not belittling his work, but magnifying his gifts and promise. I doubt not that God has work for him to do still, and such natures as his are powerful proofs of the life immortal.

I have written with entire sincerity, and any other tone would be unworthy of Simmons, and of his friend and classmate,

SAMUEL OSGOOD.

FROM THE REV SAMUEL OSGOOD, D. D.,

OF SPRINGFIELD, MASS.

SPRINGFIELD, October 11, 1862.

My dear Brother: I cheerfully comply with your request for my recollections of the Rev. Mr. Simmons, who was, for several years, minister of the Unitarian Church in this place. In giving you my impressions concerning him, I do not feel at all embarrassed by the fact that our theological views were in some respects widely different; for I always hold myself ready to render due honour to all genuine worth wherever it may be found. I knew Mr. Simmons well from the time of his first coming to Springfield to live; and I was on such terms with him as justify me in speaking with some degree of confidence in respect to his character. My intimacy with him continued as long as he remained here; and after he removed to Albany, I was there on a visit, and he came to see me in a spirit of cordial good-will and affection, which evidently ignored the fact that our religious opinions were not cast in the same mould.

Mr. Simmons was considerably above the medium stature, with a face indicating great thoughtfulness and intense love of study, and, at the same time, great calmness and kindliness of spirit. I do not think he was fond of mingling in general society, or that he could be considered as eminently social in his habits; and yet, when you knew him, you would find that he was a highly instructive and agreeable companion, and that, beneath the veil of a naturally retiring manner, there was a heart full of warm and generous sensibility. His intellect was undoubtedly of a very superior order. He was more inclined to the philosophical than to the imaginative, and was never disposed to rest upon the surface of any subject that was presented to him. In his esti-

mate of character he was sagacious and discriminating, and yet eminently charitable,— never attributing an evil motive where a good one could possibly be supposed. He was a man of the strictest integrity — nothing could induce him to compromise in the least his own well considered and honest convictions. He was always ready to help forward every cause which he believed bore the impress of the Divine approbation, even though it might subject him to great personal inconvenience. He was very outspoken and decided on the subject of American Slavery, and the opposition with which his course on this subject was met, never had the effect either to cool his zeal or to paralyze his efforts. Even those who thought he held mistaken views in regard to this great national evil, could not observe the pure and lofty movements of his spirit, without giving him the credit of being a true philanthropist.

In respect to Mr. Simmons' theological views, I cannot pretend to speak with any thing like definiteness, and I am inclined to think that on some of the doctrines his own mind had not reached a very settled conclusion. I remember his once telling me that, while he was in Germany,— I think under the teaching of Neander,— he considered it very doubtful whether he should return to this country a Unitarian; but that he did always continue to hold some form of Unitarianism there can be no doubt. I am not sure that even his published writings on the subject make it quite clear, at least to ordinary minds, just what ground he occupied. I know, however, that those of his hearers who sympathized most with what I consider evangelical truth, had the highest estimate of his preaching; and my impression is that he approached as nearly to my own views of the character and work of Christ as perhaps any minister of his denomination with whom I have been acquainted.

As a Preacher, Mr. Simmons was probably most acceptable to the more serious as well as the more intellectual class of his hearers. His manner in the pulpit was simple and quiet, while yet it showed a deep interest in his own utterances. His voice was not loud, but it was clear, and his enunciation distinct, so that he could readily be heard through a large house. His discourses were skilfully framed, and characterized by good taste, and weighty and generally practical thought. He was highly esteemed while he lived, and he is still held in cherished remembrance here by all denominations.

Yours affectionately,

SAMUEL OSGOOD.

SYLVESTER JUDD.*

1840 — 1853.

Sylvester Judd was born in Westhampton, Mass., July 23, 1813. He was a great-grandson of the Rev. Jonathan Judd, who was, for upwards of sixty years, Pastor of the Church in Southampton. His father was Sylvester Judd, a man of great personal worth and considerable intellectual culture, who was, for some time, editor of the Hampshire Gazette, a well-known paper published at Northampton. His mother was Apphia, daughter of Aaron Hall, of Norwich, a lady of great sensibility and refinement, and fitted to adorn an elevated sphere in society. His childhood and early youth were marked by an amiable and gentle spirit, a

* Memoir by Mrs. Hall.

great degree of conscientiousness, and a much more than ordinary facility at acquiring knowledge. In the spring of 1822, when Sylvester was in his ninth year, his father transferred his residence to Northampton; and, amidst the many genial influenees of that fine old town, the faculties of the boy were very advantageously developed. He attended, for a while, the old Hawley Grammar School in Northampton; but, in 1824, was sent to Westfield Academy, then under the care of Mr. (now the Rev. Dr.) Emerson Davis. Having remained here for somewhat less than a year, he returned to Northampton, and attended a private school under the instruction of Mr. Charles Walker; and, a little later,—in the summer of 1825,—he entered a school taught by Mr. Robert A. Coffin, where he continued for two or three years.

In 1826 there was a revival of religion in Northampton, under the ministry of the Rev. (now Dr.) Mark Tucker, of which Sylvester believed himself, and was believed by others, to be a subject; but, though he manifested great fervour of spirit, he did not, at that time, make a public profession of religion. He remained at school for some time after this, and was desirous of going on with his preparation for College; but his father, for want of pecuniary means, felt unable to indulge him in this wish. This was a great disappointment to him, and, under its influenee, he beeame for a while restless and unhappy, and even his natural amiableness of spirit seemed temporarily to leave him. After spending a few months with his grandfather in Westhampton, he determined, in the spring of 1829, to see what he could do in the mereantile line, and, accordingly, went to Greenfield to serve as a clerk in the store of an unele. Not succeeding well, however, he returned home after about a year, where, for some months, he made himself useful to his father in keeping books and settling accounts. But, as he found no prospeet of permanent employment at Northampton, he resolved on trying his hand onee more as a clerk, and a place was proeured for him in a dry-goods store in Hartford. Though he began with a full purpose to make himself master of the business, the experiment did not result more favourably than the one at Greenfield; and, after a short time, his employer felt eonstrained to tell him that he would not answer his purpose. He now returned to Northampton, deeply chagrined, and ventured an earnest appeal to his father for his eonsent that he should receive a collegiate education. His father, without at onee giving him an affirmative answer, eonsented that he should spend the next winter at his grandfather's in Westhampton, and attend a private school taught by Dr. Wheeler, of that plaee. Here he resumed his studies with great zeal, and passed the winter both pleasantly and profitably. In the spring of 1831 he returned to Northampton, and about the first of June became a member of Hopkins Academy, Hadley, boarding at home, and walking to and from school six miles every day. Shortly after this, he made a publie profession of religion, and joined the Congregational Chureh in Northampton, then under the eare of the Rev. (afterwards Dr.) Iehabod S. Spencer. A revival of religion occurred in this chureh about the same time, into which young Judd entered with great zeal, insomueh that he performed the serviee of a voluntary missionary, in going into the neighbouring towns, and

holding meetings, in which he delivered the most earnest exhortations, and did his utmost to extend the revival spirit.

In September, 1832, after having been connected with the Hopkins Academy a little more than a year, he was admitted a member of the Freshman class in Yale College. The following consecration of himself to God, which he committed to paper, in January following, shows his general state of religious feeling at the commencement of his college course:—

"Fully sensible of my weakness, sinfulness, and proneness to wander; in full view of the temptations from the world, the flesh, and the devil; aware of the great obligations this act imposes upon me, yet knowing that our blessed Captain requires the entire soul, the supreme affection and whole devotion of all his followers, not only as the strict demand of duty but as the happy enjoyment of privilege, and trusting in Him who strengthens the weak, makes holy the sinful, and who gives grace to resist in the hour of temptation, and with much prayer for direction and support, I now make this solemn consecration:—

"I consecrate myself, my time, my talents, my influence, my thoughts, my property, my knowledge, and my all to God, and his service. Be my witness, Holy Father, thou my Saviour, thou my Sanctifier, angels, spirits of the pit, myself.

"I consecrate myself as soul and body, the one to devise, and the other to act, till death dissolves their mutual connection; and then, my spirit, wherever in the universe of God its existence may continue, and its service be required. I consecrate my time, to fill up each year, month, week, day, hour, and moment, with some act performed that shall bear the impress,—'Holiness to the Lord;'—my talents, to give them a decidedly religious culture, and to exert them in the cause of truth and holiness, and in opposition to error and irreligion, wherever seen and however found;—my influence, to extend its sphere as much as possible, to have it so decided that all may know that it is for God, at all times, and under all circumstances; to never draw it away for fear of reproach or unpopularity, with whomsoever I may be; and to make it as wholly for the cause of truth and religion as possible;—my thoughts, to keep the current of them constantly directed to subjects which, directly or indirectly, promote his glory, to watch them, and check at once all aberrations, and to give them for food, not the allurements of ambitious or envious contemplations, or lustful scenes, or scenes of worldly pleasure, but the rich feast of heavenly and Divine things;—my property, to use what little I now have, in securing an education for the Gospel ministry, and, should more ever be my portion, to use none of it for superfluous or rich articles of dress or household equipage, for the dainties or luxuries of food, or for any unnecessary gratification; but to make a wise distribution of it among objects of benevolence, whether the poor and distressed directly about me, or the dark and benighted souls all over the world; reserving so much as a wise regard to the interests of my immediate dependents may require;—my knowledge, when I know sinners are pressing to ruin, to endeavour to bring them to repentance; when I know Christians are cold and worldly, to endeavour to warm their hearts, wake them to duty, and give them an impulse heavenward; when I know the result of any measures will be prejudicial to the interests of religion, acting always discreetly and carefully, to point out the evil, and attempt its stay; and to increase my knowledge, by every possible means, in things that have a bearing on the destiny of man, the glory of God, or the salvation of the world;—and I consecrate my all—help, Lord—can I do it? Have I counted the cost? Will my after life bear witness to a consecration entire, and never disregarded or broken? How weak I am! Help me, dear Saviour, not only to write, but to keep this last, and each particular, of my setting apart myself to thy service: yes, I do it—I make a dedication of my ALL. Henceforth, fare thee well vain world! Welcome Cross! I'll take thee up and bear thee, through strifes, through sneers, though death be my portion. Come, Spirit of Heaven! Come, take up thine abode in my heart. I would make room for thee there. I would cherish thee as the apple of my eye, suffering nothing to grieve thee, or cause thee to leave me. Begone Pride, Anger, Envy, Selfishness, with all your train! The blest Spirit comes—make room. Thou Holy Dove! come, and rest on me. I would be meek as thou, as innocent, as pure.

"This act of consecration is to be in force to-day, to-morrow, next year, while I live, in death, and after death,—*to all eternity*. Henceforth, in whatever I have not heretofore, stand before the world, a *Christian;* a stranger and sojourner here, as one who is not of this world, but as one whose heart and treasure are laid up in Heaven; and I will await the hour of death with a calm resignation, following the example and doing the will of my Saviour, till He calls me away, to give me my crown of everlasting glory.

"Resolving to read this considerately and prayerfully, at least once a week, and praying the Lord to enable me to keep it, or, if it be not entire, one more entire, I subscribe my heart and name to it. "S. JUDD, Jr."

Mr. Judd was a vigorous and successful student during his whole college life. In his Sophomore year he received the Berkleian prize for Latin composition, and, in both his Sophomore and Junior years, the prize for English composition. He graduated in September, 1836, with one of the highest honours of his class,— an English Oration. He was subjected to considerable pecuniary embarrassment in the prosecution of his college course, and, notwithstanding his great efforts at economy, and the aid received from some of his friends, he found himself somewhat in debt when he graduated.

During the last two years that he was in College, he had been led to doubt seriously in regard to the truth of the religious system in which he had been educated, and in which he had previously recognized the only foundation of his hope of Heaven. These doubts, however, he kept to himself — though they were constantly corroding his spirit, sometimes producing a state of mind akin to scepticism, and a state of heart bordering on despair, and though his friends noticed a strange and sad appearance to which they had not been accustomed, no one knew what was going on in his bosom. Shortly after he graduated, with a view to obtain the means of liquidating the debts he had incurred for his education, and of providing the means for the further prosecution of his studies, he took charge of a private school in Templeton, Mass. Here there were serious difficulties existing between the Calvinistic and Unitarian Societies; and, though Mr. Judd was under the patronage of the former, and was considered by them as committed to their interests, he felt that his convictions were rather with the latter, and his sympathies were all tending in that direction. About the time of his leaving College, he was invited to a Professorship in Miami College, Ohio. In a letter addressed to his brother, dated Templeton, March 24, 1837, he gives the reason for declining that invitation, and in doing so presents a striking picture of the state of his own mind at that period. He writes as follows:—

"I am desirous to explain a little relative to my declining the offer to go to the West. I did not come to my decision without the most deliberate and prayerful consideration; and the disappointment to my friends could not have exceeded the pain in my own feelings. The amount of my objection to taking the proposed situation may be contained in a word. I was not willing to be placed under those restrictions in religious thought and feeling which would necessarily be imposed upon me in the contemplated circumstances.

"Too long has the world groaned under the bondage of superstition, intolerance and bigotry. I am not going to enter upon a crusade against mankind; but I cannot, I dare not, lend my influence to bind more closely the yoke; neither am I willing to yield myself to its thraldom. God made man, made you, made me, made all men, for high and noble ends. He made us in his own image, to reflect his own glory before the eyes of the universe. A spiritual nature was given us, by which to mount up, as on eagles' wings, to an elevated existence, to an assimilation with the Deity. We dash in pieces our heavenly image; we sink from our high estate; we become the slaves of one another. Yes, man is the most abject slave of his fellow man. He dare not think for himself; he dare not speak or act for himself; and, more than this, becomes the slave of himself. An unnatural sense of right and wrong causes him to tremble at his own footsteps, and startle at his own breath. Delusions that settle like the pall of death upon the soul, have come down from many generations. Their antiquity gives them authority, and the assumed sanction of Deity begets for them reverence. None dare question their truth, or, if he doubt, he is condemned if he speak. I boast of no

superior penetration; but there are some things so plain that he who runs may read. I can claim no superior boldness; but, if I have not courage enough to attack the absurdities of others, I am sure I have too much obstinacy to be led by their perversions. Away with faint-heartedness! Let the cry of heresy come. Let persecution come. Only let *truth*, God's own truth prevail. I anticipate the day when truth shall ride forth conquering and to conquer. I cannot say when; I only pray for nerve and resolution to urge on the chariot wheels. I cannot rest. The Lord has been leading me by ways that I thought not of. He has sorely tried me, to see if I would trust Him. I hope He will make me a fit instrument for accomplishing his work. I do not seek independence of action for its own sake. No, no. It is always easier to float with the current. But alas! 'twas floating me down to dark despair.'

"These considerations have long been pressing upon me; at times they have made me wretched. Convictions were overwhelming me; but I would not yield to them, and then came the struggle. I thought of what my friends would think, and then came a deeper agony. Oh, yes, that I must disappoint the expectations of my dearest friends! This has been my bitterest anguish. But God has sustained me in my resolutions, and I trust He will aid me in the execution. Feeling and thinking thus, you see I could not become connected with an Old School Presbyterian College in Ohio. May I never repent my decision!"

Mr. Judd felt so much embarrassed by the circumstances in which he found himself at Templeton, that, in the spring of 1837, he resigned the situation, and returned to Northampton, prepared to avow the change which had taken place in his views of Christian doctrine. He wrote a somewhat extended account of the process by which this change had been effected, under the title "Cardiagraphy," designed especially for the use of his immediate family and friends, who were greatly distressed at the idea of his becoming a Unitarian; and this exposition seems to have had the effect, not of changing their views, but of softening their feelings at least into a kindly forbearance. Having resolved to enter the ministry in connection with the Unitarian denomination, he went to Cambridge in the fall of 1837, and became a student in the Divinity School, availing himself partly of a fund for the benefit of theological students, and partly of the liberality of a gentleman in Boston, who was in the habit of lending money to students there without interest, and to be returned or not, as might suit their convenience.

Though he was now surrounded with those whose general views of Christianity harmonized with his own, he did not find the atmosphere altogether a congenial one—he found much less of fervour than he had been accustomed to, and less than he desired. He was instrumental in establishing private meetings for prayer among his fellow-students, and was distinguished for the readiness with which he bore his part in these exercises. In his Journal, February 23, 1838, he writes of them,—"These are delightful seasons. We seem to get each night a little nearer to Heaven." In his second year, he communicated to the Christian Register a series of Letters addressed to a friend upon the change of his religious views, which were soon, by request of the American Association, published as a Tract, under the title,—"A Young Man's Account of his Conversion from Calvinism." In his Journal, under date December, 1839, we find the following entry, which illustrates his peculiar temperament, as well as shows that he was at least subject to seasons of depression:

"All things sadden me. Mr. M—— coming in, and talking about 'these views,' makes me sad. Philosophy, Theology, Poetry, make me sad. Coleridge, and Ripley, and Norton, make me sad. My father's presence with me now makes me sad. The snow, my rose plant, the cold moon, produce the same effect. The past, the present, and the future, life and no life, what I am and what I have been, the letters of my friends, pain in my head and in my heart,—all, all deepen the one feeling. Now do

not attempt to thread these things all on one string. You cannot do it. You cannot detect a common point of harmony. Possibly none such exists. Such a mood likes sometimes to utter itself without point and without coherence. It has its own idiom, and adopts its own language."

On the 6th of July, 1840, a few weeks before closing his course at the Divinity School, Mr. Judd engaged to supply the pulpit of the Unitarian Church in Augusta, Me., for six weeks. In accordance with this engagement, he preached his first sermon there on the morning of the 26th of the same month; and in just one month from that day he received a call to become the Pastor of that church. He, however, had previously engaged to supply the Unitarian pulpit in Deerfield, Mass., during the month of September; and he accordingly went thither about the close of August, and preached four Sabbaths, much to the satisfaction of the people. Indeed, they would gladly have retained him as their Pastor, but he felt bound, in honour, to return to Augusta, where, on the 1st of October, he received Ordination. All the Maine Unitarian clergymen were present. On the next Sabbath morning, he preached on the text,—"Woe is unto me, if I preach not the Gospel."

On the 31st of August, 1841, Mr. Judd was married to Jane E., daughter of the Hon. Reuel Williams, of Augusta, a member of the United States Senate from Maine. He became the father of three children.

At the commencement of the year 1842, Mr. Judd projected a course of Monthly Lectures on subjects of general interest, to be delivered in his church on Sabbath evenings. The third Lecture was entitled "A Moral Review of the Revolutionary War; or some of the Evils of that Event Considered." In detailing the evils involved in the contest, he was understood by many to reflect upon Washington and other heroes of the Revolution. The Legislature of the State being in session, many of the members were in his audience; and most of them were greatly displeased, and some testified their displeasure by leaving the house. Mr. Judd had been invited, in common with the other clergymen of Augusta and Hallowell, to officiate in turn as Chaplain of both houses; but the first official business which they did the next morning after hearing this Lecture, was to pass a Resolution excusing Mr. Judd from any longer performing this service. He was greatly surprised at the construction that was placed on what he had delivered, and was therefore led, in self-defence, to publish the Discourse with copious notes, and a long list of references as authority for his statements. At the next session of the Legislature, the question whether the invitation to Mr. Judd to officiate as Chaplain should be renewed, was agitated with some degree of warmth, but was finally decided in the negative.

In the spring of 1842 a general attention to religion prevailed among all classes in and about Augusta, and Mr. Judd earnestly proposed a union meeting of all the different denominations, each congregation to be represented by its own minister, and the several ministers to be represented in their several congregations. The proposal was concurred in by the ministers of the Episcopal, Free-Will Baptist, and Universalist churches; but the Orthodox Congregational and Methodist declined, and the Baptist did not fully respond to the call, so that the plan—much to the regret of Mr. Judd—did not take effect.

In 1847, while the War with Mexico was going forward, Mr. Judd's mind was deeply wrought upon in reference to the subject, and a corresponding complexion was given to his public ministrations. When the Annual Thanksgiving occurred, so fully was he impressed with the horrors of this war and its attendant evils, that, instead of calling to remembrance the testimonies of the Divine goodness, as is common on such occasions, his prayer was the mere pouring forth of confessions of national guilt, and deprecations of deserved punishment. When the time for the Sermon came, he rose and opened the Bible at the Book of Lamentations; and then, with a trembling voice and deep pathos, gave utterance to the moanings of the old prophet over the sins and desolations of his beloved country; and, having done this, he dismissed the congregation. He also omitted to read the Governor's Proclamation, on the ground that it contained, as he thought, an unauthorized prescription to clergymen as to what they should preach in their own pulpits. His course on this occasion was variously estimated by different parties,—some putting it to the account of affectation, and some to that of eccentricity, while those who knew him best felt assured that it was the result of deep conscientious conviction.

In the autumn of 1852 Mr. Judd attended the Unitarian Convention at Baltimore, in the hope of securing a discussion of certain favourite ideas of his, having a bearing upon the Church; — especially the bringing of all, parents and children, to celebrate the Ordinance of the Lord's Supper. In this, however, he was somewhat disappointed, though he consoled himself with the thought that the subjects were fairly introduced, and would receive due attention the next year. Meanwhile he was labouring, to the extent of his ability, to bring his own congregation to the practical adoption of the views to which he attached so much importance.

On the first Sabbath of the year 1853 Mr. Judd preached a New Year's Sermon, in which, after noticing the great mortality among his people by which the preceding year had been marked, he uttered these (as it proved) ominous interrogations—"Who of us will be missed from these seats on another New Year's day? Which of you shall I next be called upon to lay in the grave? Or will it be you that shall perform the last sad duties to the cold remains of your Pastor?" The next day he was busily engaged in completing a discourse which he had expected to deliver at the Boston Thursday Lecture on the same week. He took leave of his family between eight and nine o'clock, on the same evening, and went to a hotel near the railroad depot, from which he was to take the cars early the next morning. He retired about ten, and was immediately seized with severe chills, which precluded sleep, but which he endured until about three o'clock in the morning, when he was attacked with violent pain. At five o'clock a physician was called, who pronounced his disease a slight inflammation of the bowels. The morning found him in a state of great exhaustion, so that, when his wife reached his bedside, he was scarcely able to speak to her. A second physician was called to see him on Thursday, but he saw nothing in his case to justify any serious doubt of his speedy recovery. On Saturday, (January 8,) though his symptoms had not essentially improved,—the weather being mild and pleasant,—he was placed in a close carriage, and removed to his home. Here he lingered in a state of great

prostration, uttering many characteristic expressions, and sometimes evincing a slight wandering of mind, until the morning of the 26th, when his spirit took its final flight. When the announcement was made to him, by his physician, that he was on the borders of the invisible world, he broke out in piercing tones of anguish,—"Oh my God! I love Thee,—I love Heaven,—I love its glories!—But my dear brothers and sisters,—my parents,—my wife and children,—I love you,—how can I! How can I!" He soon became composed, and the hymn,—"Majestic sweetness sits enthroned, &c.," together with some passages from the New Testament, were read to him; but he said but little more before he ceased to breathe. His Funeral was attended the next Sabbath morning, and the services conducted with great appropriateness and pathos by the Rev. Mr. Waterston.

Mr. Judd published Margaret: A Tale of the Real and Ideal, 12mo., 1845; Philo, an Evangeliad: A Didactic Poem, in blank verse, 1850; Richard Edney, a Romance, 1850. Besides the Lecture on the Revolutionary War, already referred to, he published, in pamphlet form, a Sermon entitled "The True Dignity of Politics," (by request of the Legislature of the State,) 1850; and an Oration on "Heroism," delivered at Augusta, on the Fourth of July, of the same year. An old Indian tradition suggested to him a Dramatic Poem, in Five Acts,—"The White Hills: An American Tragedy," which is still unpublished. A volume entitled "The Church, in a Series of Discourses," was published posthumously, in 1854; and his Life, by Mrs. Arethusa Hall, was published the same year.

FROM THE REV THOMAS E. PITKIN, D. D.

ALBANY, November 16, 1863.

My dear Sir: My acquaintance with the Rev. Sylvester Judd was limited to the four years in which we were fellow students in Yale College. I knew him quite well as a classmate, and knew the estimation in which he was generally held, but I cannot say that he was ever among my most intimate friends. Such recollections and impressions as I have concerning him I will very freely communicate to you.

Mr. Judd's personal appearance was decidedly attractive. He was of about the middle height, well proportioned, with light hair, a florid complexion, and altogether an expressive countenance. He was uncommonly neat in his dress, without any thing, however, approaching the fop or the dandy. His manners were simple and natural, though indicative of what he actually possessed—a highly nervous temperament. He held an excellent rank as a scholar, though I think he had more facility in the languages and other kindred studies than in the higher branches of Mathematics. The high honour which he received when he graduated was the best attestation to his superior scholarship.

Mr. Judd was not a man who would be likely to pass unnoticed in the crowd. I could not describe him intellectually better than by saying that he was a man of genius. His mind seemed ill at home in a beaten track. His imagination was lively and brilliant, and would throw off splendid imagery with little or no apparent effort. The productions of his pen, after he had reached a greater maturity, had the same graceful facility of thought, the same exuberant fancy, the same striking and eccentric habit of mind, impressed upon them, of which we witnessed the earlier manifestations in College.

Mr. Judd naturally possessed a morbid temperament; and this had much to do in giving complexion to his general character. When he came to College, no one could have been more zealous than he in every thing pertaining to the

religious life. His heart seemed overflowing with zeal for the salvation of all who came within his reach. Not only was he most punctual in attending on all the regular religious services of the College, but he was foremost in the prayer-meetings of the students, and was always ready to drop a word of warning or reproof in the ear of the careless, as he found opportunity. Indeed, there were not wanting those, and exemplary professors of religion too, who thought that he carried this part of Christian duty sometimes to an extreme, and that his usefulness would have been greater if, on some occasions, his zeal had been more highly tempered with prudence. Nobody, however, doubted that his efforts in this direction were always dictated by an honest desire to do good. During the latter part of his college life, a change seemed to come over him, the reason of which was not at the time, so far as I know, even guessed at by anybody. Not only was there a great waning in his religious zeal, but he evinced a thoroughly morbid habit of mind, which kept him in a great measure insulated among his fellow students. It subsequently appeared that the process was at this time going forward by which his ecclesiastical relations were finally to be changed, and, instead of being an Orthodox minister, as he and his friends had expected, he was to take his place among the lights of Unitarianism. I had no personal knowledge of him after we parted at College, but I was not surprised to hear that he became a man of mark in the denomination with which he was finally connected.

I am, dear Sir,

Affectionately yours,

THOMAS C. PITKIN.

HIRAM WITHINGTON *

1844—1848.

HIRAM WITHINGTON, a son of Isaac Withington, was born in Dorchester, Mass., July 29, 1818. His childhood and youth were marked by uncommon amiableness and gentleness, but by much more than ordinary activity of mind and strength of purpose. As an evidence of his early maturity. it has been stated that, when he was only fourteen years of age, he was sometimes left in charge of the school of which he was a member for an entire day, and every thing would move on with as much order as if the regular instructor had been present. A year later he had much to do in organizing a Temperance Society and a Debating Club among the boys, and also in establishing a library for the use of the members of the Club. He was generally of a sedate turn, and yet loved fun and abounded in anecdote. He was very fond of reading, especially poetry ; and he took great delight in solitary rambles, and in surveying the beauties of nature.

He attended a common school until he was fourteen years old, and, afterwards, for two years, an Academy. At the age of sixteen, he engaged very successfully as teacher of a school in Hanson. The next year he was similarly engaged in one of the Grammar Schools at Dorchester ; and from this period he dated the beginning of his religious life. He became now connected with the Sunday School ; and, by the part which he bore in the discussions at the teachers' meetings, as well as by his simple and beautiful

*Memoir by Rev. J. H. Allen.

deliverances to the scholars, he awakened a deep interest among all who were in any way connected with the school.

In due time, he communicated to his Pastor, the Rev. Nathaniel Hall, his desire to enter the ministry, and received from him the most encouraging sympathy; though his own father, in view of the difficulties which he saw in the way, looked somewhat doubtfully on the project. So strong, however, was Hiram's desire and purpose that, having gained a slight knowledge of Latin, and laid aside the small income of his school, he went, in the spring of 1839, to Northborough, where he became both a teacher and a scholar in the family of the Rev. Dr. Joseph Allen. Here he remained a little more than two years, during which time his intellect developed with great rapidity. In 1841 he became a student at the Divinity School, Cambridge, where he took the regular course of three years. During this period he was habitually cheerful and happy, and his mind was always vigorously occupied, though he was little inclined to be a methodical student. The last winter of his theological course he spent in teaching a public school at Hanson, in order to meet his necessary expenses. In July, 1844, he was one of a class of four that graduated at the Theological School. His Dissertation on that occasion, "On the Mystical Element of Religion," was published in the Christian Examiner,—the only production of his pen that appeared in print during his lifetime, with the exception of a Sermon addressed to Children. From his first appearance in the pulpit he was a popular preacher, possessing that delicacy, tenderness and glow of both thought and feeling, that gave him great command over his audience.

In the early part of the next autumn he came under an engagement to preach to the Congregational church at Leominster, in Worcester County, and, on Christmas day following, was ordained and installed as Pastor of that church. Meanwhile, on the 19th of November, he had been married to Elizabeth Clapp, of Dorchester. Thus began his conjugal life and his ministerial life almost at the same time; but though the morning seemed bright, it proved the harbinger of a dark and sorrowful day. In addition to the severe labour incident to the charge of a very large parish, he was subject to no small anxiety from different causes, and especially from the feeble health of his wife, and the dangerous illness of his sister. His own health began soon perceptibly to wane, and so much was he affected by the heat of early summer that he found himself under the necessity of temporarily withdrawing from his labours. Accordingly, having left his household in the charge of a young friend and relative, he wandered away from home, in the hope that two or three months spent in recreation might so invigorate his system that he would be prepared to resume the duties of his charge. Towards the end of September he actually did resume them, by the advice of his physician, and seems to have projected much work for himself, though he was quickly admonished that he was still an invalid. But another cloud now darkened his sky which he had not before seen even in the distance. On the 3d of December, his wife died, leaving to his charge an infant only a few days old. It was a desolating stroke to him, and he felt it most deeply; but still maintained a calmness and even cheerfulness that astonished his friends.

Mr. Withington devoted no small part of his time to pastoral visitation. His visits, during the first year of his ministry, amounted to five hundred and fifty, and, in the third year, to eight hundred. He was particularly attentive to the sick and afflicted. Among other services which he rendered was the founding of a Minister's Library, partly from the bequest of a generous parishioner, and partly by contributions from ladies of the Society.

On the 21st of February, 1848, he was married to Phila A. Field; and on the occasion he writes thus: — "Shall I build again the sacred walls of home, whose sudden fall has left me surrounded with a heap of ruin? Will the old Eden of love, and thought, and hope come back again? I feel as if it might. I need not say that I am happy; happier than I ever trusted or dared hope to be again." But, notwithstanding the cheerful experience which he here records, the tone of his system seems to have been permanently depressed, and his mind came to be ill at ease on the great question as to the nature and grounds of authority in religious belief. After undergoing much physical prostration, and many severe mental struggles, he asked leave on the 2d of July to resign his pastoral charge, and the parish reluctantly consented to his request on the 31st of the same month; voting unanimously to continue his salary to him till November following. On the 3d of September he delivered his Farewell Sermon, of which the following paragraphs were the conclusion: —

"Wherever we dwell in this world of time, the same Heavens are over us, and the same benignant presence is around us, a guide and a protection. However apart our lives may lie henceforth, the sympathy of friendly regard, of common thoughts and aims, and of Christian faith and aspiration, will, I trust, unite me with many among you. In the pleasant memories, and the kindly affections, and the earnest prayers of my heart, you will always hold a place.

"And now may all good gifts abound unto you. The faith and the spirit of Jesus abide with you, sanctifying your hearts and your homes. God Almighty keep and bless you in joy and in sorrow, in time and eternity. Farewell."

On Friday, the 15th of September, he removed with his wife and child to Dorchester, and took up his residence with his father. Having an engagement to preach at Taunton, the following Sabbath, and finding himself too unwell to make the journey, he went to Boston to procure a substitute; but, not succeeding in this, he actually went himself and met the engagement. On reaching home on Monday, he complained of increased illness, and, in the course of a day or two, it became apparent that he was suffering from fever. Considering the issue of his complaint as uncertain, he made his will, and arranged all his temporal concerns with reference to his departure. For three or four weeks from the commencement of his illness, his friends cherished strong hopes of his recovery; but now a decidedly unfavourable change seemed to render it almost certain that his disease was incurable. Afterwards, however, it seemed to take a more favourable turn, and this apparent improvement continued for two weeks,— nearly up to the day of his death. His wife had been seized by a violent illness shortly after his own attack, and had not seen him for several weeks until she walked into his chamber on the morning of his decease. He smiled upon her, and reached out his hand, but could not speak. He died on the 30th of October; and on the 2d of November, a Funeral service was held at the church where he had been accustomed to attend, and was con-

ducted by his former Pastor, the Rev. Mr. Hall. The remains were then removed to Leominster for burial, where there was a Funeral Discourse delivered to a large congregation, by the Rev. Calvin Lincoln, of Fitchburg.

The year after his death, a Memoir of his life was published, with Selections from his Sermons and Correspondence.

FROM THE REV. NATHANAEL HALL.

DORCHESTER, Mass., February 1, 1864.

Rev. and dear Sir: You request of me a letter of personal recollections in respect to the Rev. Hiram Withington, who, as you rightly suppose, "was brought up chiefly under my ministry," and who was connected with my church as a regular attendant from childhood, as a communicant, and as a Sunday School Teacher and Superintendent. Of his earlier life, to his seventeenth year, (which was about his age at the time I took charge of the church,) I know personally nothing. He was, at the time, a teacher in one of the public grammar schools of the town, and known and prized as a youth of more than ordinary brightness of intellect, high aims and amiable dispositions, of ingenuous and blameless character. The tendencies of his nature were to the true, the right and the good,—tendencies which were strengthened by the influences of his home. His father was among the best specimens of the Puritan stock, joining with a stern uprightness and guileless sincerity a most genial manner and a childlike affectionateness. His occupation was that of a shoemaker, which he pursued at his home, enabling him to spend much of his time with his children. Their mother, too, was a kind and devoted one; and Hiram being the youngest, and by a good many years such, received naturally, as well from this fact as from the sweet attractiveness of his nature, a large share of parental tenderness and regard. But in all who knew him he inspired a peculiar interest and hopeful predictions of his future.

My first knowledge of him was as one growingly interested in preaching and its sacred themes. His religious sensibilities, quick and strong, unfolded, while yet a youth, in a form and measure which indicated and foretold his future calling. He chose it without hesitation — it may be truly said it was chosen for him; and it was but for him to prepare himself to enter upon it. This he set about doing against pecuniary and other obstacles, with a manly and self-devoting resoluteness, and was at length examined for admission and received into the Theological School at Cambridge. Here he gave himself, mind and heart, to the work before him, most faithfully making use of the materials provided for him, and pursuing a range of thought and a freedom of speculation,— free but reverent,— far higher than the requirements of the recitation room would have held him to. He greatly attached himself to his fellow students and his teachers, by the beautiful simplicity and childlike warmth of his manners, and his elevation and earnestness of spirit. His appearance at this time indicated a youthfulness extremer than the fact He looked the boy, though he moved the man. He was short of stature, slightly built, of a delicate organization, but wearing the hue of health in his florid and beaming countenance. The whole man won, at first sight, a favourable regard, less by any greatness of expectation from him than by a something in him which spoke of genuineness and moral worth, of inward purity and beauty.

As a Preacher, he interested all, gaining and holding their attention as few are able to. While his preaching was simple in style, it was rich in thought; and his style, though simple, was not without the glow and embellishment of a mind to which the poetic element was largely given. There was nothing common-place in his preaching, and yet nothing too abstruse for the contem-

plation of the ordinary hearer. He excelled in addressing the young. His words fell like sunshine and dew upon the heart of children. He attracted them not more by his power of illustration, which was very marked and felicitous, and his way of presenting truth to them, than by a charm of manner and expression, begotten by his own childlike nature, and by a sympathy with all that was truest and best in the hearts he addressed. He had talent of a high order — some would name it genius — a certain quickness and brilliancy of conception, with a remarkable facility and rapidity of composition. This latter gift may be almost said to have been a fatal one with him, inasmuch as, conscious of its possession, he was often led to defer a preparation for his public services until an over excited brain or a sleepless night became the necessary cost of it. Taking charge of a large parish, with a conscientious determination and a self-devoting earnestness of endeavour to do his whole duty, as Preacher and Pastor, with the comparatively slender mental resources and imperfect discipline which are experienced from an absence of collegiate training, and with a natural delicacy of physical constitution, and a too often allowed violation of physical laws, through necessities which he partly made for himself, and which were partly enforced upon him by the circumstances of his position,— he gradually sank beneath the weight of his burden, and was compelled to leave, all too soon for others' good, a work and sphere in which his heart found delight, in which he rejoiced to "spend and be spent." His ministry was brief, but it has doubtless left an enduring impress upon many hearts.

Very respectfully yours.

NATHANAEL HALL.

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